



To the Memory of the Pioneers
of Methodism in the Southern
World this Book is dedicated.

"I look upon all the world as my parish,—thus far, I mean, that in whatever part of it I am, I judge it meet, right, and my bounden duty to declare unto all that are willing to hear the glad tidings of salvation."—JOHN WESLEY.

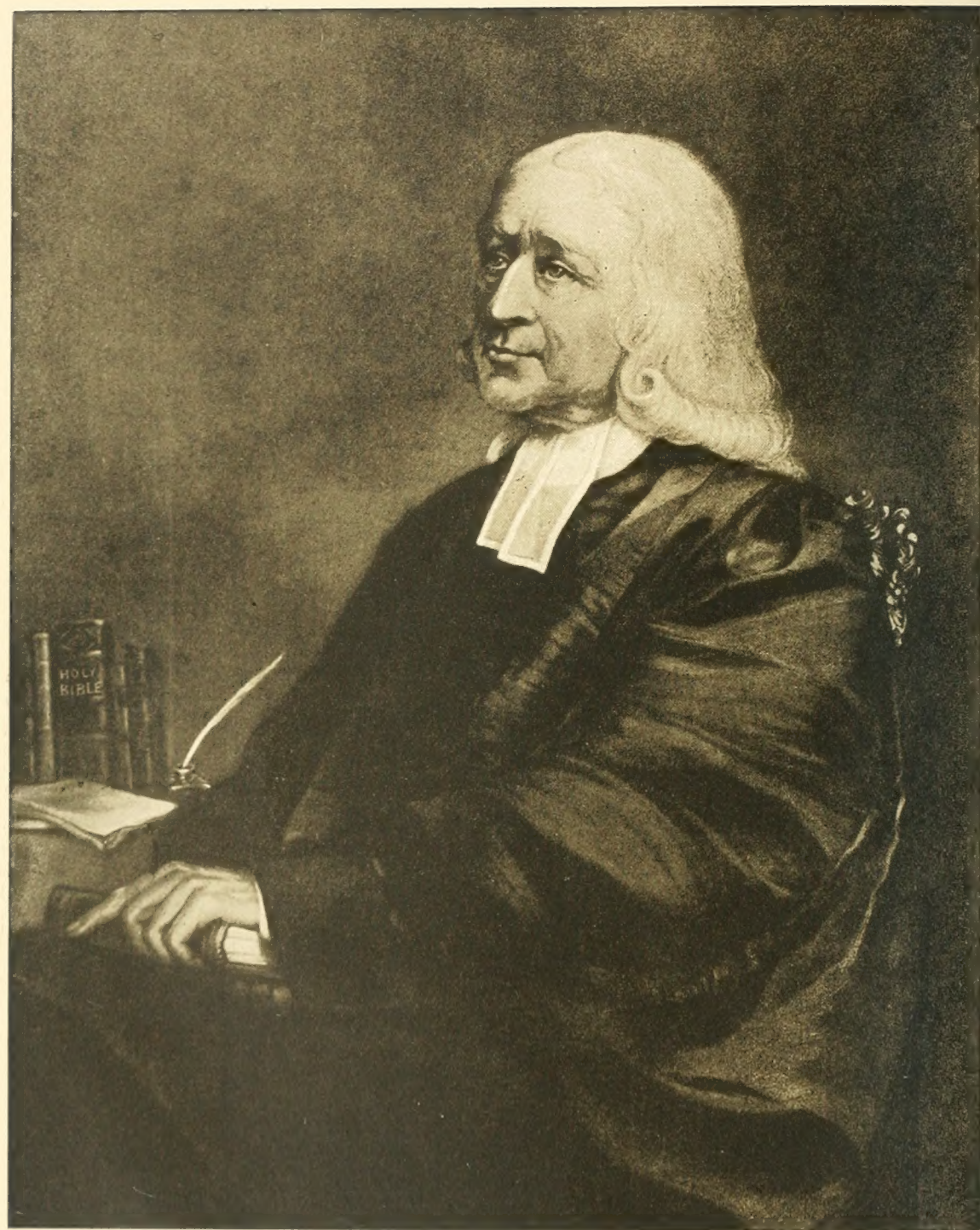
"I want the wings of an eagle and the voice of a trumpet, that I may proclaim the Gospel through the East and West, the North and the South."—Dr. COKE.

"The British settlement in New Holland is a very wonderful circumstance in these eventful times. The islands in the Great Pacific Ocean could not have been settled, unless there had been a settlement formed previously in this country. The Missionaries could never have maintained their ground, had they not been encouraged, and supported from Port Jackson. How mysterious and wonderful are all the ways of God. The exiles of the British nation are sent before to prepare the way of the Lord."—Rev. SAMUEL MARSDEN.

"If we do not make haste, the Gospel and the civilisation which follows it, will have revolutionised the Islands of Polynesia, and will leave us no memorials to tell of idolatries which once prevailed, and of primitive arts and of strange customs which have passed away for ever."—Rev. J. H. FLETCHER.

"When the pioneers of our Church have passed away, and the traditions of early toil and triumph have become as the indistinct memories of a dream, and the cause now so promising has spread and grown until it covers the land with its goodly shadow, the future historian of Methodism will turn to its pages with those of kindred character, that he may trace the spirit, the courage, the liberality, the earnestness of this early age, and weave therefrom that narrative which, perchance in other days, shall wake a sympathetic temper, and provoke an answering zeal."—
THE CHRISTIAN ADVOCATE.

"We men, who in our morn of youth defied
The elements, must vanish;—be it so!
Enough, if something from our hands have power
To live, and act, and serve the future hour;
And if, as toward the silent tomb we go,
Through love, through hope, and faith's transcendent dower,
We feel that we are greater than we know."
—WORDSWORTH.



John Wesley

THE ILLUSTRATED HISTORY OF METHODISM

AUSTRALIA: 1812 to 1855.

NEW SOUTH WALES AND POLYNESIA: 1856 to 1902.

WITH SPECIAL CHAPTERS ON THE DISCOVERY AND SETTLEMENT OF AUSTRALIA,
THE MISSIONS TO THE SOUTH SEA ISLANDS, NEW ZEALAND AND THE
ABORIGINES, AND A REVIEW OF THE MOVEMENT LEADING
UP TO METHODIST UNION.

COMPILED FROM OFFICIAL RECORDS AND OTHER SOURCES

BY

JAMES COLWELL

(Member of the Historical Society)

Introduction by the REV. GEORGE LANE, D.D. (*President of the Australasian
General Conference*). Illustrations by D. H. SOUTER (*Ex-President
of the Society of Artists, New South Wales*).

ONE VOLUME—TWO PARTS.

PART I.: THE MISSION. PART II.: THE CHURCH.

1904.

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PREFACE.



FOR the writing of this book no apology is necessary. The Australian Conference of 1860 resolved that it was "desirable that we should have a record of facts and incidents respecting the introduction of Methodism into these Colonies"; but that resolution has not hitherto been carried into effect. This is the first attempt, therefore, to set out the beginnings of Methodism in Australia and Polynesia; and is, indeed, the first history of any section of the Protestant Church in New South Wales. The Methodist Conference of 1904 approved of this work even before its publication in a resolution which stated that "the Conference rejoices to learn that the task of preparing a History of Methodism in New South Wales has been undertaken by the Rev. James Colwell, . . . and heartily commends the proposed publication to the approval and support of our people throughout the State."

After careful consideration as to the method of writing this History which would afford the most reliable information in the most interesting manner, I determined, as far as possible, to use the available material in its original form, and to allow the persons mentioned in the History to tell their own story. As the work progressed I became more and more convinced that the method adopted would meet with the approval of far the greater number of readers. The time for writing a philosophic History of Methodism has not yet arrived. In the illustrations, only pioneers and officials have been included. Notwithstanding repeated private and public appeals, I have been unable to secure photographs of some pioneers whose memories deserve to be honoured. In the arrangement of the illustrations, it has been found necessary to distribute them evenly throughout the book. This will explain why some illustrations appear where they have no apparent connection with the text.

It is with great pleasure that I acknowledge the assistance I have received from many friends in the publication of this work. My thanks are specially due to the late Rev. Dr. Lane for reading the manuscript and for

valuable suggestions, besides placing at my disposal the information gathered throughout many years of service; to the Rev. J. E. Carruthers for material collected during his Ministry, and for the loan of useful books; to the late Rev. J. A. Nolan for access to a manuscript book prepared with great care; to Mr. John Orton for the use of the Journals and papers of the late Rev. Joseph Orton; to Mr. H. L. Tyerman for copious extracts from the Journals of the late Rev. Joseph Oram; to the Rev. John Watsford, the Rev. John Pemell, and Mr. J. G. Turner, all of Melbourne, for interesting particulars of several pioneer Methodists; to the Rev. Paul Clipsham, of *The Methodist Office*, and the Rev. Dr. Brown, of the Mission Office, for access to papers and the use of blocks; to Dr. Andrew Houison for the pictures which appear in the chapter entitled "Foreword"; to Mr. John Corbett for his characteristic and constant helpfulness; and to many other Ministers and laymen who have placed information at my disposal. Finally, my very sincere thanks are due to Mr. William Brooks, the publisher, whose enterprise and the confidence reposed in me have made this publication possible. To my wife I am also greatly indebted. She has helped me in many ways, the most laborious being the typing of the greater part of the manuscript.

That there are defects in this History I am well aware; but I may be permitted to state that I have spared no labour to make it accurate and reliable. For any discrepancies, almost unavoidable in a work of this nature, I ask the generous indulgence of the reader. For the most part the materials have been gathered and the book written during the busy life of a Minister in charge of a country Circuit.

After four years' labour my task is finished. It has been a labour of love. The work was undertaken for the glory of God; as a service to the Church, to which I owe everything; and to perpetuate the memory of those whose loyal and loving service is an inspiration to noble deeds. I have endeavoured to make it worthy so great an object; and I now send it forth with the fervent prayer that God may crown this humble effort with His blessing, and so use it as to promote His glory.

JAMES COLWELL.

Sydney, 20th October, 1904.

NOTE.—I am greatly indebted to Mr. Mark Blow, proprietor of the Crown Studios, George Street, Sydney, for valuable help rendered in the preparation of the fine Photographs and Reproductions to be found throughout this book. Mr. Blow has not only taken deep interest in the work—he has given ample proof of the possession of great artistic skill.

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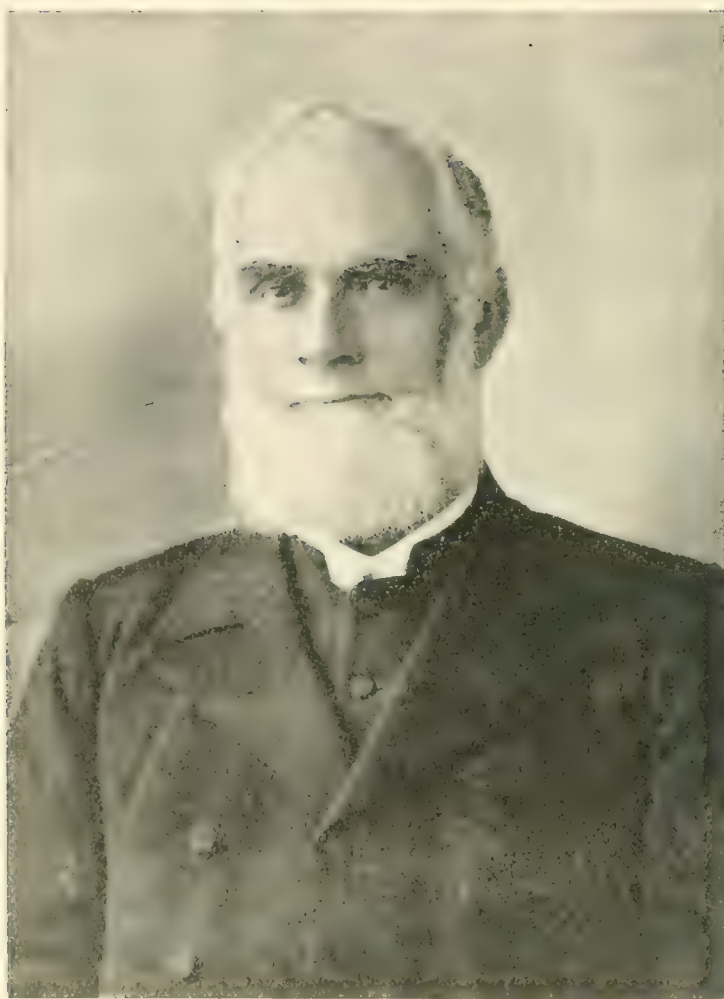
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CROWN STUDIOS

Yours very truly
Geo Kane

INTRODUCTION.

By THE REV. GEORGE LAMB, D.D.



HISTORY of Methodism in New South Wales, the Mother State and the cradle of Methodism in Australia, has long been needed. This want was often expressed; but until the Rev. James Colwell gave himself to the work no one with sufficient knowledge, leisure, literary skill, and denominational enthusiasm seemed willing to take up the task. It is a matter for congratulation that one so well qualified by original research, careful and laborious examination of facts, and the collection of authentic records, has at last supplied the want in a manner so attractive and informing.

When the First Fleet sailed from England in 1787, laden with the potentialities of a new nation beneath the Southern Cross, setting forth on an enterprise which in some respects was entirely lacking in romance, fame or honour, yet fraught with possibilities so momentous that within a century and a quarter there should be in the South Seas eight British Colonies, six of which were united in the Commonwealth; little, if any, notice was taken thereof by the citizens of London or the newspapers of that day. So with the sailing of the pioneer Wesleyan Missionary, the Rev. Samuel Leigh. On a tombstone in Reading Church-yard is written this unique and suggestive inscription: "The first Wesleyan Missionary to the Southern World." He builded better than he knew; for he was instrumental in saving souls and erecting Churches; setting in motion waves of moral and spiritual influences which have never ceased to exert themselves for the honour of God, the welfare of mankind, and the prosperity of the people who dwell here.

The worth of history cannot be exaggerated. It is one of the forces working for righteousness in Australia, and among those forces has been the story of the Methodist Church. In proportion to its numbers, resources and opportunities, it has not been one whit behind, but rather in the vanguard, of the

Christian Churches of the Southern World. A proper knowledge of its History should save any of its members from being ashamed of it, or from forgetting the wonderful influence it has exerted upon the doctrines, fellowship, worship, and Evangelistic and Foreign Mission enterprises of modern Christianity. If the Methodist Church be that of our intelligent choice, if bound to it by ties of gratitude and love for conversions and the edification of believers, let us try to teach our children that it is not merely a human institution to which our partialities or prejudices have attached us, but a Divinely sanctioned system of religion and happiness worthy of their choice and adherence. "Parents who train their children on the principle that they may go to any Church where they can feel most comfortable, need not wonder when it seems most comfortable for them to go nowhere."

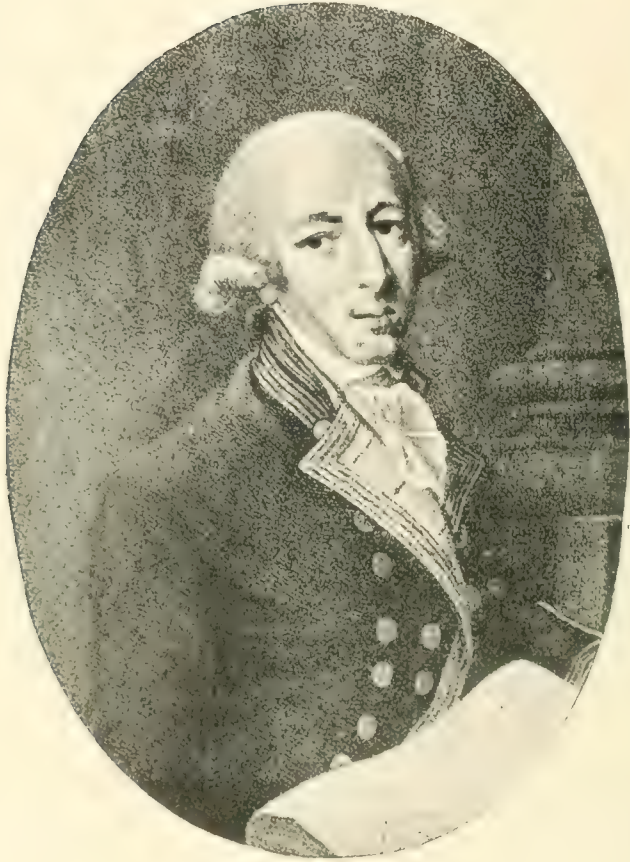
The difficulties in writing this work were very great. The history is so recent. And yet longer to defer the task would present even greater obstacles. "Interest grows less vivid; truth becomes harder to find out; memories pale, and colour fades." The writer does not assume an indifferent neutrality. Methodism through its Founder and its influence did a great work for New South Wales in its early history. Its power for good was great and widespread. That power is still at work, a fact which this history abundantly reveals. Here there is no hiding or distortion of the truth; neither is there exaggeration or boasting. The actual makers of our history have wisely been allowed to speak for themselves by extracts from their letters and journals; and no pains have been spared to make the narrative trustworthy and interesting. The reliable information to which access has been gained, not without considerable toil, has been used with good judgment and ability; and the facts are presented in a readable and attractive style. Much new ground has been broken, thus making the narrative increasingly interesting.

Even as a stream, small and insignificant, may irrigate some meadow where sheep and cattle quietly pasture and where daisies smile—a silent stream furnished here and there with forget-me-nots and helping to swell the river, in which it seems to be lost on its way to ocean—so may this story bring joy to those who read it, and by the inspiration it supplies be fruitful of lasting good

☛ The rough draft of this Introduction was Dr. Lane's last official production. It was found among his papers in an unfinished state, and is inserted as he left it.

PART I.

The Mission.



CAPTAIN PHILLIP.

His First Appearance

FOREWORD.

Geographical Discoveries during the Seventeenth and Eighteenth Centuries—De Quiros, Torres, and the Dutch—Dampier and Cook—British Colonization—Transportation and its Aims—Phillip and the First Fleet—Founding of the Colony—The Infant Settlement—Struggles and Starvation—Agriculture—Grose, Patterson, and Hunter—The Rum Monopoly—Profligacy and Marriage—The First Chaplain—His Difficulties—King and Bligh—Their attempts to break up the Monopoly—Bligh's Arrest—Unique Thanksgiving Service—Action of the Imperial Authorities.



SYDNEY, 1820

+ PRINCES STREET CHAPEL.

FOREWORD.

THE DISCOVERY AND SETTLEMENT OF AUSTRALIA.

DURING the seventeenth century, one of those impressions, the origin of which cannot always be traced, had taken possession of the mind of Columbus, with the result that he could not rest until he had discovered a new world which he presented to his King and country. A similar belief in the existence of a great continent in the Southern Seas exercised the minds of many European philosophers during the 17th and 18th centuries. Somewhere in the south waiting to be discovered, lay Eldorado with its golden city. The Spaniards and the Dutch, then the chief maritime powers, fitted out expeditions in the year 1605. De Quiros, the Spanish commander, succeeded in reaching one of the larger islands of the Louisiade Archipelago, which he rashly concluded to be the main land of Australia. Torres, his lieutenant, being storm driven, touched the mainland in the vicinity of Cape York. On his return in 1609 De Quiros made known his discovery and urged the King of Spain to enter into possession. But the King, as Lang quaintly remarks, not being a second Alexander, was more than satisfied with the splendid discoveries of Columbus. The Dutch expedition—a solitary vessel named *The Duyfhen*—explored the south-west extremity of New Guinea, entered the Gulf of Carpentaria and coasted along the Australian peninsula. To which of these brave companies belongs the honour of discovery is a moot point, though Flinders unhesitatingly awards that honour to the Dutch. A third claimant for this distinction appears in the French. Their claim is based on the contents of a report discovered in the Burgundian Library at Brussels, first given to the world in the year 1601. Documents found later still, in the British Museum and the War Office of Paris lead Sir R. C. Rawlinson, when President of the Royal Geographical Society in 1872, to say:—“We must own that the French are without a rival in the field.”—(*Lang*, vol. i., p. 4.)

The first Englishman to visit Australia was Dampier; who, at the command of King William III., made a voyage of discovery in the year 1699. The famous Captain Cook did not reach Australia till the year 1770, when, as the result of three voyages, he completely established the existence of the Great South Land, and set at rest the problem which had exercised so many minds. Cook landed at Botany Bay, where he planted the ensign and took possession on behalf of his countrymen, naming the country New South Wales from its fancied resemblance to the Welsh principality. With Botany he was much pleased; for to him it was a garden of flowers. But John White, the Surgeon-General to the first fleet, demolished this pretty fancy. “The fine meadows,” says he, “talked of in Captain Cook’s voyage, I could never see, though I took some pains to find them

out.”—(*White's Journal*, p. 110.) It was left to Phillip to explore the spacious harbour at the head of which Sydney now stands. And it was also left to Phillip's countrymen to take advantage of this great discovery. For though the Dutch and Spaniards were not wanting in that skill and courage which enabled them to navigate unknown and dangerous seas, they had yet to learn the art of successful colonization. Herein the practical Englishman led the way. Indeed, it has been argued with much show of reason that the hand of God was in this matter, and that He reserved this land for the British, who were to make Australia the fountain head from which should flow streams of spiritual blessing, together with the benefits of civilization, to the lovely islands of the South Pacific. Had Australia fallen under the power of Spain the glorious Mission scenes in the Islands would not have been witnessed, and the grand story of the triumphs of the cross would not have been told. In their place we should have had a repetition of the dark and revolting tales which have characterised the reign of oppression and misgovernment in South America. From that calamity Australia has happily been saved; and though none dare claim that British administration has been free from blemish, it must be admitted that on the whole the methods adopted have made for the general good and prosperity of the people.

When the historian attempts to trace the development of the religious life of Australia he lacks that inspiration which North American history supplies. Here there are no records of sturdy Puritans, who, for conscience sake, gave up all save God, to make a home on the wild New England shore, where “they left unsoiled what there they found; freedom to worship God.” But no Divine, or any other afflatus inspires the pen in this instance; for at the best the early settlement of Australia is a sad, and an unlovely story. The British Government found itself suddenly confronted with this problem: Where can we send those criminals sentenced to transportation? Since the reign of James I. an outlet had been found in North America and the West Indies; where, under the misguided management of contractors, empowered to hire the criminals to planters, a sphere of labour, if nothing more, had been found.—(*Lang*, vol i., p. 11.) The war of American Independence put an end to this arrangement. The West Coast of Africa was next tried; but here it was soon discovered that transportation only was necessary—the climate did the rest! Just at this juncture Cook's discoveries drew attention to Australia; and Lord Viscount Sydney, then Secretary of State for the Colonies, suggested the establishment of a penal settlement in New South Wales. This antiquated idea—for the Persians and the Romans first adopted it—was eagerly seized upon by the Imperial authorities. In seeking to give effect to the suggestion the British Government laid before it a grand and noble aim—the reformation of its criminals by affording an opportunity to start a new life.

These aims have been thus summarised:—(1) To rid the mother country from time to time, of the yearly increasing number of prisoners who were accumulating in the goals. (2) To afford a proper place for the punishment of criminals, as well as for their progressive and ultimate reformation. (3) To form a

free Colony out of the materials which the reformed prisoners would supply, in addition to families of free emigrants who might be induced to settle in the country.—(*Leigh's Life*, p. 35.) To give effect to their views the Government selected Captain Arthur Phillip, R.N., and a better selection could not well have been made. For though Phillip was somewhat quick of temper, he was benevolent of heart and worked earnestly in the best interests of the Settlement. Leaving Portsmouth on the 13th of May, 1787, with a fleet of eleven sail, he arrived at Botany Bay on the 18th, 19th, and 20th of January, 1788, after an uneventful voyage of eight months. The company included 850 male and female



GOVERNOR MACQUARIE.

convicts, a full complement of officers and soldiers, together with forty women, wives of the marines, and their children. An examination of Botany Bay brought disappointment only. The harbour, though extensive, did not afford good anchorage, the land was sterile and barren, and the spot selected was unsuitable for the proposed settlement. Phillip at once sought a better place. Cook had marked an inlet to the north of Botany Bay, which he named Port Jackson. This port Phillip determined to explore. And it was well that he did so; for a harbour of surpassing magnificence broke on his view, the spacious beauties of which further examination only enhanced. One can well understand the poet thus breaking out as he contemplated the future:—

"Hear me," Hope cried, "ye rising realms! record
 Time's opening scenes, and truth's unerring word:—
 There shall broad streets their stately walls extend.
 The circus widen and the crescent bend;
 There, ray'd from cities o'er the cultured land
 Shall bright canals and solid roads expand.
 There, the proud arch, Colossus-like, bestride
 Yon glittering streams, and bound the chafing tide;
 Embellish'd villas crown the landscape-scene,
 Farms wave with gold, and orchards blush between.
 There shall tall spires and dome-capt towers ascend,
 And piers and quays their massy structures blend:
 While with each breeze approaching vessels glide,
 And northern treasures dance on every side!"

"Port Jackson," said White, "I believe to be, without exception, the finest and most extensive harbour in the universe, and at the same time the most secure, being safe from all the winds that blow."—(*White's Journal*, p. 121.) Phillip resolved to found the Colony here, and a move was made at once from Botany Bay. As to what followed let an eye witness speak:—"The Governor, Captain Phillip, with a party of marines, and some artificers selected from among the seamen of the *Sirius*, and the convicts, arrived in Port Jackson, and anchored off the mouth of the cove intended for the settlement, on the evening of the 25th January, 1788; and in course of the following day sufficient ground was cleared for encamping the officers' guard and the convicts who had been landing in the morning. The spot chosen for this purpose was at the head of the cove, near the run of fresh water, which stole silently along *through a very thick wood*, the stillness of which had then, for the first time since the creation, been interrupted by the rude sound of the labourer's axe, and the downfall of its ancient inhabitants;—a stillness and tranquillity, which from that day were to give place to the voice of labour, the confusion of camps and towns, and the 'busy hum of its new possessors'. As soon as the hurry and tumult necessarily attending the disembarkation had a little subsided, the Governor caused His Majesty's commission, appointing him to be his Captain-General and Governor in-Chief in and over the territory of New South Wales and its dependencies, to be publicly read, together with the letters patent for establishing the courts of civil and criminal judicature in the territory. . . . The ceremony of reading these public instruments having been performed by the Judge Advocate, the Governor, addressing himself to the convicts, assured them, among other things, that he should ever be ready to show approbation and encouragement to those who proved themselves worthy of them by good conduct and attention to orders; while on the other hand, such as were determined to act in opposition to propriety, and observe a contrary conduct, would inevitably meet with the punishment which they deserved. He remarked how much it was to their interest to forget the habits of vice and indolence, in which too many of them had hitherto lived, and exhorted them to be honest among themselves, obedient to their overseers, and attentive to the several works in which they were about to be employed. At the conclusion of this address three volleys were fired by the troops, who thereupon returned to their parade, where the Governor, attended by Captain Hunter and the principal officers of

the settlement, passed along the front of the detachments and received the honours due to a Captain-General, after which he entertained all the officers and gentlemen of the settlement at dinner, under a large tent pitched for the purpose at the head of the marine encampment.”—(*Collin's History*, p. 8.)

To follow this infant settlement through its initial stages, to attempt a record of its struggles and sorrows, and to show how, through a fiery discipline of trial, it struggled to success, would travel outside the scope of this chapter. But it is necessary to touch lightly some features of that time, so that what followed may be viewed from the right standpoint. Phillip's first and greatest difficulty was to make the Colony self-supporting; for so long as he looked to England for supplies, he leaned upon a prop which occasionally gave way, the results being disastrous. As a beginning nine acres of land were cleared for cultivation at Farm Cove, now covered by the Botanical Gardens. But whatever astonishing results present day methods of cultivation may bring forth, very little was done then. The land was pronounced unsuitable, and a site was chosen at Parramatta, with the result that in November, 1791, 700 acres of land were under cultivation there. Phillip soon discovered that the class of people under his control were not suited to agricultural pursuits, and there was only one man in the Colony who could successfully instruct them in agriculture, and unfortunately, he died three years after Phillip's arrival. Glowing accounts of the possibilities of Norfolk Island having been given by Captain Cook, Phillip founded a settlement there. But failure was writ so large here that this project was abandoned after a few years. To encourage settlement in the young Colony, Phillip made liberal offers to free settlers and emancipated convicts. Free land, farm implements, seed and rations for twelve or eighteen months, were offered. Some took advantage of this liberal provision and settled prosperously. Others saw in it an opportunity to secure land to be bartered for rum. Notwithstanding all Phillip's efforts in this direction, agriculture fared ill, fresh consignments of hungry, scurvy-stricken men continued to arrive, while the provisions grew "small by degrees and beautifully less." The weekly rations were reduced, until in 1790 each person was allowed only $2\frac{1}{2}$ lbs. of flour, 2 lbs. of rice, and 2 lbs. of pork. Even this pittance was still further diminished, the Governor putting himself on the same meagre allowance, and giving to the general stores a quantity of flour which he owned. How could strong men be content, or live on such small supplies? And yet what else could Phillip do? The alternative was plenty for a time and then starvation for all. Some few, nevertheless, kept up a brave heart, smiling at their difficulties. It is said that when the officers dined with the Governor, the wags of the party were seen carrying their small loaf of bread on their bayonet or the point of their sword. But others would not smile, and they yielded to excesses or abused their trust. The stores were frequently raided. The Norway rats, most unprincipled thieves, stole all they could carry away, and they had to be endured. But the human thieves, when discovered, were banished to a solitary rock in the harbour, which they suggestively named "Pinch gut." When this punishment failed, Phillip became severe and inexorable. Seven

soldiers guilty of theft were hanged one morning. Their officers pleaded for mercy, but Phillip thought it better that seven men should die than that the whole settlement should perish of hunger. One unfortunate glutton, on receiving his weekly allowance of flour baked it, and at one meal gorged himself with the whole. He was afterwards taken speechless and senseless, and died the following day a loathsome object. Others devoured their food in two days trusting to their wits to make up the deficiency for the rest of the week. Matters had reached such a pass that all labour was suspended, the men being too weak to perform the lightest tasks. When the last extremity was reached help came from England.

Fortunately this state of things did not continue. Gradually land was got under cultivation, maize and wheat were grown, and the people were able, in some measure, to support themselves. During the time of Hunter and King, Phillip's successors, the people suffered many hardships; but they were never again at the point of starvation. Prices were sometimes abnormally high, as much as 70 and even 80 shillings being given for a bushel of wheat; while in one instance a settler in the Hawkesbury district paid £7 for a bushel of seed maize. In July, 1803, there were 16,624 acres of land cleared, 7,118 being planted with wheat, and 5,279 with barley, maize and other grain. The average produce of wheat land was 18 bushels per acre. Live stock numbered nearly 22,000, and the population stood at 7,134. Several respectable settlers arrived in the Colony during Hunter's, King's, and Bligh's time, the most notable being a body of Scotch emigrants, who landed in 1802 and made for themselves a home at Portland Head on the Hawkesbury River, where their descendants are found to this day.

But the greatest affliction sprung up after Phillip's departure through ill health in December, 1792. Captain Hunter, who succeeded him, did not arrive till September, 1795, the affairs of the Colony being administered during the *interim* by Major Grose and Captain Patterson. One of Governor Grose's first acts was to substitute military authority for civil government; thereby placing the control of the territory virtually in the hands of the officers of the New South Wales Corps, the greater part of whom arrived with the second fleet. Whether Grose foresaw the results of his action cannot be said. But it wrought nothing short of disaster; and to quote the words of Lang, "*entailed ten thousand sorrows on the Colony.*" "For the next fifteen years," to cite again the same authority, the history of the Colony "exhibits little else than a series of struggles for the mastery, between the Governor on the one hand, and that powerful and influential body on the other."—(*Lang's History*, vol. i., p. 49.) That the settlement survived, and was not finally abandoned, is surprising. The non-commissioned officers secured licenses to sell rum, and the chief constable and chief gaoler soon followed the example of their superiors. This not only led to the making of immense profits; it established a system of monopoly and extortion which struck at the root of all commercial morality. Maurice Margarot, who had been transported for urging the people to effect a reform in Parliament, said in his evidence before a Select Committee of the House of Commons, that

the officers purchased the goods brought into the Colony and sold them at a profit of 500 per cent. "I believe I am not out when I say, that a sieve to sift meal, which cost them 5s. 9d., has been sold for three guineas, and rum I have known sold at £8 a gallon, which cost 7s. 6d." Margaret adds that all the officers to a man, were engaged in this trade. And Captain Kemp, of the New South Wales Corps, when giving evidence in 1811, said:—"The Governor, clergy, officers, civil and military, all ranks and descriptions of people, bartered spirits when I left Sydney, viz., in May, 1810." But it must be borne in mind that Kemp was a member of the New South Wales Corps whose officers first instituted, and



THE REV. SAMUEL MARSDEN.

then manipulated, this monopoly. Rum became the currency; and the inhabitants were facetiously divided into two classes: those who sold rum, and those who drank it. And to such a pass had matters come, that Macquarie once petulantly remarked, that there were but two classes in the community of New South Wales: Those who had been, and those who ought to be convicted. This, happily, was an exaggeration; for even in the darkest days there were many respectable people who lived soberly and walked uprightly.

The facilities for obtaining rum brought forth other evils of a still more harmful nature—if that be conceivable. Profligacy generally follows hard on intemperance. If Lang may be accepted as an authority matters had come to an evil pass. The officers of the New South Wales Corps, who had led the

way in the rum selling monopoly and usury, also took the lead here. They "were neither all married nor all virtuous men. Some of them, it is true, lived reputably with their families and set a virtuous example to the Colony, even in the worst times; but the greater number took female convicts of prepossessing appearance under their protection, and employed them occasionally in the retail business. . . . there was no attempt at concealment: decency was outraged on all hands, and the prison population laughed at their superiors for outdoing them in open profligacy, and naturally followed their example" (*Lang's History*, vol. i, p. 52.) In Governor King's time the same authority states: "Neither marrying nor giving in marriage was thought of in the Colony; and as the arm of the civil power was withered under the blasting influence of the miserable system that prevailed, the police of the Colony was wretchedly administered, and virtuous industry was neither encouraged nor protected. Bands of bush-rangers or runaway convicts traversed the country in all directions, and, entering the houses of the defenceless settlers in open day, committed fearful atrocities." (*Ibidem*, p. 71.) It was also during King's time that women were disposed of as so much live stock. "I have seen them afterwards sold," reports Holt, "one of them for a gallon of rum, others for five pounds and so on; and thus they were transferred from one brutal fellow to another without remedy or appeal." (*Fison, Methodist History*, vol. i., p. 21.) And even under Macquarie's regime the "Factory" at Parramatta, a depot for female convicts, was in such a deplorable state through want of proper oversight, that it led to Macquarie's recall and the appointment of Commissioner Bigge to report upon the matter. Among many other terrible things he said: "The horrors and immoralities, the filth and wretchedness of the female prison at Parramatta" were such that they cannot be described!

To avert, or, in some measure to minimise this profligacy which Phillip foresaw, he urged the convicts to marry; and for a time it seemed that his advice would be generally accepted. The Chaplain, the Rev. Richard Johnson, was kept quite busy. But, if the truth must be told, Collins says that when the motives of those who applied to the worthy Chaplain were scrutinised, it was found that the contracting parties were under the impression that the marriage state brought with it certain comforts and privileges denied to those who remained unmarried. When these expectations were not fulfilled, some actually applied to be relieved from the bonds into which they had voluntarily entered. And they feelingly declared that marriage *was* a failure.

It is sad to think that so little was done by the Imperial authorities to minister to the religious requirements of the criminals and the early settlers. The Rev. Richard Johnson, the sole Chaplain, was a good, though unobtrusive man, the possessor of a meek and patient spirit, which must have been sorely tried during his twelve years' residence. At the foundation ceremonies he was quietly put on one side. Flags were hoisted, guns fired, and officers invited to join the Governor in drinking success to the new settlement; but it was considered superfluous to allow the Chaplain to seek Divine blessing on the people or the

land. Indeed, had it not been for the pressure brought to bear on Lord Sidmouth by Mr. Wilberforce, and a few earnest friends belonging to the Society for the Propagation of the Gospel, the first fleet would have sailed without a Chaplain! The noble Lord ridiculed any attempt being made to reform criminals by the power of the Gospel. It was seven years before Mr. Johnson could get a Church erected, his services up to that time being conducted in the open air. And when at last he did succeed, the convicts put a firestick into it, and it speedily disappeared. But here the Governor stepped in and made the culprits build another Church; at the same time intimating that if they burned that one down, they should replace it. Phillip also set a good example, and for a brief period attended Divine worship himself, making attendance compulsory upon all others. It cost an overseer three lbs. of flour and a convict two lbs., if his place were vacant. This kind of persuasion added to the numerical strength of the congregation; though it is to be feared the Chaplain's discourses were not received with a glad and willing heart.

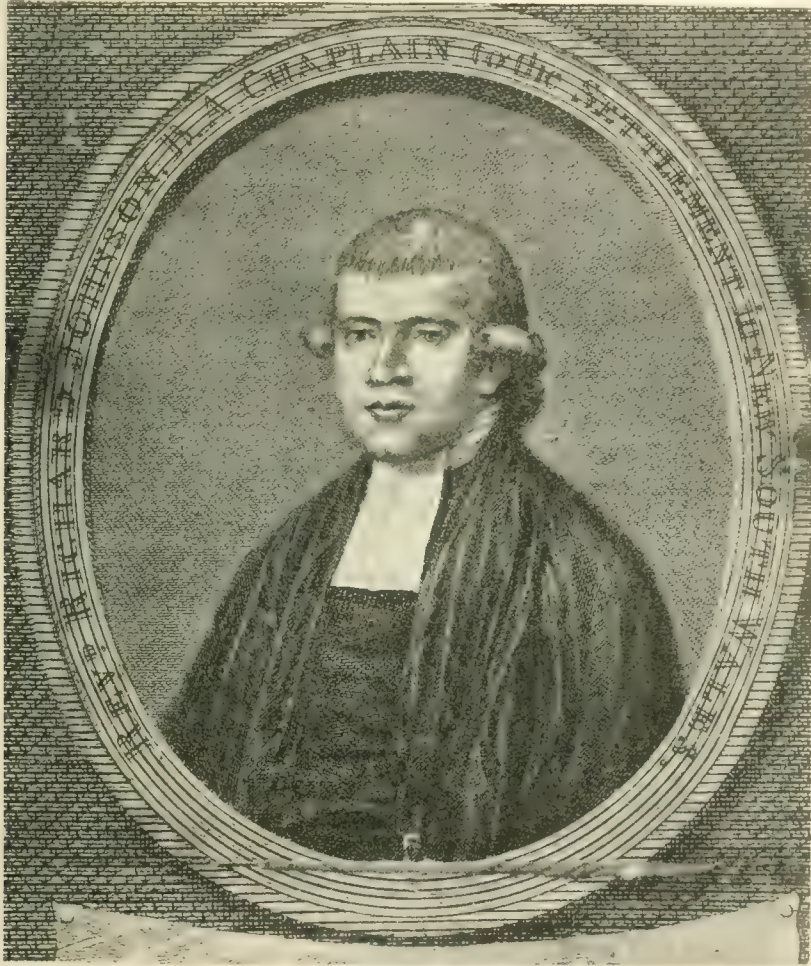
It is, however, only just to add, that Phillip's successors, Hunter, King and Bligh, attempted to break down the infamous monopoly in the traffic of rum and merchandise. Bligh sought earnestly to abolish military despotism, and issued prohibitions against the sale of rum and its barter. But they each and all failed. Hunter and King returned to England, while Bligh was actually placed under arrest by Major Johnston, who acted, it is said, at the instigation of Macarthur and others. In his letter to Bligh, Johnston said: "I am called upon to execute a most painful duty. You are charged by the respectable inhabitants of crimes that render you unfit to exercise the supreme authority another moment in this Colony; and in that charge all the officers serving under my command have joined. I therefore require you, in His Majesty's sacred name to resign your authority, and to submit to the arrest which I hereby place you under, by the advice of all my officers, and by the advice of every respectable inhabitant in the town of Sydney." Bligh's "crimes" were an attempt to break down the rum monopoly, and in its place to set up sound and healthy government. If "every respectable inhabitant in the town of Sydney" considered that such a purpose rendered the Governor "unfit to exercise the supreme authority another moment in this Colony," then matters had come to a sorry pass!

The "officers," together with the "respectable inhabitants," were so overwhelmed with gratitude at this merciful deliverance from the cruel hand of Governor Bligh, that on the 30th January, 1808, their feelings could only find adequate expression in the following manner: A General Order was issued in which "The officers, civil and military, are ordered to attend Divine worship on Sunday next at the New Church; and every well disposed inhabitant is requested to be present to join in thanks to Almighty God, for His merciful interposition in their favour by relieving them without bloodshed from the awful situation in which they stood before the memorable 26th instant." Unfortunately, no particulars of this unique thanksgiving service are available. If they were, it would be interesting to note the pious ejaculations and the fervent responses of



SYDNEY, 1820.

this combination of evil doers, guided in their devotion by the Rev Henry Fulton, who, unwillingly, was forced to officiate. But though it was an easy thing to appease their consciences thus, the Imperial Authorities were not so readily cajoled. When conversant with the facts of the case, Bligh was promoted to the rank of Rear-Admiral in the navy; Johnston was placed under strict arrest, sent to England, court-martialled at Chelsea Hospital on the 7th May, 1811, and sentenced to be cashiered; the sentence to be read at the head of every



THE REV. RICHARD JOHNSON, B.A.
First Chaplain.

regiment, and to be considered "inadequate to the enormity of the crime of which the prisoner had been found guilty." Macarthur was prohibited from returning to the Colony for eight years. The "respectable inhabitants" were thus deprived of the services of these two gentlemen, and the way was opened for the appointment of Governor Macquarie.

Thus matters stood when Methodism first struck root in Australian soil. Its growth and fruition must be studied in light of the foregoing facts.



THE REV. SAMUEL LEIGH

First Western Missionary to the Southern Hemisphere

PREPARATION.

Progress of Early Methodism—Dr. Coke and Foreign Missions—Development of the Missionary Spirit—Coke's Work and Death—The Conference and Missions—Private Appeal for a Missionary for New South Wales—Appeal from Messrs. Bowden and Hosking—Particulars of the Settlement in New South Wales—Committee's Response to the Appeal—Rev. Samuel Leigh Appointed His Early Life and Call to the Ministry His Work in England—His Ordination and Commission—Official Correspondence with the Imperial Authorities—Leigh's Departure for Sydney—His First Communication to the Committee—Incidents on the Voyage—Extracts from his Journal.



OLD ST. PHILIP'S ANGLICAN CHURCH.

CHAPTER I.

PREPARATION.

THE progress of early Methodism exhibits three well-defined stages. First comes that of Wesley's personal ministry when the work extended with such amazing rapidity, and attempts were made to consolidate and conserve the various developments. This period was followed by seven years' strife and struggle, wherein the Church was tested, purified and ultimately rewarded with triumphant success. For there suddenly appeared in its ranks "men of extraordinary capacity, who elevated its intellectual character, confirmed its system, and developed its energy in plans for universal Missionary conquest." (See *Steven's History of Methodism*, vol. iii., chap. xi.) This was the third stage, and the period of Missionary enterprise. Within the short space of eleven years, four new Missions were undertaken. The continent of Africa was entered in 1811, Asia followed in 1814, Australia in 1815, and Polynesia in 1822.

It is not claiming too much to say that Dr. Coke was the founder of the Wesleyan Missionary Society, as he was doubtless the originator of Home Missions. His life was an inspiration to noble deeds: his death a summons for the Church to rise universally and march around the world. To him more than to any man, the impulse given to Mission work is due. At Wesley's last Conference in 1790, a Committee of nine members, of whom Coke was Chairman, was appointed to take charge and present the claims of what was then a new interest. Nine years later the Conference resolved to take the West Indies under its care. Coke, who became its agent, was authorised to prepare a statement for information and circulation. This he had previously done in the interests of a Mission to Asia upon which he had set his heart. The document, which was circulated in 1784 was entitled: "A plan of the Society for the Establishment of Missions among the Heathen." The address was as follows:—

"To all the real lovers of mankind:—The present institution is so agreeable to the finest feelings of piety and benevolence that little need be added for its recommendation. The candid of every denomination (even those who are entirely unconnected with the Methodists, and are determined so to be) will acknowledge the amazing change which our preaching has wrought upon the ignorant and uncivilised, at least throughout these nations; and they will admit that the spirit of a Missionary must be of the most zealous, most devoted, and self-denying kind. Nor is anything more required to constitute a Missionary for the heathen nations than good sense, integrity, great piety, and amazing zeal. Men possessing all these qualifications in a high degree we have among us, and I doubt not but

some of these will accept of the arduous undertaking, not counting their lives dear if they may but promote the kingdom of Christ and the present and eternal welfare of their fellow creatures. And we trust nothing shall be wanting, as far as time, strength, and abilities will admit, to give the fullest and highest satisfaction to the promoters of the plan, on the part of

“Your devoted servants,

“THOMAS COKE, THOMAS PARKER.

“Those who are willing to promote the institution are desired to send their names, places of abode, and sums subscribed to the Rev. Dr. Coke, in London, or Thomas Parker, Esq., Barrister-at-Law, York.”

In 1801 Coke became Mission Treasurer, and was so involved in Mission enterprise and steeped in the Missionary spirit that he has been humourously, though none the less truly, called the “Minister for Foreign Affairs.” This remarkable man, who was born in Brecon (Wales) in 1747, was the only child of wealthy parents. Educated at Oxford, he became a Clergyman in the Established Church, being ultimately led to a more spiritual view of religion through an interview with Maxfield, Wesley’s first lay Preacher, and an untutored Methodist Class Leader with whom he afterwards conversed. Charged with being a “Methodist,” admonished by his Bishop, dismissed by his Rector, threatened by the mob and chimed out of Church, he took to the open air and cast in his lot with the people derisively called “Methodists.” At once he became Wesley’s most valued coadjutor, receiving this advice from him: “Brother, go out; go out, and preach the Gospel to the world.” Crossing the Atlantic eighteen times at his own expense, he was the first Bishop of American Methodism, and until his death, had charge of the Missions throughout the world. When nearly seventy years of age he presented himself to the Conference as a Missionary for the East Indies. To his friend Samuel Drew, who urged him on account of age not to make such an attempt, he replied: “I am now dead to Europe and alive for India; God Himself has said to me: ‘Go to Ceylon!’ I would rather be set naked on its coast, and without a friend than not to go.” With this purpose in his heart he pleaded on the floor of the Conference in 1813. Many rose to oppose his scheme; Joseph Benson said it would “ruin” Methodism; but Coke spent the night in prayer, made a thrilling speech the next morning, backed up by a magnificent offer of financial help; and by his enthusiasm and devotion, bore down all opposition. With George Erskine, John McKenny—who was to be left at the Cape of Good Hope as the first Methodist Missionary to South Africa—and five others, he set sail on the 30th of December, 1813. In his farewell sermon at Portsmouth, he said: “It is of little consequence whether we take our flight to glory from the land of our nativity, from the trackless ocean, or the shores of Ceylon!” From the trackless sea his spirit took its flight; for in the Indian Ocean his servant found his body cold and stiff lying on his cabin floor. The night before his death he sang

To me remains nor place nor time,
My country is in every clime;
I can be calm and free from care,
On any shore, since God is there.”

As the sun was setting, his body was lowered into the depths. "The death of such a man is like the fall of a monarch, but of a monarch, who has founded a permanent dynasty and an invincible empire. He lives still, and lives a more effective life than when he was in the flesh. Paul preaches around the earth to-day, as Homer still sings to every scholarly ear. Luther yet lives, leading the moral forces of modern civilisation. And we may not doubt that when, in the distant future, the historian shall mention the great men of our day, as we do the Pauls, Augustines, Luthers, and Calvins of the past, the Welsh Methodist Thomas Coke, will be cited among the chief of those, who in this age, conducted the plans by which the human race is to be regenerated." (*Steven's History of Methodism*, vol. iii., p. 341.)

Coke was dead, but his spirit lived; and the impulse given by his death led to the formation of Auxiliary Missionary Societies throughout the Church, and the ultimate formation in 1818 of the General Wesleyan Missionary Society, "to be coextensive with the Connexion and to consolidate its whole Missionary interests." A board of managers was appointed, comprising Ministers and laymen; and Joseph Benson, Jabez Bunting, Joseph Taylor and Richard Watson, were among its first Secretaries.¹ In the ranks of the Ministers, Watson and Buckley, Morley and Everett, Reece and Atmore, aided the new movement by their persuasive and powerful preaching; while Billy Dawson,¹ Sammy Hick and Jonathan Saville stirred the masses to demonstrative enthusiasm by their rugged eloquence, their natural genius and their overwhelming spiritual power. Bulmer and Butterworth, Marsden and Marriot, Thompson and Farmer, with a number of other influential laymen, ably assisted their Ministerial Brethren, and set in motion a wave of Missionary zeal which swept before it all obstacles and gave to the Church a record of Missionary triumphs never before surpassed, not even in the days of the Apostles.² Thus the Church became sympathetic and responsive to appeals for help; and it was well that it was so; for the provisional Committee, afterwards superseded by the newly organised Society, found itself called on to face a fresh enterprise. From a far off land, then but little known and only thought of as a convenient place in which to try a doubtful experiment, came the following pathetic appeal from a pious layman, Mr Thos. Bowden, who had made his home in Sydney:

¹ Dawson had a famous speech popularly known as his "telescope" speech. Coiling his resolution into the shape of a spy-glass he professed to look down it and asked: "What do I see?" describing in his answer characteristic scenes of heathenism. Then turning in another direction he demanded: "But what do I see in the distant prospect?" describing the scenes of millennial peace, love and glory.

² The following is the development of the Missionary Committee. Between 1803 and 1804, during Coke's absence in America, the London Ministers thought it desirable to form a Committee of Finance and Advice, composed of Ministers and Laymen. In 1813 the Conference recommended the appointment of Circuit Committees, and George Morley, then Superintendent at Leeds, proposed an extraordinary effort in his Circuit, in which his colleagues, Jabez Bunting and Robert Pilter, supported him. This example was widely followed and Branch Societies were multiplied. The Conference of 1817 approved of a scheme for the formation of a General Missionary Society, and its first annual meeting, which lasted six hours, was held in City Road Chapel, May 4th, 1818. The first Mission House, two rooms in Mr. Bruce's house, 4 City Road, was taken in 1816 at a rental of £24 per annum.

"Sydney, New South Wales, July 20th, 1812.

"On the 28th we got safely into this Port, which is a most astonishingly beautiful, romantic, capacious, and commodious harbour, of which I need say but little, several authors having done this better than I can do. . . . Of Methodists, we have here in Society the following persons: in Sydney, Mr. John H. who leads a Class in his own house, consisting of Mr. H., Mrs. B., and Mrs. I., and three of the senior girls in the school. Mr. B. has also a class in his house, consisting of Mr. H., I. F., T. J., husband of the above, and a soldier or two of the 75th Regiment. Our meetings are generally very comfortable and profitable. At Windsor, we have a class under the care of Mr. E., consisting of six. Mr. E. is a pious, sensible young man . . . from Ireland, where he was converted. . . He was bred to the bar; and being a humble, affectionate disposition, and zealous in the cause of God, I doubt not . . . would make a useful man among us. He has been employed for some months past in teaching school, and he goes some miles into the country on Sunday, where he reads the Church Liturgy, and expounds or preaches to the settlers, several of whom are thankful for his labours. This is a very recent undertaking only of a few weeks, so that we can speak but very little of its success.

"March 6th, 1812, we held our first Class Meeting, and it has continued ever since.

"April 3rd.—Our friends at Windsor came down, and we held a Lovefeast, which was a most blessed season. God was eminently present, and gave us such a meek, humble, simple loving spirit, that the place was a little heaven, and each thought himself the most unworthy of so great a blessing. We had been consulting on the most effectual means of procuring the Gospel among us by means of itinerant preaching. We had justly concluded that, although we have a few worthy Clergymen here, yet till we see more labourers going forth in the spirit of their work, with pure, disinterested principles, labouring only to win souls to Christ, we cannot reasonably hope that God will make bare His arm, and display His saving power.

"We therefore determined to address our Missionary Committee, and to solicit their aid in sending us some Ministers whom God has anointed for so great a work. Of such men we doubt not our native country has several, whose desire is only to spend and to be spent in the work of saving souls. . . . One of the most powerful arguments we can urge is, here are thousands of souls perishing for lack of knowledge, both in high and low life. Iniquity exceedingly abounds; and in many cases the only difference between the one and the other is that which avarice or oppression has made. . . The statement made will show that abundance of work might be found for one or two Missionaries; and could two be obtained, it would be a very great advantage, as they could act in concert, strengthen each other's hands in God, and their work would be far pleasanter. As for their support I am allowed to state that could they be sent out to us with a good allowance of books, wearing apparel, furniture for a house apiece, we would be answerable for the rest. I am sure Mr. Marsden



GROUP OF EARLY MISSIONARIES.

would be glad to see the different settlements provided, and especially if we proceed in the primitive way of Methodism; not in hostility against the Church, but rather in unison with it; not so much to make a party distinct from the Church, as to save souls in the Church. Of course, the Preacher should not be radically a Dissenter; if possible, one attached to the Establishment, as Mr. Wesley, Dr Clarke, and most of our primitive Preachers were.

“I am, etc.,”

The Committee's response to this appeal is found in the Conference Minutes of 1814, wherein it is set forth:—

N. S. Wales: Two to be sent by the Committee.

Montreal: Samuel Leigh if wanted.

But before effect could be given to this determination the Committee received the following official communication:—

“To the Preachers and Members of the Committee of the Methodist
Missionary Society.

“Reverend Fathers,—

“By the good providence of our God, we have been brought under various circumstances from our native land, to this very distant country, and here, in all probability, most of us who now address you, will be called to finish our earthly course.

“In the land which gave us birth, we enjoyed the privileges of the glorious gospel, and in our union with the Methodists we had access to those blessed means of grace which are the glory of that people. Here, we may truly say, ‘the people sit in darkness, and in the shadow of death;’ around us on every hand, we see ignorance and profanity greatly abounding. Sin, and its consequent misery, like an overwhelming deluge, overflows the land. We cannot but feel for our fellow-creatures, degenerated, and depraved. We feel for ourselves as situated amongst them. We feel for our children, the offspring of our bowels, whom we may leave behind us when God shall be pleased to call us hence. To our God we make our complaint, and look for help; and under Him, Fathers, to you, as the instruments of bringing us from darkness to His marvellous light. To you our eyes are naturally turned, and that you may the better judge how to assist us, we beg leave to lay before you the state of this country, and of our circumstances. There are probably 20,000 souls in this Colony, natives of the British Isles, and their descendants. From the description of people sent hither, much good cannot be expected. The higher ranks of those who were formerly convicts, are, in general, either solely occupied in amassing wealth, or rioting in sensuality. The lower orders are indeed the filth and off-scouring of the earth, in point of wickedness. Long accustomed to idleness and iniquity of every kind, here they indulge their vicious inclinations without a blush. Drunkenness, adultery, Sabbath breaking, and blasphemy, are no longer considered even as indecencies. All those ties of moral order, and feelings of decency, which bind society together, are not only relaxed, but almost *extinct*. This is

the general character of the convicts, high and low; and, excepting the civil and military departments of the Government, there is no other difference than that which wealth naturally creates, in the means it affords for greater indulgence in vice. The rising generation are very numerous, and, in general, pretty well supplied with the means of instruction, schools having been established in the principal towns and villages. But unfortunately the depraved morals of the parents have an unhappy influence over the children. The advantages of education are not sufficiently prized by the parents; hence the children are greatly neglected.

"The present Governor of the Colony is a respectable man; mild, moral, and attentive to the forms of religion. He encourages every attempt to reclaim or improve the people, and affords great assistance towards establishing schools. In a word, he is all that can be expected in a Governor; and we are certain, he would not discountenance further efforts to enlighten the people.

"We have here four Chaplains sent out from England with handsome salaries. The Rev. Samuel Marsden, principal Chaplain, resident at Parramatta, has been in the Colony many years. Mr. M. is a man of considerable talents, and if we were not to form a separate, independent Church, we have reason to believe, he would afford us as much countenance as could be reasonably expected, in any attempts to improve the morals of the people. The Rev. Wm. Cowper, second Chaplain, resident at Sydney, is a zealous man, and endeavours to do good to the people. The Rev. Robert Cartwright, third Chaplain, resident at Windsor, has been but a short time amongst us. The Rev. Henry Fulton, fourth Chaplain, very recently appointed. With respect to them all, from their characters, we have full reason to conclude that they would at least approve of farther exertions being made among us, provided these exertions did not imply an opposition to the Established Church. There are some Calvinist Dissenters' Missionaries that were some years since sent by the London Missionary Society to Otaheite, and the South Sea Islands. Having been forced to leave the Islands, they came to this Colony, and many of them have settled here in trade and business.

"This country, in point of natural and political improvement, is far beyond what is generally conceived at home. The policy of the present Government is just, mild, humane, and encouraging; the climate uncommonly fine and healthy, and peculiarly favourable to an English constitution; the country is beautiful, exceedingly fertile, and intersected with capital roads: the necessaries and luxuries of life abundant and easy to be obtained, and the mode of living, and social habits, nearly the same as in England.

"Sydney, the principal town and seat of Government, is populous and extensive; nearly half the inhabitants of the Colony live there; and there a Preacher would find much to do. Parramatta, a populous village, is situated 10 miles up the country from Sydney, nearly in the centre of the Colony. Within from 5 to 10 miles of Parramatta, on every side are the following detached settlements (in each of which are many families), namely, Liverpool, Prospect, Concord,

Baulkham Hills, Castle Hill, and Kissing Point; each of these may become stations of which Parramatta would be the centre. Twenty miles inland from Parramatta lies the populous village of Windsor, in the centre of a tract of 50 miles of a fine agricultural country, on the banks of the Hawkesbury River. The tract is very populous, and settled by farmers; and here there would be abundance of employment from district to district. Sydney town would be the first and principal place, then Parramatta, in the centre of the settlements around it, and, lastly, Windsor, and the Hawkesbury country.

“Blessed be God, notwithstanding the general depravity, there are a few endeavouring to escape the overflowing of iniquity, and to serve the Lord in simplicity and godly fear. We have formed two Classes in Sydney, and one at Windsor. Our members now are 19 in Class, besides occasional attendants, and by God's blessing we look for an increase. At first there was only one family. There are numbers who, from some remains of former impressions, and many other causes, would join us heartily if we were a settled people, and had a pious, upright man among us to preach to, and watch over us. Most of us have been but a short time in the country. We are, however, endeavouring to do as much as we can in the way of prayer meetings, etc.

“Thus circumstanced and in such a country, your children begotten by you in Christ, call upon you, Reverend Fathers, for help. Send us your aid. We doubt not that you will think of the offspring of your labours, your tears, your prayers. Send a faithful servant of the Lord to us; surely there are many willing, yea, desirous to succour the disciples of our common Lord, to proclaim His salvation to perishing sinners even in this distant land. Find out one such, and send him among us: Deny us not; our hearts, our expectations are turned to you. Our hope is from you: disappoint us not. We call upon you in our own behalf: leave us not forsaken in this benighted land. We call upon you in behalf of our children; let not them be left to perish for lack of instruction. We call upon you in behalf of those who have neither opportunity nor inclination to speak for themselves, perishing, dying sinners: leave them not in their blood. We call upon you in the name of the outcasts of society, sent and daily sending thither. Administer to them that word of life, which may make their exile a blessing. Send us that gospel which you have received from the Lord to preach to every creature. Send among us one of yourselves, and we, and a seed of the Lord, shall rise to bless you. In order to make some provision for the cause of God amongst us, we have vested a certain sum of money in horned cattle, the best way in which it could be put out to accumulate, from the peculiar nature of this country, and the great advantage arising from horned cattle by natural increase. We look forward with a certain confidence, by the blessing of God, to be able, in a few years, from this fund, entirely to support this work; without at all considering the great probability of having our pecuniary means increased with the increase of members as at home. This fund we have by deed conveyed to proper trustees to be applied to the support of Preachers, etc.

"You have now our state and circumstances laid before you, and are the best judges of the qualifications necessary in the person you may be disposed to send out to us. Yet we would beg leave to suggest these necessary considerations: namely, 1. That he be a single man. We could not as yet maintain a Preacher's family, and the expense of sending them out would be too great for us to wish or expect you to incur. Besides, as he would have a great deal of active business; in fact, his way to make it would require greater attention and exertions, than a married man could be supposed to make or give. 2. That he be legally qualified; a certificate obtained in the usual way in England, will be in force here. 3. That he be rendered perfectly independent in all points of us and everybody else: a regular credit established for him, to draw on as he may deem fit. This suggestion arises not from our inability or unwillingness to support a Preacher; for, thanks be to God, we are all able and fully determined, and hereby pledge ourselves so to do. But for other reasons, which we need not here specify. 4. As every article of English manufacture is extremely dear, he should have a good supply of wearing apparel, house furniture, and, particularly, books. There are few or no books of the Methodist stamp among us: he should endeavour to bring a large supply of Hymn-books, Magazines, Religious Tracts, Biographical Sketches, Mr. Wesley's Sermons, and useful practical Works. A quantity he might sell from time to time, and some give away.

"In short, send us a Preacher tolerably supplied with wearing apparel and books, and, by the blessing of God, he shall be no farther expense to you. With a filial confidence in your paternal love, we subscribe ourselves Reverend and Honoured Fathers, your Children and Servants in the Gospel of the Lord Jesus Christ.

"Signed, in the name and on behalf of the Society,

THOMAS BOWDEN	} Leaders.
J. HOSKING	

"N.B.—Mr. Bowden went out to New South Wales as a school-master at the request of the Rev. Mr. Marsden. Mr. B. was formerly school-master at the Great Queen Street Charity Schools, and is highly respected by our friends in the London West Circuit, where he was a useful, zealous Class-leader."

To such appeals the Committee could not remain indifferent; and yet it was not easy to meet promptly all the demands being then made. The Conference of 1814, which met at Bristol, told Samuel Leigh to hold himself in readiness to proceed to North America. Leaving his address with Dr. Adam Clarke, then President for a second time, Leigh made a hurried trip home. Returning to the Mission House he was informed that a letter had been received from Montreal that morning requesting that no Minister be sent owing to the disturbed state of the country. Half the passage money was returned and the ship set sail without Leigh. Three week's afterwards Leigh's disappointment was turned into thanksgiving, when he learned that the ship, with all on board, save four persons, had gone down. Being thus set free, the Committee made arrangements for his departure to Sydney.

It was in the beautiful village of Milton, one mile from Hanley, in Staffordshire, that Samuel Leigh was born; the date of his birth being the 1st of September, 1785. Connected with the English Church, he attended the cottage services conducted in the village by the Wesleyans, and by these and other means obtained a sense of pardon. He joined the Independent Church at Hanley, which was then small and weak; and took a whole pew in the little Chapel so that he might persuade the careless to attend public worship. The pew was soon filled. Becoming a Lay Helper, he conducted services in the various villages with acceptance and success. Meanwhile the conviction was deepening that he was called of God to preach the gospel to the heathen. This led him to enter a Theological School conducted by the Rev. Dr. Bogue. He agreed upon a three years' course of study for the sum of £40 per annum. It was not long before he discovered a difference of opinion between himself and the Principal in their views of theology. Bogue was a Calvinist; Leigh leaned to Arminianism. Thereupon, he quietly withdrew, the severance being attended with feelings of mutual regret. Through the intervention of his brother-in-law, he joined the Wesleyan Society at Portsmouth, becoming Assistant to the Rev. Joseph Sutcliffe, M.A. While at Portsmouth, his heart was deeply stirred by an interview with Dr. Coke, who was then leaving for Ceylon. Appointed to the Shaftesbury Circuit, he worked successfully for two years, and witnessed the commencement of five schools and the salvation of several men; five of whom, after an absence of thirty years, he found on the Local Preacher's plan. His labours were so excessive, that at the District Meeting, the Rev. Benjamin Wood desired his Chairman to give him a friendly caution.

Leigh at first experienced some difficulty in persuading his Mother to recognise his call to Mission work. "In some of her letters she remonstrated, expostulated and entreated; at other times, she wrote in tears, and expressed her deep regret, that, in consequence of his obstinacy, the calamity she had long anticipated was obviously becoming inevitable."—(*Leigh's Life*, p. 13.) But he remained steadfast. "Soon after he left Shaftesbury, he received a letter from her (his Mother), in which she said: 'Son Samuel, if the Lord has called thee to be a Missionary, He will no doubt enable me to give thee up. May the Lord Himself go with thee!' On reading this letter, said he, I felt as merry and lightsome as Christian, when his burden was loosened from his shoulders and fell off his back. I sat down and wrote by the next post to the Rev. Joseph Benson, offering to go to any part of the world."—(*Leigh's Life*, p. 13.) On his last visit home, he found his sister dying. In a few hours, he received a letter from London which moved him greatly. "Samuel, what is the matter? Tell me, directly," said his mother. "I am sent for and must go," he replied. His mother responded: "Always obey those who are over you, and you will generally be right. The will of the Lord be done."—(*Leigh's Life*, p. 14.) Committing his mother and sister to the sure keeping of God, he took his long and last farewell and set out for London. He had spent six hours only in his home!

He next appeared before the Lord Mayor of London, Sir William Domville, on the 30th September, 1814, to make the declarations and take the oaths prescribed by law, "in faith and testimony whereof I have caused the seal of the

office of Mayoralty of the said city of London, to be put and affixed to this license." On the 3rd of the following month, he was publicly ordained and set apart "to feed the flock of Christ, and to administer the holy sacraments." His parchment bore the signatures of Adam Clarke, LL.D., F.S.A., Samuel Bradburn, Thomas Vasey, and John Gaultier.

It was then found that the co-operation of the Government was necessary, without which the proposed Mission would prove abortive. Dr. Clarke presented the case to His Majesty's Ministers, with the following results:—

"On the 3rd of November, I wrote to the Right Honourable Lord Viscount Sidmouth, stating that I had been applied to for a Missionary to go out to New South Wales, and that I had been applied to also, for a Schoolmaster—that the Schoolmaster and Mistress of our Charity School in Great Queen Street had gone out thither; and they, with several other settlers, prayed that we should send them over one of our preachers; that I had found a suitable person, Mr. Samuel Leigh, who was capable of acting in this *double capacity*, and for whose prudence and loyalty I did not hesitate to pledge myself; and I wished to know whether His Majesty's Government would do anything towards accrediting the said Samuel Leigh. To this letter I received the answer and memorandum, copies of which I here subjoin.—ADAM CLARKE."

"Whitehall, November 19th, 1814.

"Dear Sir,—I have to thank you for having favoured me with another part of the important work in which you are engaged, and for the letter with which it was accompanied. My acknowledgments have been delayed by my desire to give you, at the same time, an answer respecting Samuel Leigh; which, as I am pressed for time, you will, I hope, excuse me for enclosing in the form of a memorandum.

"I remain, with sincere esteem, dear Sir,

"Your faithful and obedient servant,

"SIDMOUTH."

"Memorandum:—The Governor of New South Wales has applied to Government for some schoolmasters to be sent out to that Colony. Mr. Samuel Leigh, a person recommended by Dr. Adam Clarke, appears fit to be employed in that situation. The allowance is £50 per annum, and a passage provided at the expense of the Government. If it should be considered more advisable for Mr. Leigh to go out as a Missionary, the society for Propagating the Gospel in Foreign Parts will grant him an outfit, and must (by regulation) apply to the Colonial Department for a passage, with letters of introduction to the Governor of New South Wales. No salary is allowed by Government; but if after a residence of two years, he shall be considered by the Society as disabled by age and infirmity, £100 per annum will be granted to him for life by Government; or, if he dies in the service, a pension of £50 per annum will be allowed to his widow.

"SIDMOUTH."

To this generous reply Adam Clarke wrote thus:—"I feel highly obliged, by the very kind attention your Lordship has paid to my request, relative to Mr Samuel Leigh. But, not expecting such a favour as your Lordship proposes, and finding a vessel bound for New South Wales, I had, on the strong recommendation of a friend, taken, and (but two or three days before I was honoured by your Lordship's obliging offer) paid for his passage. As I did not know of any other vessel going out for that place, and the Captain proposing to sail as on this day, and some others pressing him to let them have the berth, I was obliged to close with him by paying him the money. I wish Mr. Leigh to act in a *twofold* character, namely, as an instructor of youth in useful learning, and a teacher of the adults in the knowledge of God, and their duty to their fellows; and for earnest, prudent, well-directed endeavours of this kind, your Lordship knows, from the constitution of the Colony, there must be the greatest necessity. But I am now at a loss how I can avail myself of your Lordship's generous offers. I feel extreme delicacy in thus troubling your Lordship, but should be very happy to receive your Lordship's further directions, under the present circumstances of the case."

Lord Sidmouth briefly, but courteously, replied:—

"Whitehall, November 30th, 1814.

"Dear Sir,—As I find by yours of the 22nd instant, that you have provided Mr. Samuel Leigh with a passage to New South Wales, nothing further appears wanting to accomplish your wishes, than that of his being recommended to the Governor of the Colony, *to act in the capacity of schoolmaster*. I shall immediately recommend Mr. Leigh to Lord Bathurst, through whom all correspondence passes with the Governor of New South Wales, who, I have no doubt, will direct the Governor to appoint him to *such situation* in the Colony.

"I am, dear Sir,

"Your obedient servant,

"SIDMOUTH."

This correspondence made clear that Mr. Leigh was not dependent on the Government for his support, though he gladly received its protection. And he, himself, insisted that he was not to look to the friends who had asked for his appointment. "I go," said he to the Mission authorities, "as your Missionary; depending upon you, and holding myself responsible to you for my conduct; and not as the hired agent of the Colonists, of whom I know nothing."—(*Leigh's Life*, p. 18.) This decision, his biographer maintains, prevented much subsequent misunderstanding.

Leigh left Portsmouth on the 28th of February, 1815, on board *The Hebe*, which was to join the East and West Indian fleets. The voyage was not without incident. Once they feared capture by a French vessel; another time they imagined that an American cruiser was bearing down upon them; while on a third occasion a ship carrying Spanish colours seemed to be making all haste to overtake them. These dangers did not disturb Leigh's peace of mind. "Sir,"

said he to the Captain on the first occasion, "I am going to New South Wales as a Missionary: and if I go through a French prison, it is not of much consequence to me." More than the usual share of stormy weather was experienced. One storm continued without intermission for nine days. "All the live stock perished, and almost everything on deck was swept away." The sailors explained this to their entire satisfaction. They had a Jonah on board! One said the devil was determined to stop Mr. Leigh's attempts to convert the convicts: hence the stormy weather. But notwithstanding these handicaps, *The Hebe* safely entered Port Jackson on the 10th of August.

The following letter to the Secretaries gives some particulars of the voyage. It was the first communication sent by Leigh after his departure.

"Near Madeira, March 30, 1815.

"Dear Brethren,—

"There being a conveyance from our vessel to Madeira, I seize the opportunity of sending you this letter. On Tuesday, February 28th, we sailed from St. Helen's; the wind continuing fair for some time, we soon lost view of our native country, but not without the feelings which such a circumstance naturally excites. When we took our last view of England's shores, all our wishes appeared to be, that the blessing of God might rest upon all we had left behind. Monday evening, March 6th, we were separated from the convoy by a gale of wind. On Tuesday morning at daybreak, we saw two large vessels; conceiving them to be two American brigs, all hands were called on deck to prepare for action; but soon the cabin echoed with the news: 'All is well; all is well.' The Captain judged them to be two Spanish vessels.

"Tuesday evening, the 7th instant, we were driven into the Bay of Biscay, by a storm, which continued, more or less, till the 17th. After the storm had ceased, the Captain assured us that, though he had been thirty years at sea, he had never witnessed such a storm before; and that he had thought several times of throwing the guns, etc., overboard. All the passengers seemed thankful to God for preserving their lives, and saving them from accidents. Not so much as a rope failed in all the tempest; neither have we sustained any loss since we left England, except our live stock, nearly all of which is destroyed by the water coming on board; of this, however, we think little.

"With respect to my situation, I can say on board a ship, 'The lines have fallen to me in pleasant places.' When I first came on board things were in a confused state, I judged it best to defer making any request to the Captain on the subject of exercising my ministry, until more order should be established; but I noted in my book what I intended to ask him at the first proper opportunity. This day, after I had made my memoranda, the Captain came into my cabin, and requested me to oblige him by asking a blessing before, and returning thanks after, our meals; and to read prayers, and preach a sermon on Sabbath days. I assured him that it would afford me great pleasure to do so, and at the same time thanked him for his kind and obliging request. In a few days after, he

expressed a desire to have the children on board instructed in reading, etc., but did not know how to accomplish this object; for he thought I should think it too much trouble to attend to them. I assured him that whatever I could do to render myself useful to the children, or to any others in the vessel, I should attend to with the greatest pleasure; he then put the children under my care.

"The course which I pursue at present, is nearly as follows: I am always at table to ask a blessing; each morning at ten o'clock, I attend to the children, read the Lessons and Psalms for the day; I begin and conclude with prayer. On Sabbath days, I read the Church prayers, and deliver a sermon, when circumstances will admit. On the other parts of the Sabbath the children read, and endeavour to answer such questions as I propose to them; and I can assure you that I have experienced many blessings while thus engaged. I could not help weeping for joy, after the Captain left my cabin, especially when I considered that the things which he requested me to do were nearly those which I had intended to ask permission, as a favour to undertake. I have, likewise, under instruction, a young man, who is going with his parents to settle in New South Wales. Every morning, except Sunday, he attends to the Latin Grammar, etc., and in the evening I give him a lesson in Geography in my little cabin, and conclude with prayer. The manner in which, through Divine grace, I have been enabled to conduct myself, has already gained the approbation of the passengers, etc., and I am only in danger of being lifted up with pride. May the Lord keep me humble.

"Since I left London, I have been much exercised with respect to the New South Wales Mission; but when new difficulties have appeared before me, I have thought that I heard a voice crying, 'Go on; the Lord is with thee: thy God will protect thee.' I have likewise thought, you had received letters from Sydney, and other parts of the globe, intreating you to send more Missionaries; that this gave fresh vigour to your zeal; and that there are several young men full of faith and of the Holy Ghost, who are crying: 'Here are we, send us'; and that nothing appears to be wanting to accomplish your wish, and the prayers of many, but money to fit those men for their voyage, etc. And, said I, shall this be wanting? If the highly favoured Methodists in England know that you want pecuniary aid, they will, from the least to the greatest, contribute towards enabling you to send the glorious news of salvation to perishing sinners. With respect to myself, I am constrained to say: 'Goodness and mercy have followed me all my days.' I know that 'the Lord is my portion;' and that as long as I live to Him, I shall not want. Dear Brethren, pray for me, that I may be brought in safety to Sydney, my wished-for station.

"I am yours, etc.,

"SAMUEL LEIGH."

To this letter a few extracts from Leigh's Journal may be added:—

May 2nd. The passengers begin to feel the inconvenience of the heat, and to complain of the tediousness of the voyage. For the first time cards were introduced. I walked the deck until my usual time for retiring to rest. Knowing

that a public reproof would be resented, I said, as I passed the card party to my cabin: "Good night, ladies and gentlemen, I pray God to save us this night from destruction." This observation spoiled their game; for they soon separated and went to bed.

May 15.—I was not able to perform Divine Service last Lord's Day, having fallen from the deck on to the cabin floor. My arm was nearly broken, and I was much bruised. It was truly refreshing to see the mariners and passengers sitting in different parts of the ship reading the books and tracts which I had from time to time distributed among them. Our boatswain and gunner have certainly experienced the converting grace of God.

June 1st.—Being informed that one of the officers had borrowed the gunner's Bible, I presented him with a copy, for which he seemed truly grateful. I also offered one to the Captain, which he thankfully accepted, and assured me that he would not only preserve it as a memorial of our friendship, but also carefully and frequently read it. O! may it be the instrument of his salvation.

June 15th.—O, what a day has this been! The anticipated storm came on; and in a short time the sea ran mountains high. The gunner was ill, and received orders to keep his bed; but on hearing that the men were unable to take in the main-sheet, he jumped up and ascended the shrouds to assist his comrades. The saddle of the main-yard gave way, and he, being weak, lost his hold and fell into the sea. His strong^d jacket being open, he floated on the waves. We saw him fall and the great gulls descending upon him, but though he remained above water more than ten minutes, the state of the elements rendered it impossible for us to save him. He had become truly pious, and I have no doubt of his salvation.

June 31st.—The children were examined, and gave much satisfaction. Such as could read the Scriptures were presented with a Bible, and one shilling in silver.

As showing the influence of Leigh during the voyage, a remark of the Captain, who had been much addicted to the use of bad language, may be quoted "I have been at sea," said he, "for the last thirty years; but no previous voyage has yielded the gratification to my own mind that this has done."

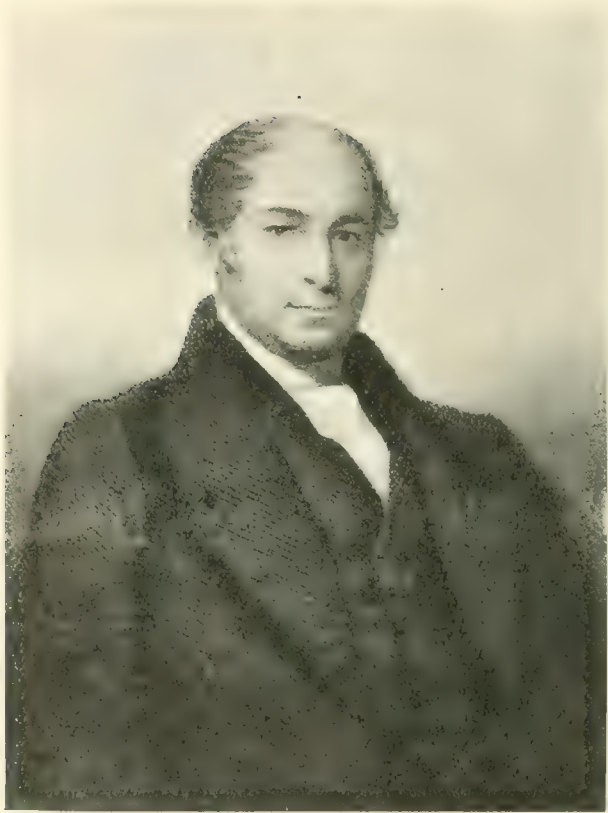


PRINCES STREET CHAPEL, 1817.

The first Methodist Chapel in Sydney.

PIONEER WORK.

Governor Macquarie—His Work in the Colony—His Sympathy with Methodism—Rev. Samuel Marsden—His Assistance to the Mission—Leigh's Arrival in Sydney—Interview with the Governor—The Wesleyan Society at the Rocks—First Quarterly Meeting—Pioneer Laymen—Sketch of Sergeant James Scott—His Gift of Princes Street Chapel—Its Opening Ceremonies—Edward Eagar—Thomas Bowden—Address of the Societies to the Missionary Committee—Leigh's Visit to Castlereagh—John Lees—His Character and Work—First Methodist Chapel in Australia—Its Opening Ceremonies—Leigh's Visit to Parramatta—Account of the Introduction of Christianity there—James Watsford—Leigh's Visit to Windsor—Hawkesbury River Floods—Leigh's Visit to Portland Head, Ebenezer and Wilberforce—The Australian "Pilgrim Fathers"—Summary of the Work in the Mission—Hardships and Dangers—Letter to the Rev. Joseph Benson.



THE REV. WALTER LAWRY.
Second Wesleyan Missionary to Australia

CHAPTER II.

PIONEER WORK.

THERE are two names interwoven in the thread of early Methodist history in Australia. The first is that of Lachlan Macquarie, the fifth Governor and Lieutenant-Colonel of the 73rd Regiment, whose term dates from December, 1809, to December, 1821. The Rev. Samuel Marsden, who became Senior Chaplain on the departure of the Rev. Richard Johnson, is the second. By their practical sympathy and wise counsel, their generous support and sheltering care, they did much to assist the Missionaries in the early stages of Methodism. These two men were both subjected to severe criticism; while their work and the spirit in which it was conducted provoked great variety of expression. But whatever they were to others, to the Methodist Missionaries they were loyal friends. And however much opinions may differ on other matters there can be no diversity of view on this point, that they rendered invaluable service to the Methodist Church, a fact which will abundantly appear in what follows. But for other reasons than those already named, Macquarie deserves special mention. He was the great road-maker and builder of his day. During his time the hitherto unconquerable Blue Mountains were crossed; and by the aid of Government labour a good road to Bathurst was made. His "exertions in this respect," says Dr. Lang, "were above all praise." Among his many public deeds, not the least were the founding of agricultural, penal settlements at Emu Plains and the Hastings; the establishment of townships above flood mark at Windsor, Richmond, Castlereagh, and Liverpool; the settlement of suitable persons on the land; the discovery of the Lachlan, Macquarie, Hastings, Manning, and Murrumbidgee Rivers, with their valuable lands; and the erection of public buildings of an imposing character. Of the latter the most remarkable was the famous "rum hospital," part of which stands to-day.¹ Like all the early Governors, Macquarie had many troubles, the major part of which arose through his determination to promote the Emancipists to positions of influence and honour equal to those held by their more fortunate neighbours. These efforts were often strongly resented. "Even my work of charity . . . a work which, considered either in a religious or a political point of view, I shall ever value as the

¹ This Hospital was built by Messrs. D'Arcy, Blaxcell, and Riley in return for a concession from the Colonial Government for four years. This gave them the right to purchase and retail 15,000 gallons of ardent spirits yearly. One wing of this Hospital stood where Parliament House now stands; another is the present Mint, and the site of the third wing is occupied by the Sydney Infirmary.

most meritorious part of my administration, has not escaped their animadversion," he wrote. To see those who had recently suffered the penalty of crime or misfortune sitting on the Justice's Bench or pleading in a Court of law was to make a demand on human nature to which it failed to respond. Notwithstanding the many troubles which arose through Macquarie's conception of duty, the Colony made surprising progress. In the eleven years, from 1810 to 1821, the population increased from 11,590 souls to 38,778, while cultivated land rose from 7,615 acres to 32,267. The port duties advanced from £8,000 per annum to £30,000. Macquarie can be pardoned for the proud boast made on his retirement: "I found the Colony barely emerging from infantile imbecility, and suffering from various privations and disabilities; the country impenetrable beyond forty miles from Sydney; agriculture in a yet languishing state; commerce in its early dawn; revenue unknown . . . the morals of the great mass of population in the lowest state of debasement, and religious worship almost totally neglected. . . I left it . . . in all respects enjoying a state of private comfort and public prosperity, which, I trust, will at least equal the expectation of His Majesty's Government.—(Macquarie's *Report* to the Earl of Bathurst, 27th July, 1822.)

Of Samuel Marsden much could be written in praise of the great work he did in the settlement of Australia and the civilisation of New Zealand. (See *Life*, by Religious Tract Society.) Men widely differed in their estimate of his work and character. Wentworth and Lang have not a good word for him. Bonwick calls him "the champion of the Church of England in Australia"; whilst Wilberforce thought he deserved "the title of a hero." After their disagreement over the Emancipists, Macquarie heaped ridicule upon Marsden, and that brilliant, but cynical, critic, Sydney Smith, wrote of him as a "little merry, bustling Clergyman, largely concerned in the sale of rum, and brisk at a bargain for barley." The Rev. John Watsford, who, as a boy, heard him preach frequently, writes: "We boys got to know some of his sermons almost by heart, for he often repeated them, and there were two that we specially looked out for: 'David and the ewe lamb,' and 'Onesimus.' A grand old man was the Colonial Chaplain. He exercised a great influence for good in those early days of our history, and was much respected by everybody."—(*Glorious Gospel Triumphs*, p. 13.) This diversity of opinion may be explained by the fact that Marsden was a man of marked individuality; freely expressing opinions to which he held with courage and tenacity of purpose; and in the furtherance of which he was influenced by no feelings of soft indulgence. As a Magistrate he hesitated not to administer justice with a promptness and vigour which caused one unhappy culprit to make an addition to the Litany in the following form:—"Lord have mercy upon us, for his Reverence has none!" The Rev. Richard Taylor tells the story of a man who was afflicted with an intemperate wife. At the request of the despairing husband the Chaplain interviewed this lady, and at the close of his visit added force to argument by administering a horsewhipping. This was a permanent cure. Take him all in all, Marsden was a good man; loyal to his Church, broad in his sympathies, tolerant in his views, and devoted to Missionary labours. His sympathy with Methodism dates back to his youth, for in early life he was a member of the Wesleyan

Society at Leeds. "This apostolic man, finding that his own Church was not prepared to respond to his numerous applications for Missionaries, encouraged by every means within his power the agents of the London Missionary Society on the one hand, and opened the way to New Zealand to the Wesleyans on the other.—(*Leigh's Life*, p. 56.)

As an illustration of Marsden's feelings towards the agents of the Wesleyan Church the following letter may be given here, though it properly belongs to a later date. The Chaplain, having rendered assistance to the cause at Windsor, Messrs. Leigh and Lawry sent a joint letter of thanks, to which he thus replied:—"On my return from Sydney your letter was delivered, in which you express your acknowledgments for the donation of the ground at Windsor, to build your Chapel and house upon. In reply to which, I can only say that I feel much pleasure in having it in my power to meet your wishes in this respect. To give you the right hand of fellowship is no more than my indispensable duty, and, were I to throw the smallest difficulty in your way, I should be highly criminal and unworthy the Christian name; more especially, considering the present existing circumstances of these extensive settlements, where the harvest is so great and the labourers are so few; the number of Clergymen belonging to the Establishment, when compared with the wants of the people, and their labours, are in a great measure confined and local. I am fully persuaded that your ministerial labours among the Colonists and their servants will tend to promote the general welfare of these settlements, as well as the eternal interests of immortal souls. You may rely with confidence upon my continual support and co-operation in all your laudable attempts to benefit the inhabitants of this populous Colony.

"The importation of convicts from Europe is very great every year; hundreds have just landed on our shores from various parts of the British Empire, hundreds are now in the harbour ready to be disembarked; and hundreds more on the bosom of the great deep, and hourly expected. These exiles come to us laden with the chains of their sins and reduced to the lowest state of human wretchedness and depravity; their number and vices are continually adding to the great mass of moral corruption, and call loudly upon all, who are able, to use every exertion to communicate moral and religious instruction. We must not expect that governors, magistrates, and politicians, can find a remedy for the dreadful moral diseases with which the convicts are infected. The plague of sin, when it has been permitted to operate upon the human mind, with all its violence and poison, can never be cured, and seldom restrained, by the wisest human laws and regulations that legislators can frame. Heaven itself has provided the only remedy for the cure of the plague of sin, the blessed balm in Gilead; to apply any other remedy will be lost labour. In recommending this at all times and in all places we shall prevail upon some to try its effects; and whoever do this we know they will be healed in the self-same hour. I pray that the Divine blessing may attend all your labours for the good of immortal souls in these settlements. I am often struck with astonishment when I reflect upon the mysteries of Divine goodness that the Father of mercies should accompany with His gospel, the very outcasts of the human race, to the ends of

the earth; no doubt His gracious designs are to bless some of these unhappy victims of vice and sin, for their father's sake, as many of them are known to have pious parents. This consideration affords much encouragement, though the times are dark and the overflowing of ungodliness makes us afraid; we must expect great difficulties in a place where sin and Satan have obtained such universal sovereignty, where his kingdom appears to be firmly established, and where his subjects are unitedly devoted to his interests; however, let us go on and sound the ram's horns; the walls of Jericho will fall in time. We are feeble, but the Lord is mighty, and will make His power known, and bring His Israel out of captivity to the new Jerusalem which is above."²

Finding himself at his desired haven, Leigh immediately prepared for work. His first night was spent in the home of Mr. Edward Eagar, in O'Connell Street. A stranger in a strange land, he was depressed and lonely; and the night was largely spent in meditation and prayer. With Mr. Eagar as guide he waited upon His Excellency Governor Macquarie on the morning of the 11th August, 1815. A lengthy conversation took place, when the Governor expressed his regret that Mr. Leigh had come as a Wesleyan Missionary. A religious rebellion, aggravated by the bitter hostility of Papists to Protestants, had recently taken place, and to avoid a repetition of such an unseemly exhibition great caution was necessary. Would he not take office under Government? He would be much more comfortable, and might become rich! To this suggestion he turned a deaf ear, and proceeded to explain the objects of his Mission and the means he intended to employ. The Governor replied: "If those be your objects, they are certainly of the first importance; and if you will endeavour to compass them by the means you have now specified, I cannot but wish you all the success you can reasonably expect or desire. Call at the Surveyor General's Office, present my compliments, and say that I wish him to afford you every facility in his power in travelling from one township to another."—(*Leigh's Life*, p. 34.) In his official report Leigh states simply: "My business was to acquaint His Excellency with my Mission, and by whom I was sent. His Excellency said: 'It is of no importance by what name we may be called, if we are but sincere in our profession. I believe your intentions are good, and therefore you may expect from me every encouragement you desire; and I wish you the same success in your Mission you wish for yourself.' When our conversation ended His Excellency requested Mr. Eagar to give me such information of the Colony as was necessary, that I might arrange my plan of proceeding through the different settlements as I judge best. He also gave me much advice. I thanked His Excellency for his great kindness, and returned to my lodgings not a little impressed with a sense of the goodness of

²If further proof of the esteem in which Marsden was held were called for it could be found in the fact that when about to visit England an address was presented to him signed by 302 persons, including the principal inhabitants of the settlements at the Hawkesbury River, Nepean, and Portland Head, and the "adjacent parts of the Colony of New South Wales." In this address Marsden is thanked for his "pious, humane, and exemplary conduct in the various and arduous situations in and throughout the whole Colony, as a minister of the Gospel, superintending magistrate, inspector of public orphan and charity schools, and other necessary offices. Your sanctity," the address adds, "philanthropy, and disinterested character, will ever remain an example to future ministers."

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JOURNAL OF A VOYAGE

From ... to ...

IN THE

Ship General Graham

Commanded by

SEPT 21

Thomas Bowden
Passenger

Departure taken from ...
from Greenwich, bound to ...
and Long ...

Arrived ...

London

God to me in a strange land. I know you all say, Amen. 'Bless the Lord, O my soul, and forget not all His benefits. Bless the Lord, O my Soul!' " This duty performed one other remained. Leigh took the first opportunity of calling upon the Anglican Clergy, Messrs. Marsden, Cowper, Cartwright, and Fulton. He reports that from these gentlemen he received "the treatment of friends and Ministers of Jesus Christ; and can say, from my knowledge of them, that they are men of God, and strive to reclaim the outcasts of Israel. May Jehovah crown their labours with great success!"

The Missionary now turned his attention to the little Society, which, through Messrs. Bowden and Hosking, had made their appeal for Missionaries. They had first met in fellowship on the 6th March, 1812, from which time Methodism dates its foundation in Australasia.³ Leigh sorrowfully reports: "I was grieved to find that Satan had entered among them, and had scattered the feeble few. But, thank God, I found one Class, consisting of six persons, who have since continued to meet, and I hope that the fear of the Lord is among them of a truth, and that they will show forth His praise continually." On the 24th August he met a few persons who professed a regard for Methodism. To them the rules of the Society were explained, and two Classes were formed of six members each. Soon after three other Classes were established at Parramatta, Windsor, and Castlereagh, with a total membership of 44.

The Sydney place of meeting was in the district known as "The Rocks," not far from the spot where Phillip formed his first settlement. A house had been secured at a rental of £15 per annum. The partition walls were removed, and it was fitted up for worship. Here they met at six o'clock in the morning, and again at six in the evening for prayer and exhortation. In this cottage, capable, says Leigh, of seating 200 people, they continued to meet until Mr. Scott's liberality enabled them to worship in their new Chapel. The house was "generally crowded with attentive hearers. We have preaching every Lord's Day, and Wednesday evenings; and also Prayer meetings on Sabbath mornings and Monday evenings, which are well attended." A regular Circuit was formed, Leaders appointed, and Quarterly Meetings established. "Indeed, we possess every means of grace with which the Methodists are so highly privileged." They could boast likewise of a Steward, one Local Preacher, and an Exhorter. The Sunday School was reorganised and placed upon an improved basis, with satisfactory results in point of attendance. The blessing of God rested upon this Institution in a remarkable degree. Through its agency Leigh became associated with the parents and some earnest workers. The congregation was regular and settled, and as the Spirit of God moved among the people helpers were raised up.

In this district there was ample scope for their united efforts. An eye witness thus describes the notorious spot:—"My guide had brought me this way to point out to me another of the low life sections of Sydney; in fact, its St. Giles's and Wapping in one. From the earliest times of the settlement

Whether the honour of first finding a home for the Wesleyan Church belongs to Windsor or to Sydney has been disputed. It is maintained that the Class led by Mr. Eagar at Windsor was in existence some time before that which met at the Rocks.

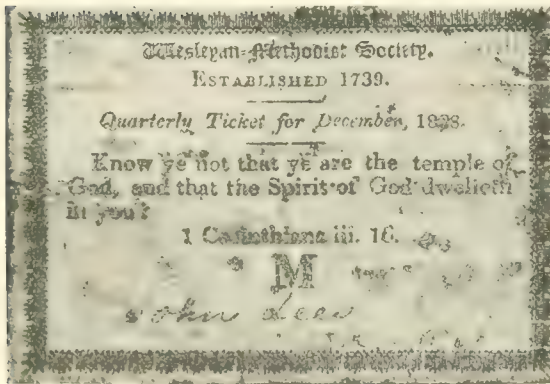
there congregated on the steep ridge above the King's wharf all the worst characters of this penal Colony—the felon, whose ill directed punishment had only rendered him more obdurate, cunning, and slothful; the prostitute, who (if such a thing can be), had sunk yet lower; the *fence*, watching for a livelihood, by plundering the plunderer; many who, without great positive vices, a sort of brute like ignorance and uncouthness had rendered it impossible for more orderly and rational society to amalgamate with itself, and many drawn into the vortex of ruin through their mere want of direction, or energetic resolve for either good or evil.”—(*The Gleaner*, vol. I., pp. 144-5.)

In picturing that first Quarterly Meeting the imagination has a fine field before it. Suffice it, however, to say that the place of meeting was the renovated house, pronounced inconvenient and not beautiful for situation. The members were the pioneer Missionary, the Rev. Samuel Leigh; the pioneer Class Leaders, Messrs Eagar, Bowden, Hosking, and Scott; and Mr. Norman, whose official position does not appear. The honour of being Circuit Steward fell upon Mr. Edward Eagar, and if carefully kept accounts and liberal donations frequently given be any qualifications for such an office then Mr. Eagar must have made a capable Steward. Their first difficulty was one arising through a clerical error. The Missionary Committee understood the writers of the appeal to ask for furniture for a horse, whereas they had suggested that *house* furniture be sent. Mr. Leigh, therefore, arrived with a military saddle, for which the officials found use by purchasing a horse at a cost of £25. In the absence of furniture Leigh found a temporary home with Mr. Bowden. The second difficulty was a purely financial one. It was thought that Leigh's salary had been provided for by the investment of a sum in horned cattle, which by natural increase, it was hoped, would prove a source of perennial income. But how vain was this hope! If the sum referred to had been invested, it could not have been invested wisely. Or, if the investment were sound, misfortune must have seized the flock so that it perished; or, with that perversity characteristic of cattle in those early days, they must have strayed into the bush, assisted in their wanderings, it may be, by some kindly but covetous hand. Be that as it may, the cattle had disappeared; and Mr. Eagar found himself with a deficiency of £30! This was their Rubicon; but, like the generous men they were, their liberality conquered. Mr. Scott gave £5, while Messrs. Eagar, Bowden, Hosking, and Norman shared the balance, amounting to £6 17s 2½d each. Thus was the Steward enabled to present his balance-sheet, which was duly adopted, signed by the Chairman, and is reproduced on account of its historic value. It was the first balance-sheet prepared in the Southern Hemisphere.

Other friends afterwards became generous contributors to the Mission funds. For example, the names of Mr. Hargraves and Mr. Geo. Hughes appear in the next balance-sheet, while in September, 1816, Mr. Charles Clark's Class at Castlereagh remits a sum, and Mr. Thomas Jones gives £5. Windsor Class first contributes in January, 1817, and three months later the sum of £6 12s. 0d comes from the same source. Two suggestive items recorded still later are the sum of £1 10s. 0d. from the soldier's Class at Parramatta, and £5 14s. 0d.

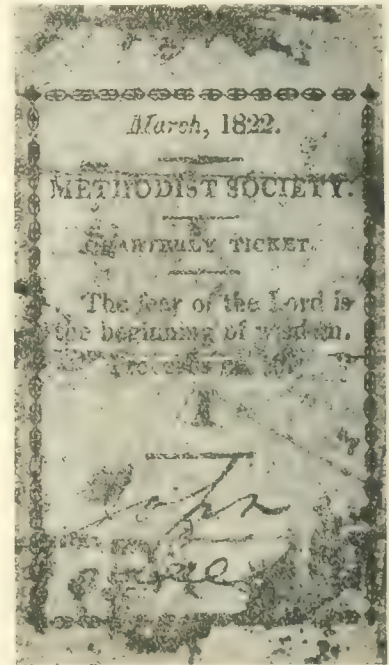
from John Lees, of Castlereagh, who had cultivated a piece of land, sold the wheat produced, and forwarded the amount to the Mission funds. Some of these first subscribers afterwards disappear; but others take their place, Messrs. Forbes, Hynes, Josephson, and Hunt being among the number. Notwithstanding this liberal support, at the June quarter of 1818, Mr. Eagar found himself with a deficiency of £157. But then Mr. Lawry had arrived, for whom a horse had been purchased at a cost of £20. The Missionaries' allowances were £10 as quarterage, with board, washing, fuel, postage, stationery, travelling expenses, and furniture provided.

Among Leigh's coadjutors were some who claim more than passing notice. Prominent in the number was Sergeant James Scott. Scott, who had



MEMBERSHIP TICKETS.

Issued by the Rev. S. A. to Mr. John Lees.



been a soldier in the West Indies, was there converted to God, and joined the Wesleyan Church. The detachment to which he belonged being ordered to New South Wales, he became distinguished for his probity and strength of character, while acting as a non-commissioned officer. Being advanced in life he desired to retire upon his pension; but that was impossible unless he returned to England. His case being referred to the Governor, who had formed a high opinion of Scott, a clerkship in the Commissariat Department was offered to and accepted by him. While holding this position a dissatisfied magistrate sought to inspect Scott's books to gain information to be used to the Governor's injury. To this Scott refused to be a party. The matter being reported to His Excellency he was so favourably impressed with Scott's integrity that he promoted him to an official position. Joining the Society at 'The Rocks,' he opened his house for week-night services, occasionally taking

the pulpit himself. About this time a property in Princes Street, consisting of several houses, being for sale, Scott became the purchaser. Part of this property he laid out as a garden, the remainder he sold to the Missionary Society for £300. These premises were so altered as to provide a residence for the Missionary and a house in which to transact Mission business. The congregation at the temporary Chapel increasing, it became necessary to provide a more convenient place of worship. Having sold his part of the estate, Scott said to Mr. Leigh: "I intend, God willing, to build a Chapel upon my garden ground, and give it to the Mission. I feel this to be a duty which I owe to Divine Providence." This generous inspiration was soon put into effect, and the building of the Chapel was proceeded with. Scott laid the foundation stone, and bore the entire cost, five hundred guineas, securing the exclusive right of occupation to the Mission and its agents. The deed of this Chapel afterwards became the Model Deed of Church property in Australia.

The opening of this Chapel was an event of no small moment to the Society; as it gave to them status and a home. The opening ceremony took place on the Sunday preceding the 17th March, 1810, when Leigh preached in the old cottage in the morning, and the Rev. Walter Lawry in the new building at night. Mr. Lawry's text was appropriate, and doubtless the sermon was good; though it is not on record. The text was: "He loveth our nation, and hath built us a synagogue." In his private Journal, Leigh thus writes of this interesting event:—"The congregations were large and attentive. I cannot express what I felt during the evening service, as I looked round upon the audience and reflected on the wonderful change that had taken place since I first preached in Sydney 'Rocks.' I was lost in wonder, love, and praise!" His report to the Committee states: "On Sunday last, at nine o'clock in the morning, I preached a sermon to our congregation in our old place of worship, and we left it with thankful hearts. In the evening Brother Lawry opened the new Chapel, and, I am happy to say, that we had a large congregation. I cannot express what I felt during the service. A neat Chapel that will accommodate 200 people, built and given to the Methodist Mission in this place free of expense; a large and attentive congregation assembled to hear what the Lord would say to them by His Minister, and a zealous Brother to assist me in the preaching of a free and full salvation."—(*Methodist Magazine*, 1819.) "May we not ask," says Strachan, "what are all the magnificent structures which the wealth and gratitude of the British people have reared when compared with this house of prayer? When the monuments that record them shall have been reduced to their original form it will be said of this unpretending edifice that this man has been born there." The building, which was of dressed stone, presented a neat appearance, and did good service till November, 1836, when it was enlarged by an addition of 20 feet, and an elevation of the roof.⁴ In the Chapel he had built, and in which he delighted to worship, James Scott, or "Daddy Scott," as he was popularly called in his old age, worked for many years. He subsequently met his death by being thrown from a horse when

⁴ The Government resumed this site during the plague scare in 1901, giving £7,500 for the entire property.

returning from a preaching appointment, on Sunday, December 9th, 1832. He died in three hours, at 4 o'clock in the afternoon, and was buried by the Rev. Joseph Orton, who was then in Sydney.

Edward Eagar, an Irishman by birth and a barrister by education, was another of Leigh's valuable assistants. Arriving in Sydney when quite a youth, he made his home at Windsor, where he taught a school during the week and on the Lord's day went into the neighbouring villages to read the Liturgy and explain the Word of God. Here he formed six members into a Class, which first met in the year 1812, the precise date not being known. While in Windsor Mr. Eagar was much, and deservedly, respected, being intelligent, consistent, zealous, and humble. Before Leigh's arrival he removed to Sydney, where he married and settled successfully in business in O'Connell Street. When at a later stage Macquarie Street Chapel was built he lent the Trustees £1,000 to enable them to proceed with the work. The General Committee strongly disapproved of this loan, and censured the Missionaries for contracting it. It objected to be made responsible for a liability as to the expediency to which it had not been consulted. This, however, does not detract from the generosity of the man who found the money. Eagar also drew up a plan for the establishment of a Mission to the Aborigines; which, though the Committee considered, it did not adopt, as all its schemes for the reclamation of these unfortunate creatures came to nought. And in many other quiet and unobtrusive ways Eagar rendered valuable assistance to the Mission when help was most urgently required. In the year 1821 Mr. Eagar and Mr. Redfern were appointed delegates, and sent to England to set before the Imperial Authorities a grievance under which many of the Colonials then suffered. Mr. Eagar did not return to report progress.

Mr. Thomas Bowden was sent from London by the English Government, at the request of the Rev. Samuel Marsden, through the influence of Wilberforce and Butterworth, to take charge of the Government School, arriving in Sydney January 28th, 1812. He had previously been in charge of the large free school connected with the Methodist Chapel, Queen Street, London. Born in Devonshire, he came of Puritan stock. From the year 1600 Bowdens filled the Non-conformist Chapels in Devon or Somerset, and as pastors they were remarkable for their Whig politics and strong attachment to the Hanoverian succession. Mr. Bowden was possessed of considerable mathematical and mechanical talent, in addition to his piety and loyal attachment to the Methodist Church. He was placed in charge of the Male Orphan Institution, the aims of which are thus set forth in *The Sydney Gazette*, January 8th, 1824:—"The object of this Institution is not to educate the youth for the polite circle, but to afford them trades and to inculcate those moral-feelings in the common rudiments of instruction that cannot fail of rendering them honest and trustful members of Society." The public examination made by the Governor afforded him much pleasure, "while it reflected no small degree of credit on Mr. Bowden, the Master, who is well entitled to this tribute of commendation as a reward for his unremitting zeal and continued labour in the discharge of so important a trust that with which he has the happiness to be honoured." Mr. Bowden died at

I in obedience to your commands I
 have only a few lines on the nature and government of the
 intended Male Orphan Institution. Having no exact line
 drawn for my direction I have probably sometimes occa-
 sionally at others fallen short of my instructions. I now allow me
 to solicit the indulgence of His Excellency and the Committee.

I have endeavored to bear in mind
 the peculiar circumstances of those who shall become the
 objects of this Reformatory Institution and ^{and} to make
 plan as shall best secure their present comfort, health and
 happiness, and which may best promote their early and future
 life, and thus render them, who, but for the aid of this
 Institution, would be left penniless and helpless to slaves
 to beg, or to steal, and grow up in ignorance, immorality,
 idleness and ^{and} to become decent, temperate, industri-
 ous and happy, a comfort to themselves and a blessing in
 addition to the Institution and a blessing to the Community.
 How far what is here advanced is likely to contribute to
 this end, with the divine blessing, I beg leave with all
 humility to submit to the decision of His Excellency
 and the Committee, and am

Res^t Sir

Your Obedient and
 Very Humble Servant
 Thomas Bowden.

Sketch for Rules to be adopted in the
 Male Orphan Institution

The first Rule which presents itself is, The admission of
 the children. I believe His Excellency has been pleased
 to limit the period to now down to ten years of age.

The children will not be under a confinement in the same
 as the younger ones will be in a more or less
 an unsupervised manner, and I have decided to make
 I beg leave to submit the consideration of such cases
 and the judgment of the committee. That some cases may

"Dunholie," Singleton, the residence of his son-in-law, after a short but severe illness, on the 13th September, 1834, in the 56th year of his age. His tombstone bears the following inscription: "He arrived in this colony in January, 1812, and for seven years was Headmaster of the first Public School in Sydney. In January, 1819, he organised the Male Orphan Institution which situation he came from England on purpose to fill, and superintended the same upwards of six years, when he retired into private life, respected by all who knew him, having spent 20 years in the education of youth. In the full enjoyment of health, a fit of apoplexy suddenly summoned him into Eternity. Oh, Reader! for all thou knowest such an end awaiteth thee, therefore 'Prepare to meet thy God.'" This Institution was shortly afterwards removed to the house that had been prepared for it in the country.

This will be a fitting stage at which to insert the address forwarded by these four officials to the General Committee:—

ADDRESS OF THE METHODIST SOCIETIES IN NEW SOUTH WALES TO THE COMMITTEE.

Sydney, March 2nd, 1816.

"On the 10th August last, the ship *Hebe* arrived at this Port, and by her we had the unspeakable pleasure of receiving our highly respected Brother, the Rev. S. Leigh, bearing your letter of the 18th January, 1815. With great anxiety we had been expecting and praying for his arrival; and now we take the earliest opportunity of offering you our most grateful acknowledgments for your ready compliance with our request. We desire to bless God that He has inclined the heart of His servant to come unto us; that He has inclined your hearts to send him; and that He has disposed the heart of our fellow Christians to contribute so liberally towards the furtherance of the great object you have in view; so that what but a few years since we scarcely ever expected to see, has already gladdened our hearts, the everlasting Gospel proclaimed to us by a Methodist Missionary. Our prayer to God our Saviour is, that grace, mercy, and peace, may be multiplied unto you, from God our Father and the Lord Jesus Christ; that you may abound in every Gospel blessing, and a rich and abundant supply of the Spirit; and that from you, as His instruments, the Word of the Lord may be sounded out, not only in every part of our native land, but through every Island and Continent in the world.

'Till all mankind shall learn His name,
Shall all stretch out their hands to Him.'

"As Mr. Leigh writes by this opportunity, we shall only say that we have great cause to bless God, that on his arrival his way was providentially and wonderfully opened. He was kindly received by our excellent Governor, General Macquarie, as well as by the Rev. Chaplains of the Colony, who welcomed him with the right hand of fellowship. Many doors have been opened for preaching the Gospel, and, blessed be God, it has not been preached in vain. Here is abundant work for another Preacher; and it is probable a Preacher could not be so usefully employed in any part of the world. But we are under the painful necessity of stating that our present circumstances will not enable us

to support two Preachers unassisted by the Committee. But in pursuance of our former engagements, we are determined, by the help of God, that Mr. Leigh shall be no further expense to you; but at present we cannot do much more. Our members in Society are as yet but few; our temporal circumstances not at all opulent; and our expenses at present fall on a few individuals.

"We have been for some time considering how to obtain funds to erect a Chapel in this town. Our present place of worship is a rented house, not very commodious, nor very convenient for situation. A Chapel is very much wanted, and we do not expect any great increase to our Society until we have one. We have already the offer of a piece of ground in a central situation; and we could procure subscriptions to the amount of £200 and upwards. But this sum would fall very far short of meeting the expense; building expenses and labour bear



PRINCES STREET CHURCH AND PARSONAGE.

ing a very high proportion to the prices in England. We are also endeavouring to build two Chapels in the country, namely, one at Windsor, 35 miles from Sydney, and one at Castlereagh, 14 miles further; places where considerable congregations attend, but at present are indifferently accommodated. The expense of both Chapels, exclusive of subscriptions, will be about £200. And what adds to our difficulties, and which, we trust, will recommend us to your notice, is the total impossibility of borrowing money in this Colony on any interest or security whatever."

After enlarging on their difficulties, and suggesting to the Committee a plan for assisting them, the address proceeds:—

"Thus, honoured Fathers, have we endeavoured to convey to you a correct idea of our present state and circumstances. The means within our own reach are very inadequate to the great end we have in view; but, blessed be

God, your former liberality has encouraged us to look again to the same source. Our former petition was granted with that promptitude which evinced the great concern you felt for our spiritual interests. In the choice of our present Minister, the directing and over-ruling hand of a particular Providence evidently appears, being an instrument well adapted to accomplish the ends you proposed. And in His hands we have no doubt but the work of God will prosper, aided by your prayers. But the field is too extensive, and the work too laborious, for one. More help is indispensably necessary, or he will probably sink under the burden, which he need not do while God is kindling such a Missionary flame in the hearts of our countrymen, that we are persuaded many are ready to come forward, crying, 'HERE ARE WE: SEND US.' And may we not presume to hope that our fellow Christians of both sexes, while they are so liberally contributing to send the Gospel to the poor negroes of Africa, and to the wretched devotees of Indian deities, will not withhold that Gospel from the outcasts of New South Wales? Allow us to say, ours is a pressing and peculiar case; many among us formerly held a respectable rank in Society; we left friends and connections, and better prospects in life, to come and settle in a benighted land, and from a long residence in the interior, many miles from a village or town, have been cut off from the means of grace and the offers of salvation which you so richly enjoy, and which we once loved and valued. But now, many of us have not heard a sermon for years together, till the arrival of your faithful and zealous Missionary, the Rev. S. Leigh. No wonder we are sunk in ignorance, and our children brought up in a state little superior to that of the beasts that perish.

"Not a few residing here are, through the long indulgence of criminal passions, and sinful habits, sunk into a state worse than heathenism, being, as it were, twice dead. And some, who in an evil hour, have given way to the force of momentary temptation, have involved themselves and their innocent, and, till then, respectable families in wretchedness and disgrace; but the Royal clemency having been extended towards them, they have repented, and again turned to that God who delighteth to show mercy. Are not such characters peculiarly entitled to pity and benevolence? And what boon can you give them which is so well adapted to their miserable case as that Gospel whose peculiar property is, 'to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison doors to them that are bound'; and, as our poet beautifully expresses it,

'To raise the fallen, cheer the faint,
To heal the sick, and lead the blind.'

"You will pardon us when we say we have a claim on your notice by the ties of CONSANGUINITY. We are BONE of your BONE, and FLESH of your FLESH. There is scarcely a city, or town, or village in the British Empire wherein we cannot claim a relative; either a father or a brother, or a wife; and what cause or causes soever have contributed to banish us from the happiest and most highly favoured land under Heaven; yet, oh! deprive us not of those bright beams of the Gospel which have cheered your hearts under troubles and difficulties less in weight and magnitude than those we have had to struggle with.

"We have pointed out the method, and, we believe, the only practicable method, by which help can be afforded. Extraordinary cases require extraordinary means and exertions, and as we are assured the liberality of our British Brethren will provide you with ample means; so we trust that your former act of benevolence will be only exceeded by this, and the event will certainly be glorious. New Holland, the largest Island in the world, which less than 50 years ago knew not an European, and whose Aborigines were the most barbarous and most uncivilised of any savage tribe ever discovered, and whose recent Colonists are truly the filth and off-scouring of men; yet even New Holland, through the zeal and benevolence of her parent country, will soon rear three Methodist Chapels in addition to the four Churches of the Establishment she already possesses. But the good effects of your benevolence will not end here. This will be only the droppings preceding the shower. Other Islands in this great sea will soon be received under your fostering wing. NEW SOUTH WALES will soon become a station for young Missionaries. Its climate is congenial to a British constitution, and will afford them an Asylum from the directer rays of a tropical sun, when worn down with fatigue and disease. Ethiopia and India are already stretching out their hands to the true God, and very soon may the long-expected period arrive, when the earth shall be . . . o'erflowed, and the universe fill'd with the glory of God!

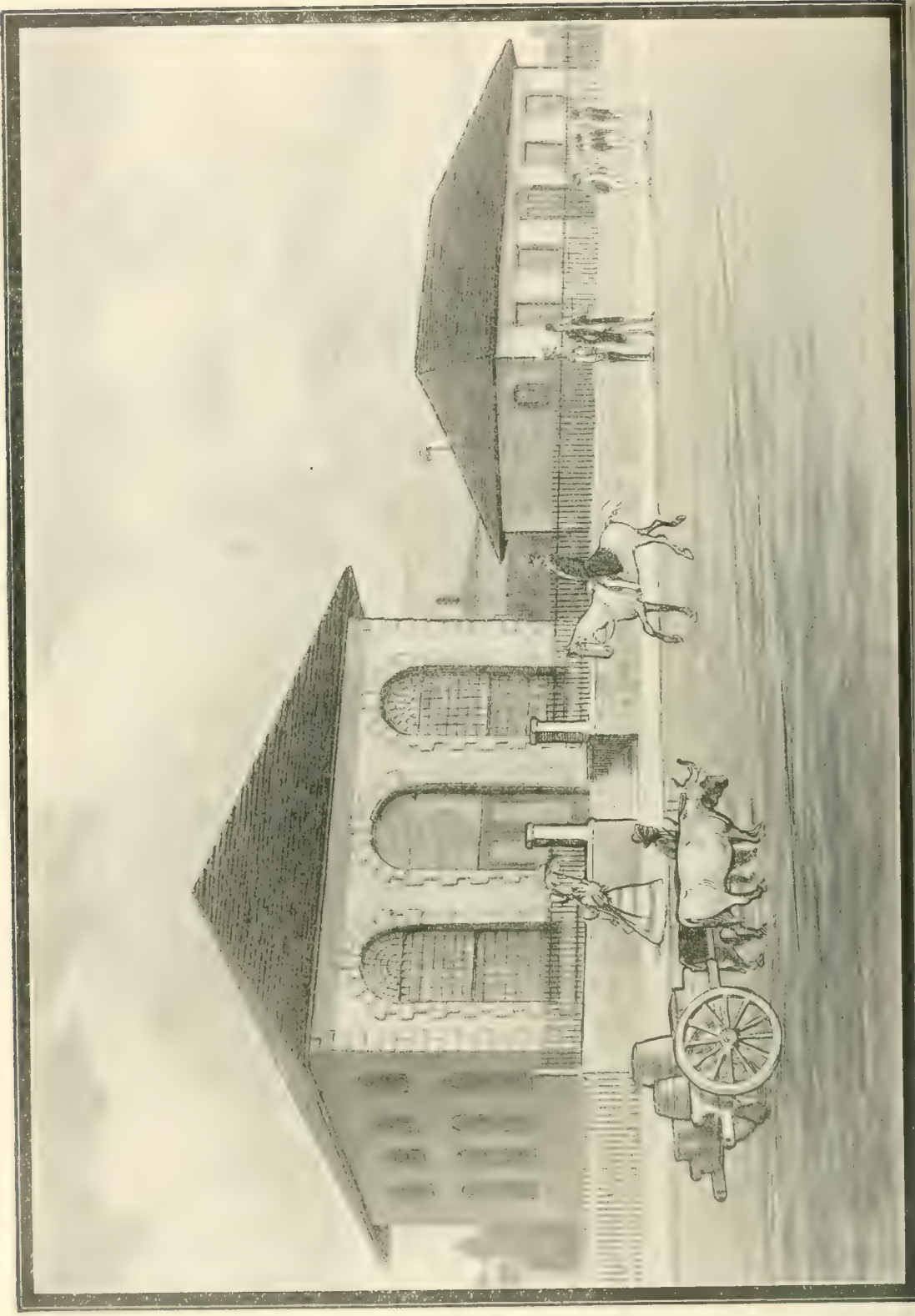
"We beg leave to subscribe ourselves, Honoured and Reverend Fathers, your very affectionate children and servants, in the Gospel of our Lord Jesus Christ,

EDWARD EAGAR,⁵ Steward.

THOMAS BOWDEN	} Leaders.
JAMES SCOTT	
JOHN HOSKING	

Matters now being in a promising state at "The Rocks," Leigh felt that the way was open for a visit to the country. Being provided with a good horse, which was nicknamed "Old Traveller," he started on his lonely trip. Influenced in his choice of districts by the wish of a Sydney friend, he decided to visit Castlereagh, being armed with a letter of introduction to a farmer, who was a Staffordshire man. This fact, it was thought, would ensure to the Missionary an open door and a hearty welcome. But it produced neither. A long day's ride brought him to the spot he sought. Introducing himself as a Wesleyan Missionary he asked permission to preach. This reasonable request met with a flat refusal; and, what was worse, his fellow countryman would not even accommodate him for the night. But he did so far unbend as to direct him to the house of another farmer who dwelt two miles distant, and was known to be a reader of the Bible, which, we venture to presume, the churlish farmer was not. But how mysterious are the ways of God! By means of this blunt refusal Leigh was being guided to a house in which dwelt one who had long prayed for the visit of a Missionary, and was even then waiting to give him the warmest

⁵ Mr. Eagar's name is misspelt in this document. The secretaries also make an error in the name of the Rev. William Cowper, whom they frequently called Cooper. Strachan follows their example. His book is strewn with inaccuracies of this kind.



of welcomes. This was John Lees, the farmer, whose memory will always be precious, and whose generous deeds are inseparable from the story of early Methodism.

Knocking at the door of this house, Leigh called out: "Will you receive a Wesleyan Missionary?" The door was at once opened by a "little stiff, ruddy lad"—Mr. Lees' son, Robert,—who, seizing the bridle in one hand and the stirrup in the other, said: "Get off, Sir! My father will be glad to see you." Entering the house Leigh found a small company seated round a three legged table, on which lay books in preparation for family worship. "Perhaps you will have no objection to take this duty off my hands," were John Lees' first words. Opening the bible the Missionary read the well-known prophecy, afterwards to be fulfilled in that spot: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing, the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God!" Isa. xxxv, 1-2. The feelings called forth by these words soon choked the Missionary's utterance, and, overcome by emotion, he gave way to tears of joy, in which he was joined by others. That memorable evening was the forerunner of many other blessings which God sent upon this humble people. On rising from his knees the farmer seized Leigh's hand with an iron grip and exclaimed: "We have been praying for three years that God would send us a Missionary; now that you are come we are right glad to see you. We had not even heard of your arrival in the Colony." It is not surprising to learn that on retiring they said they had seen strange things that day!

The reader will perhaps ask: Who was John Lees and how came he there? John Lees had been a soldier in the New South Wales Corps. On his retirement he could return to England or claim a grant of land. He chose the latter, and made his home at Castlereagh, near the Nepean River, lying at the base of the Blue Mountains. Here he married and reared a numerous family. As a soldier he had contracted habits from which the grace of God set him free. His conversion was brought about by an apparent accident. Stepping out one night for a log of wood, he accidentally grasped a snake, which instantly bit him on the wrist. Seized with violent alarm he hastened to Windsor to seek relief. On entering the house of the Rev. R. Cartwright, the Anglican Clergyman, he fell fainting to the ground. Medical aid and a gracious Providence saved him from death. The event led to his conversion. Old things at once passed away, and all things became new. Henceforth he became just and devout, and the Holy Ghost was upon him.⁶ That godliness is profitable in all things soon became apparent. "Mr. Lees not only entertained the Minister," says Mr. James Rutledge, "but became pre-eminent in his zeal in the cause of God, (in his) liberality and scrupulous conduct in the government of his family, and in the strict observance of the Sabbath . . . (he) not only scorned the contempt of the proud and disregarded the scoff of the low, and vulgar, and

⁶ Leigh's Biographer gives a different version of this conversion. But I have reproduced that narrated by the Rev. Benjamin Carvosso, who knew Lees well, and probably heard the story from his lips. (See *The Christian Advocate*, vol. i., p. 157.)

wicked, he proceeded to acts that excited the admiration of all others that knew him."—(*Methodist*, May 20th, 1899.) He was distinguished for his piety and power in prayer. A poor woman living in the district found delight in persecuting her husband for righteousness' sake. One day, while reading his Bible, she threw it on the floor. Retiring to the garden to meditate on this strange act, he was recalled by one of the children. "Mother's crying so," said the child, "Come, father, and see her." Finding his wife weeping because of a sentence which had caught her eye, he said: "Come away to John Lees," and, "taking a child under each arm, he led his wife, without shawl or bonnet, crying as she went to John Lees, and there, very soon, while prayer was being offered, the peace and blessing of God came into her soul."—(*Glorious Gospel Testimonies*, p. 27.

Of the simplicity and fervent piety of this man Mr. Carvosso gives several instances: "I had left the Chapel," he says, "in company with my good friend, and we walked homeward in silence. Our souls had been greatly refreshed. We were happy. John, mostly talkative on ordinary occasions, had scarcely uttered a word since we left the house of prayer. There was no sound floating on the soft breeze that gently wafted over the lofty evergreens, embosoming the cultivated patches. It was a beautiful, serene Australian evening. At last the solemn silence was broken. In a firm and devout tone of voice John said: 'I have been praying, Sir, for grace to bear the trial of this blessing.'" "On another memorable occasion," proceeds Mr. Carvosso, "returning from the same house of prayer in the wood, and passing together in the same direction and over the same spot of ground, one other striking sentence was uttered by my devout friend. It was the season of harvest. John had reaped his wheat. It stood in shocks around us. The weather was very unfavourable. Rain had been almost incessantly descending for several days preceding. The corn was at the point of sprouting in the sheaf, and being greatly damaged; and the heavens were yet hung with the black and threatening clouds . . . I used a common sort of phraseology, indicating that it was now bad weather for the harvest. At the sound of *bad weather* from my lips, he appeared moved in an extraordinary manner. Instantly standing still in the midst of his dripping, discoloured sheaves, feeling for the honour of his God, as the God of the weather, he looked at me with mingled seriousness and astonishment, and, with a kind of frown on his countenance, said in an air of authority: 'I think, Sir, the weather will always be right.' The next day, by a sudden change, the weather proving very fine, the heat from the sun from the bright heavens quickly drying the wheat, and John carrying it into his barn, comparatively uninjured, I was left to meditate on the lesson of 'instruction in righteousness' which I had received."—(*The Christian Advocate*, vol. 1, p. 158.)

But the most remarkable deed in a life of more than ordinary interest was the building of the first Methodist Chapel in Australia,⁷ erected entirely at Mr.

Lees' expense, and whether this was the first Chapel erected in Australia. Having gone thoroughly into the matter I have no hesitation in saying that John Lees' Chapel was the first Wesleyan Chapel in the Southern World. The difference of opinion as to the first Chapel now standing at Castlereagh was the first Chapel built on the spot reserved to the Mission by John Lees, and cultivated for the benefit of the Mission. But this was erected when John Lees' Chapel across the lagoon was demolished. The Rev. John Pemell writes: "I was the last who preached in that little old place in the bush. The floor of the pulpit had rotted away, and I stood with my feet resting on the two flooring joists." Mr. Pemell, who was very nervous as a young man, also adds that he requested Mr. Gorman to arrange for the babies to be baptised when the Rev. W. Schofield visited the Chapel. Mrs. Gorman, who had a sense of humour arranged for five babies to be baptised during Mr. Pemell's next visit. After that experience he made no further requests.

Lees' expense, and for the exclusive use of the Wesleyan Missionaries. The opening ceremonies of this primitive but historic building are thus recorded by Mr. Leigh: "On the 7th of October, 1817, I opened a Chapel at Castlereagh, built and given to the Mission by Mr. John Lees. While I stood and looked at the people coming in carts from various quarters of remote distances, I was reminded of the Scriptural figure of 'doves flying to their windows,' and of the American camp meetings. The place was soon filled with attentive hearers. I addressed them from 'The Lord hath done great things for us, whereof we are glad.' The people were not willing to leave the place. In the evening we held a prayer-meeting in the Chapel to plead with God for the prosperity of His cause, especially in that place. It was at this time I wished for your and my



CASTLIEREAGH CHURCH AND SCHOOLROOM.

Standing on the Act of Land given by Mr. John Lees.

Brethren's presence, to join us in humbling ourselves before God, and in praising Him for the great things He hath done for us in New South Wales. Yes, Sir, my thoughts flew 14,000 miles in a moment, and recollected the happy seasons I had spent in England, and was constrained to say: 'Truly, Jacob's God is here.' Are not these the beginning of good days? And, be assured, if you will send us more Missionaries, you shall see greater things than these."

This Chapel was a substantial building of weatherboards, and it stood surrounded by Methodist homes for many years, until it gave place to a larger building. On the door of this primitive building were painted the words: METHODIST CHAPEL, and below them, PREPARE TO MEET THY GOD. It is said that Mr. James Burns, for many years a successful Class

leader, was convinced of sin by reading that text. "There is something romantic in the approach to the little Chapel. We have first to sail over a little stream, and then to walk through the cornfields, which are covered with plenty. Before you, the fruitful fields are bounded by deep, umbrageous forests, and those again by the Blue Mountains, whose rugged and solemn brows stretch away on either hand beyond the trace of the eye. In the midst of this interesting scene stands the humble temple of our God, inviting our steps to its peaceful seclusion, and our hearts to adore the Maker of all."—(Rev. R. Mansfield)

Before the opening services were brought to a close John Lees gave additional proof of his deep gratitude to God. This noble-hearted man said: "I have not yet done my duty; having made some provision for the worship of God I must now contribute something towards supplying the building with the ministry of God's word. I cannot, at present, give money; but I will give one acre of my best land; I will plough it, sow it, reap it, thresh and sell the produce, and you shall have whatever it brings, without any deduction." The Missionary and farmer afterwards measured off this consecrated acre, the product of which for many years was given to the Mission funds. This was a happy investment for the good farmer; for he was afterwards compelled to say: "It was a fortunate thing for me that I gave you that acre of land, for, since that time, my neighbours have all observed that my wheat has grown thicker and stronger than theirs." But the neighbours observed what was of more value even than that. They saw an illustration of the transforming grace of God, and an example of practical gratitude worthy of world-wide imitation.

Leigh's next excursion into the country was made to Parramatta, then the second place of importance in the Colony and the second place also into which Christianity was introduced in Australasia. At the time of his visit, Parramatta consisted of one long street about a mile in length. "Its beautiful river, with villas and orange groves on the banks, has been much admired. In the days of my youth," says the Rev. John Watsford, "the Governor's country residence was there. The barracks were generally occupied by a large company of soldiers, who, while they did not improve the morality of the place, gave to it an air of life and activity. By the people of Sydney, however, it was regarded as dull and slow-going." The town possessed one Church only, in which the Rev. Samuel Marsden regularly preached. Its population numbered 1,200. A penitentiary for women, known as the "Factory," was situated there, to which the prisoners were conveyed by boat. The disgraceful scenes which, according to Commissioner Bigge, were continually witnessed in connection with this Institution, demanded special inquiry, and called forth severe but well-merited reprimands upon the responsible heads. Fortunately, an account of the first religious service held in Parramatta was given to Mr. Leigh by Mr. Shepherd, of Kissing Point, who was present. We assembled, says Mr. Shepherd, in a carpenter's shop near the house of Governor Phillip in the year 1791. The military Chaplain, the Rev. Richard Johnson, officiated. Becoming acquainted with several persons who enjoyed the favour of God, Mr. Shepherd says that they agreed to meet privately for religious conversation and prayer, the place selected being the banks of the little river, which flowed into the quarry. "Here, under the

canopy of heaven, we read the word of God, prayed for Divine Grace, and the guidance of Divine Providence, and sang a hymn before we parted." Those meetings were continued for seven years. In 1798 several lay Missionaries of the London Missionary Society who had been driven from Otaheita took up their residence in Parramatta. One of these, Mr. James Cover, preaching one Sabbath afternoon, had among his hearers two men from Kissing Point. Being impressed by the sermon they requested Mr. Cover to visit and give them a service; to which he consented, preaching on the following Sabbath. Observing a number of children running wild, Mr. Cover advised them to build a school, and secure a schoolmaster, on which advice they acted, and the Governor appointed Mr. Hughes to the position. Most of the young people, adds Mr. Shepherd, were educated at this school, and several of them were afterwards employed in preaching Christ in the Islands of the sea.

Leigh was received with great cordiality by Mr. Marsden, who wished him God speed. He first preached in a private house, but afterwards obtained the Government schoolroom, where he formed a Class of invalided soldiers. Here he preached with success, several being led to Christ. Among his first converts was James Watsford, a native of Brighton, in England, who had made his home in Parramatta. Watsford had been employed as a stockman; and while in the discharge of his duties he came in contact with a body of hostile natives. He bravely defended himself, but they succeeded in spearing him. His wounds so affected his health that he was forced to seek lighter employment. This affliction led to religious impressions being made, which deepened into conviction. Hearing Leigh preach, he was deeply convinced of sin; and after many distressing conflicts, found peace to his soul. His friends suggested that as a means of livelihood he should start as a carrier, running from Parramatta to Sydney. With assistance he began with a small horse and cart. His integrity and punctuality, coupled with an obliging manner and unwearied diligence, soon gained for him the confidence and patronage of the public. Business increasing, the first conveyance had to give way to a larger horse and a covered cart; which in their turn were discarded for a stage coach. This stage coach, driven and owned by the Methodist Class member, was the first stage coach in use in Australia. And, to his honour be it said, he ruled it in a worthy fashion; for he courted no man's favour, and feared no man's frown. Bad language or misconduct of any kind he would not allow; and the culprit, no matter who he might be, acting contrary to these regulations, was speedily but firmly, told that he must quit his swearing or his seat. This line of conduct soon commended itself to the public, and was so heartily approved by certain gentlemen of a generous turn of mind that they sent to London for four superb sets of harness, and set him up with a coach and four. As the Lord prospered him he settled twenty pounds per year upon his mother, with whom he regularly corresponded. He reared a family of twelve, who were all sent early to the Wesleyan Sabbath School, and were never allowed to be absent from Church, morning or evening, on the Sabbath day. This training bore fruit in after years. For the third son, John, became a Minister and a Missionary taking

his stand by the sainted John Hunt, of Fiji. This "dull and slow-going" town, as it was sometimes called, has since given to the Methodist Church many earnest workers in the Home and Foreign fields.⁸

Windsor was the next place visited, with a service at Seven Hills on the way. At that early date Windsor had assumed importance as a town and settlement. The Governor had a residence there; while the other buildings comprised military and convict barracks, a court-house, and gaol. The population did not exceed three hundred, and Strachan says that they were rude and intemperate; while many of them had completely outlived all respect for even the form of godliness.—(*Leigh's Life*, p. 58.) One sermon on the Lord's Day was the only religious agency supplied by the State to meet the wants of the



WINDSOR CHURCH AND SCHOOLROOM.

people. The richness of the soil along the Hawkesbury River flats had induced a number of settlers to make their homes within high-water mark. The bitter experience of several floods taught them the necessity of building on the high lands. But they were slow to learn this lesson; and then Governor Macquarie had to come to their help. In the years 1806, 1811, 1812, disastrous floods came upon the settlement, that of 1816 bringing deplorable results. Only the roofs of a few houses remained visible; whilst the saddest amongst the many sad events was the loss of a man with his wife, his mother, and his two children, who were carried away on a barley-mow on which they had taken refuge.

Amongst the names that may be named the following Ministers:—Revs. William Moore, Richard Caldwell, A. J. Webb, K. A. Corner, W. Woolls Rutledge, with several ladies who became the wives of Ministers, and a long list of splendid laymen too numerous to mention.

When Leigh first visited this place the weather was not propitious. One of those violent storms for which the district is remarkable came on, and he was forced to apply whip and spur to his horse to keep in advance of the rising waters, and reach the town before they had taken possession of its entrances. Once here he succeeded in renting an outhouse, or skillion, in which he conducted Divine worship. The attendance was good, and the attention all that could be desired; save in the case of one poor, but notorious convict, who entered the room, interrupted the service, and created confusion. Reproved by his fellow convicts, he retired, leaving the congregation in peace. On the following morning this unfortunate man, when in the bush, was bitten by a venomous snake. Having a wooden leg he travelled slowly, and the poison made such progress that he died in the bush, where a search party found his body, swollen to twice its natural size, and the features so distorted and obliterated that, but for his wooden leg and dress, he could not have been identified. A grave was dug at a distance, and the body was pushed into it by means of long poles. Leigh read the burial service, gave an address, and spent the following Wednesday and Thursday in visiting the settlers.

On Friday morning he set out for Portland Head, on the Hawkesbury River, nine miles from Windsor. At this spot a number of mechanics, free emigrants, had made their home; having left Scotland, it is said, for conscience sake. If that be so, then Australia has its Pilgrim Fathers. On Saturday morning Leigh made known he would preach that evening in the corn shed of Mr. T. Bushell. (?) The attendance was so encouraging that he decided to conduct service in the same place at seven o'clock the next morning. Near this spot a few Presbyterians had erected a building, to answer the double purpose of a Church and school-house. They engaged a schoolmaster, Mr. J. Youl, who became preacher also; and here they started "The Portland Head Society, for the promoting Christian Knowledge and the Education of Youth." Their building they appropriately named "EBENEZER," and they placed it on "EBENEZER MOUNT." It stands intact to-day, and is used every Sabbath by the Presbyterian Church. In this lonely sanctuary Leigh was requested to preach at eleven o'clock. "It was truly animating," he says, "to see those distant settlers approaching this retired spot, in their one-horse carts, and arranging their vehicles round the house of prayer."⁹

At the close of this service Leigh returned to Wilberforce, preaching at a farmer's house at two o'clock. When the farmer's wife saw him approaching from the elevation which overlooks this somnolent spot she began to prepare the tea and the damper, which were in readiness by the time he reached the cottage. Surrounded by his congregation, he made his meal, and afterwards conducted service, preaching that same night at Windsor. Leigh says he retired happy, though wearied. The next morning this apostolic man was at

9. Dr. Lang, the pioneer Presbyterian Minister, paid his first visit to this place in the year 1824, when he preached and administered the Sacrament. In 1825 he secured a Minister and formed a charge. The Presbyterians regard this settlement in 1822 as the foundation of Presbyterianism in Australia. They celebrated "One hundred years of Presbyterianism" on January 26th, 1902, at this Church. But long before Lang saw the place Leigh stood in its pulpit. The descendants of some of these early settlers are found to-day connected with the Hawkesbury Circuit.

Richmond, four miles distant. Preaching in a private house he afterwards records his impressions: "The scenery around the town is varied and beautiful in a high degree. I was astonished when I crossed the main street, and, for the first time, looked down on the celebrated Australian River, the Hawkesbury, as it flowed, smooth and deep, on the other side of the eminence, on which the settlement stands." He could not, unfortunately, write in the same glowing strains of the condition of the people. Ignorance and licentiousness abounded. But, notwithstanding this, the visit of the Missionary was regarded as an important event. On Tuesday morning the horse's head was turned towards Castlereagh. Riding at the foot of the Blue Mountains, Leigh visited every house on the way, preaching where possible and concluding his day's toil with a service in the house of his newly-found friend, John Lees.

His ardent spirit bore him on again, and at an early hour the next day he started for Macquarie Grove, the residence of Mr. Hassall, where he held evening service. What a fatiguing and rough journey it was! Thirty miles through primeval forest, with no other guide than the sun, and no other assistant than an axe, which required constant use. In this hospitable home he rested one whole day! and then set out for Liverpool, an infant settlement founded by Macquarie. Here he found traders, publicans, settlers, and convicts, with soldiers to guard, but no Church or Clergyman to guide them. A small school-room had, however, been built by public subscription; and in this building Leigh preached his first sermon and promised another visit. A short journey brought him to his first home, where, after so fatiguing a trip, he was glad to rest, if rest were possible to a man of such untiring energy. He had now visited the chief settlements in the Colony, marked out his Circuit, made arrangements for regular services at convenient intervals, and reported thus on his work to the General Committee:—

"My Circuit extends 150 miles, which distance I travel in ten days. I preach at 15 places, and in every place there appears to be a desire to hear the Word of God. All that I can do is to preach once in three weeks in each place. This is complained of in most places, as being too seldom, but what can I do? Come over and help us, ye servants of the Most High! The desire of the people to whom I preach is to have more Missionaries; and, therefore, I hope you will send two to me. I need not urge my own situation as an inducement, but would say that there are numbers of persons that will wish such labourers God-speed; and many have not the opportunity of hearing the Gospel plan of salvation, except from the lips of a Missionary. There is every encouragement we can expect from the state of the Colony. The people are very hospitable, and many have been so to me; besides there is a general desire to have the Gospel preached.

"We have likewise the pleasure of seeing four Sunday Schools established in the Colony, which are now in a flourishing state, and I hope much good will attend them. We shall be much obliged to any of our friends in England for books necessary for these schools. All I brought out with me are in use, and we have no expectation of procuring any more in the Colony. About six weeks since, a member of our Society, a soldier, stationed at Newcastle, a settlement



THE HON. GEORGE ALLEN, M.L.C.

The first Solicitor admitted to Practice in Australia

distant about forty eight hours' sail from Sydney, from which place, he has informed me, that when he landed he could not find any place where the Gospel was preached or prayer made. He resolved to begin a prayer-meeting; and, I am happy to find, that he succeeded beyond his expectations. I believe they have prayer-meetings every evening he is off duty. If you send two Missionaries, I think one may be well placed there, although I conceive that such a Mission would be attended with some expense at first, as the people live in camps, food being scarce and dear. Notwithstanding, if you are pleased to appoint me to visit Newcastle, or any other Island, (?) I shall willingly comply.

"I will give you an account of a Sabbath Day's work in the country. I preach at ten o'clock in the morning; dine, and ride seven miles, and preach at two; ride six miles, and preach at five; from thence I ride six miles, and preach at seven in the evening. I am sometimes afraid that my constitution will not stand the labour, the climate being so very hot, and having to travel in the heat of the day. But the pleasing sight of the people flocking to the house of prayer, some with chairs, and others with stools on their shoulders, to sit upon, when assembled to hear the Word of God, urges me to persevere; and while I am praying and weeping for their souls, I forget my fatigue. Could I but place before your Missionary Meeting the sight I have frequently beheld, I believe every heart would exclaim: 'Send them Missionaries, and we will support them.' May the Lord grant that our hands may not hang down for want of Missionaries! A poor man walked fourteen miles, a few days since, to converse with me about the salvation of his soul.

"With regard to myself, all my desire is, to live every moment to God, and to die in the Missionary cause. I sometimes take a flight to England, and conceive myself to be among my Brethren, hearing and seeing the wonderful works of God; but I hear the words, 'What doest thou here?' Then my thoughts return to New South Wales, and here I am surrounded with a few who are enquiring the way to Heaven. The Lord be praised for His goodness! I hope to hear from you by the first conveyance, and shall be obliged to you for any advice you may please to give me."—(*Methodist Magazine*, 1817.)

Let it not be thought that because Leigh wrote in this strain he had no difficulties with which to contend. His hardships were many, and his dangers not a few. But he met them all like a good soldier of Jesus Christ. Let the following be taken as illustrations—One day, while travelling near the Nepean River, a heavy storm came on, the rain falling in torrents. Sighting a hut he sought shelter, and was met by a ruffianly looking man and his wife, who told him to get into the hut, taking his horse with him. When this was done the cabin was full. The wife had brought with her a sheaf of barley from the field. Rubbing it into her apron she put it into the frying pan, dried it over the fire, ground it in a hand-mill, made it into dough, and baked it in the pan. Then, taking an old saucepan, she put in it a quantity of tea and three eggs, boiling them all together. When sufficiently cooked the tea was poured off, the eggs taken out, and Mr. Leigh sat down to his repast of barley-cake and eggs. Meanwhile the horse was fed on barley grass, and the Missionary spoke to his congregation of two on the necessity of preparing to meet God. They

so much appreciated his visit that they would not allow him to leave until he promised to visit them again. On another occasion he was travelling through the bush, when he became confused, and lost himself. "After riding until I was exhausted, I threw the reins upon the neck of my horse, and allowed him to shape his own course. He brought me at last to a stockman's hut. I alighted, and begged that he would give me something to eat. He said that his master had just left, and that he was not allowed to give anything away in his absence. He had thrown some Indian corn to the fowls, who were picking it up in the back yard. I cheerfully joined the fowls, to which he offered no objection; and felt refreshed and strengthened by this Providential repast. Here I obtained fresh instructions, set out again, and reached Liverpool at a late hour. The Indian corn which I had eaten with the fowls made me ill for a fortnight."

He frequently found himself in situations where robbery and murder might have been perpetrated with impunity; but he met generally with great kindness. Even the natives, who were frequently ill-treated by the settlers, greeted him with kindness. "I have often been exposed to their rage," he says, "but hitherto the Lord has preserved me. While travelling in the bush one day, far from any European dwelling, I observed a tribe of natives coming upon me. While I paused and hesitated, it seemed to be suggested to me: 'Go forward in the name of the Lord.' I did so; and as I passed through them on horseback they bowed in silence. I can say that on many occasions the Lord has delivered me out of the hands of bloody and cruel men. I have gone through troops of savages in safety. Blessed be the name of the Lord!"

The following extracts from a letter to the Rev. Joseph Benson, dated February 27th, 1817, will throw additional light on his work and the spirit in which it was pursued: —

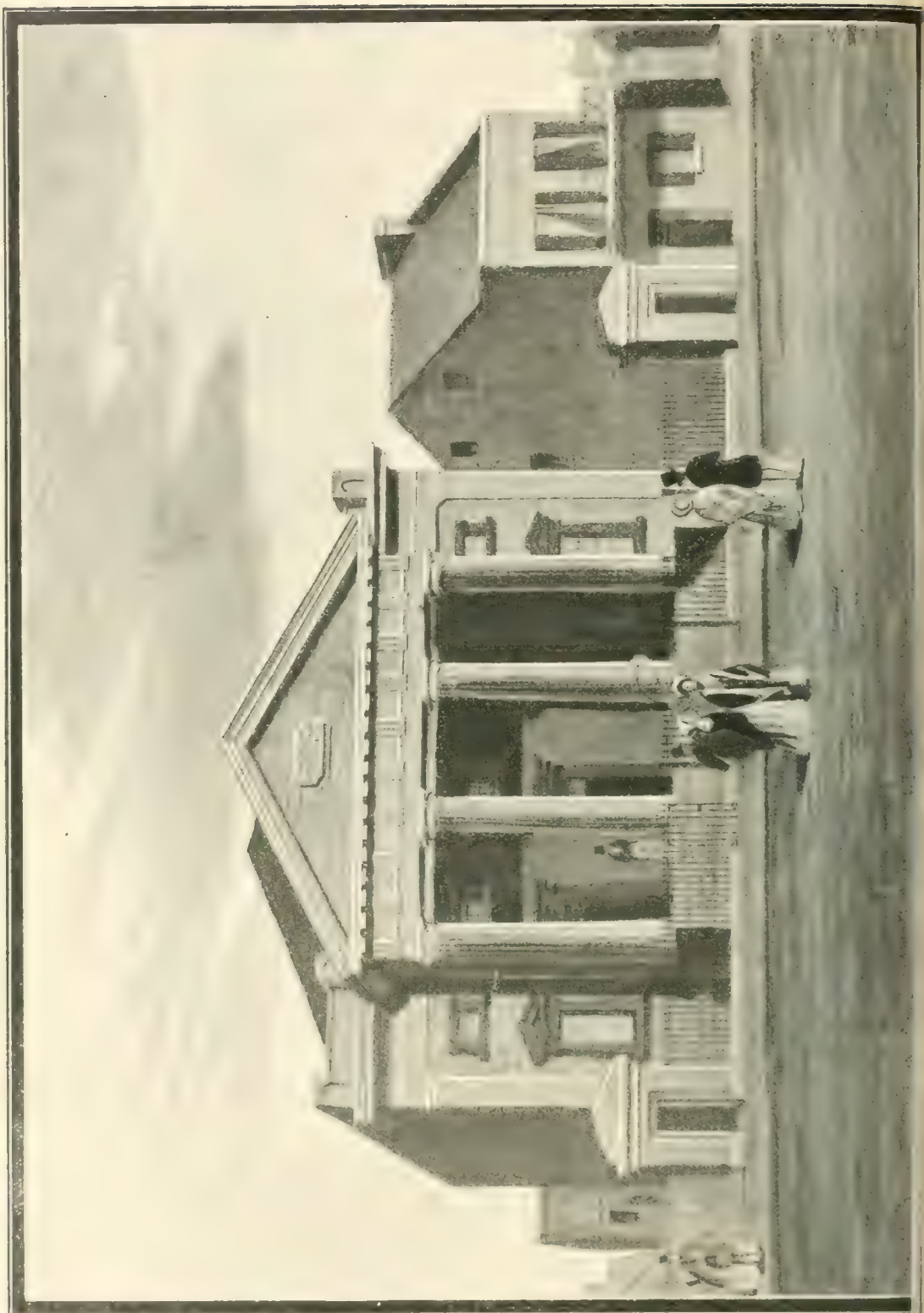
"I shall always remember the evening on which I parted with you. To observe the flowing tears of an aged father in the cause of Christ, had too affecting an influence on my mind to be soon forgotten by me. No doubt he was aware of the dangers, and difficulties, and hardships which I should have to encounter, and with which, at that time, I was not acquainted; however, I hope I shall overcome them. The Lord hath done wonders for me. I have been kindly received by my Christian Brethren here. His Excellency Governor Macquarie has shown his approbation of my Mission, and the Clergy are my friends. Many attend the Ministry of God's Word. A few conversions I have already seen, and I am in expectation of seeing many more. I need not mention the description of people sent to this country. Yet, thank the Lord, they are not out of the reach of the Spirit of Grace, and the Mercy of God. He has wrought, He is working, and He will work, upon the hearts of poor perishing sinners. In this distant and barren land I have had the satisfaction of seeing six Classes formed: the fourth Class at a place 14 miles from Sydney, the fifth 35 miles, and the sixth upwards of 40 miles. And in some of them the people seldom meet without experiencing the power of God among them. And I have been informed that even children have requested their parents to pray for them, that they may not go on in sin and perish. And, thanks be to God, there are some who are earnestly seeking the salvation of their souls; and others are

willing to receive instruction. Several have set their hands to the Gospel-plough, and been added to the Society this week; may they never look back, but soon enjoy, and live in the full assurance of faith!

"I find no difficulty in entering into the houses of the poor, except what arises in myself. They are always willing to hear; indeed, I have to regret that there are more open doors than I am capable of entering. And, if I can judge from appearance, I may justly infer that the language of the people is, 'Come and teach us the way of salvation, and we will walk therein!' When I look around me, and behold the fields white already unto harvest, but cannot enter to gather the people together, I am constrained to cry out, 'Lord, send forth labourers unto the harvest' I am really, at times, incapable of expressing what I feel; here are souls perishing for lack of knowledge; here are open doors, but I cannot enter them all. What can I say in behalf of this people? Permit me, Fathers, to speak to your congregations, that they may be *ready to give and glad to distribute*. And, first, let me address the Christian children, who join with you in the worship of God, from time to time. Here are numbers of children without the light of heaven, the gospel of salvation. Many are waiting for instructions. When I relate to them the privileges of children in England, they weep and pray for the same blessings; and when I told them there are children who subscribe for the support of Missionaries, and that I hoped when they heard there of the desire of children here, to serve and please their heavenly Father, that they would help our Society to send more Missionaries to New South Wales; the language of their hearts appeared to be, 'May the Lord incline them to do so—hear their prayers for us, and bless them for ever.' If I could have a personal communication with my Christian friends I would beg permission to say: 'Here are souls perishing for lack of knowledge. Many who are respectable farmers (settlers) have gone to the same house of prayer, have had the same Gospel preached, have kneeled at the same table of the Lord, but have thought it proper to leave their native land to settle in this distant clime. In this situation they have experienced the value of ordinances, and frequently mourn for their loss; nevertheless, they are enabled to look to God, and to the charity of our English friends, in hopes of receiving the gospel of peace, and of salvation. To the Committee I have mentioned many circumstances; but, permit me to observe, I have no one but God to whom I can disclose my mind. You may judge something of my situation. Send me a brother. If I have merely bread and water to subsist on I shall be satisfied if you send me help. We have great use for religious tracts here; I therefore hope that the Committee will grant me 3,000 tracts, of such as are published at our Book Room; I have already given away more than 1,000, and am happy to find that they have not been circulated in vain."

DEVELOPMENTS.

Foundation of the Sydney Benevolent Society—Its Struggles and Successes—Anglican Jealousy—Foundation of the Bible Society—Its first Public Meeting—Foundation of the Australian Religious Tract Society—Leigh's first visit to Newcastle—Incidents of the Work—Anglican Opposition at Liverpool and Windsor—Public Criticism—Leigh's correspondence—Further Illustrative Incidents—Leigh's Report to the Missionary Committee—Arrival of the Rev. Walter Lawry—First Chapel at Parramatta—Lawry's Work and Character—Lawry's Report to the Missionary Committee—Macquarie Street Chapel—Its Opening Ceremonies—Opening of the first Chapel at Windsor—Leigh's departure for England—Rev. William Cartwright and Sydney Stewards on Leigh's work—Summary of Work for Presentation to the Missionary Committee.



CHAPTER III.

DEVELOPMENTS.

IT is generally conceded that Methodism has made greater use of its laymen than some other Churches have done. And Leigh knew how to unite converts in works of practical usefulness. Having met with suitable persons in his work at "The Rocks," he sent them forth to visit the poor, the sick and the dying. They soon discovered that many persons actually died for want of the common necessities of life; while little, if any, public provision was made for the relief of the destitute. This led two of his visitors—a soldier and an emancipist—to agree to give sixpence a week each to the most necessitous case they met with. Later on, they were forced to lay before the Society the deplorable conditions of the poor in their midst. Their statement led to the formation of a small Committee, of which the Rev. W. Cartwright offered to become a member, the matter having previously been mentioned to him by Mr. Leigh. This Committee divided the town into districts, appointed visitors whose duty it was to read the Scriptures and pray with the poor, and made a public appeal for funds. The Treasurer, Mr. John Hosking, who took the public into his confidence in a letter to *The Sydney Gazette* said that the object of this Society, which they proposed to call the New South Wales Society for Promoting Christian Knowledge and Benevolence, was to relieve distress in any shape or form; and without public help the Society must entirely fail. Donations would be received by him, while the books could be inspected at Mr. Eagar's, O'Connell-street. Money flowed in freely, but sympathy overran it; so that the Committee soon found itself £40 in debt. Matters were thus brought to a standstill. After deliberation, it was decided to state the case to Mr. Jones, "a wealthy merchant," whose heart was so touched that he said: "Gentlemen, I will comply with your request and execute your order to-day." The deputation returned to the vestry, and while still in consultation, Mr. Jones' cart arrived with goods to the value of £20. On opening the accompanying invoice they found it receipted; and what was yet more encouraging, Mr. Jones had sent them an order on his banker for the debt of £40. They were so cheered by this act of generosity, that they fell to prayer; while Mr. Cartwright and Mr. Leigh, with joyful lips, rendered thanks to God.

Thus encouraged, they attempted nobler things. Calling on the Governor, they requested him to provide a building into which they might gather their sick poor. The request being granted, and generous friends coming to their

aid, they prepared accommodation for fifty individuals, naming the Institution "The Sydney Asylum for the Poor." This Asylum, or Benevolent Society, as it was frequently called, was speedily filled with aggravated cases of indigence and disease. The inmates were provided with medical attendance and domestic comforts, and Divine Worship was conducted twice on the Lord's Day and thrice during the week. At Christmas time, when the books were balanced, the Committee was again in difficulties; and again it appealed to its generous friend Governor Macquarie. "I am well acquainted," said His Excellency, "with your proceedings. The management is admirable, and you are doing much good. But I question whether you will be able to maintain your establishment. I wish you to go on for the present; and I will issue an order for the immediate payment of the debt you have incurred."

The success of this Institution, of which the public generally thought so well, called forth jealousy in a quarter wherein it was least expected. A too zealous Anglican took upon himself to write Lord Bathurst, then Colonial Secretary, pointing out the importance and growing usefulness of this Asylum; and requesting that, as an assurance of its lasting good and safe conduct, it should be transferred from the Methodists to the Clergy and the members of the Anglican Church. On receiving Lord Bathurst's reply, the Governor called the Committee together, and having expressed his surprise that any private individual should address the Imperial Authorities without his knowledge, proceeded to read the noble Lord's reply. This decision declared that "the management of the Sydney Asylum for the Poor must remain in the hands of those with whom the Institution originated; that the accounts must be audited, as heretofore, once a year; and that the Governor was authorised to pay, from the Colonial revenue, its annual deficiency of income." Laying this despatch on the table the Governor remarked: "Gentlemen, I entirely concur in Lord Bathurst's sentiments." So evidently did the public; for Leigh at a later stage writes:—"Since then, this has become a magnificent establishment. Thousands have been fed and cured and instructed in their religious duties; and many have gone from it to glory. Who could have anticipated such results from the two sixpences of the soldier and the convict?" The fears, therefore, of the zealous Churchman were not realised; and the Institution continued to flourish, until eventually it passed from private control and became exclusively the property of the Government, who administered its affairs. But let it not be forgotten that it owes its origin to Samuel Leigh, the first Wesleyan Missionary, and his infant Society at "The Rocks."

But these sick visitors, by whom Leigh had surrounded himself, made another discovery, which led to the initiation of a still more important movement, which has wrought untold good here, as elsewhere. Struck by the alarming prevalence of ignorance and vice, the visitors were led to seek its cause. They found that there were very few copies of the Scriptures in the Colony. A house to house canvass of Sydney made by Leigh and a Major of the military band, enabled them to state that, on an average, there was but one Bible to every ten families; and these had been supplied chiefly by the Naval and Military Bible

Society. Subsequently, Leigh made known this fact to a magistrate with whom he was dining; on his departure leaving with him a Report of the Colombo Bible Society. This Report was passed on to Lady Macquarie. Its perusal led her Ladyship to ask if a Bible Society could not be formed in New South Wales. "I am not aware," said the Governor in reply, "that there is anything in the way of our attempting such an Institution." The Clergy, military officers, and several gentlemen were called together to confer upon the subject. Their decision was that such an Institution was highly desirable, and the object sought merited their warmest approval; but in the absence of Bibles for sale or gratuitous distribution, and in the present state of public feeling, the matter should be allowed to stand in abeyance. But the Governor was not of this opinion. Nothing daunted, he inserted a notice in the next issue of *The Gazette*, calling a meeting three weeks from that date, at which he would preside. In the intervening time, however, several packages from the British and Foreign Bible Society arrived, addressed to His Excellency. This was considered a most fortunate coincidence; and it made the way clear for the formation of a Branch Society. But this "coincidence" must be traced to the action of Samuel Leigh, who, soon after his arrival in the Colony sent the following letter to the Secretaries of the parent Society in England:—

"Gentlemen,—

"I take this opportunity of thanking you for the parcel of Bibles and Testaments, which I received, through the medium of Lady Grey, at Portsmouth. The Portuguese Testaments I distributed at Madeira, except three. A gentleman, brother to a priest, assured me that many persons in Madeira would be glad to receive and read the New Testament. I had reason to believe that this statement was correct, from the numerous applications I had for the Word of God. The English copies I have given away in this Colony; and have had the satisfaction of seeing, in passing and repassing through the bush, shepherds and stockmen reading the sacred book with deep attention. Were a Bible Society originated here, I am sure that Governor Macquarie and the Clergy would cheerfully give their assistance. Should your Society favour me with another supply, you may depend upon a faithful distribution of your bounty."

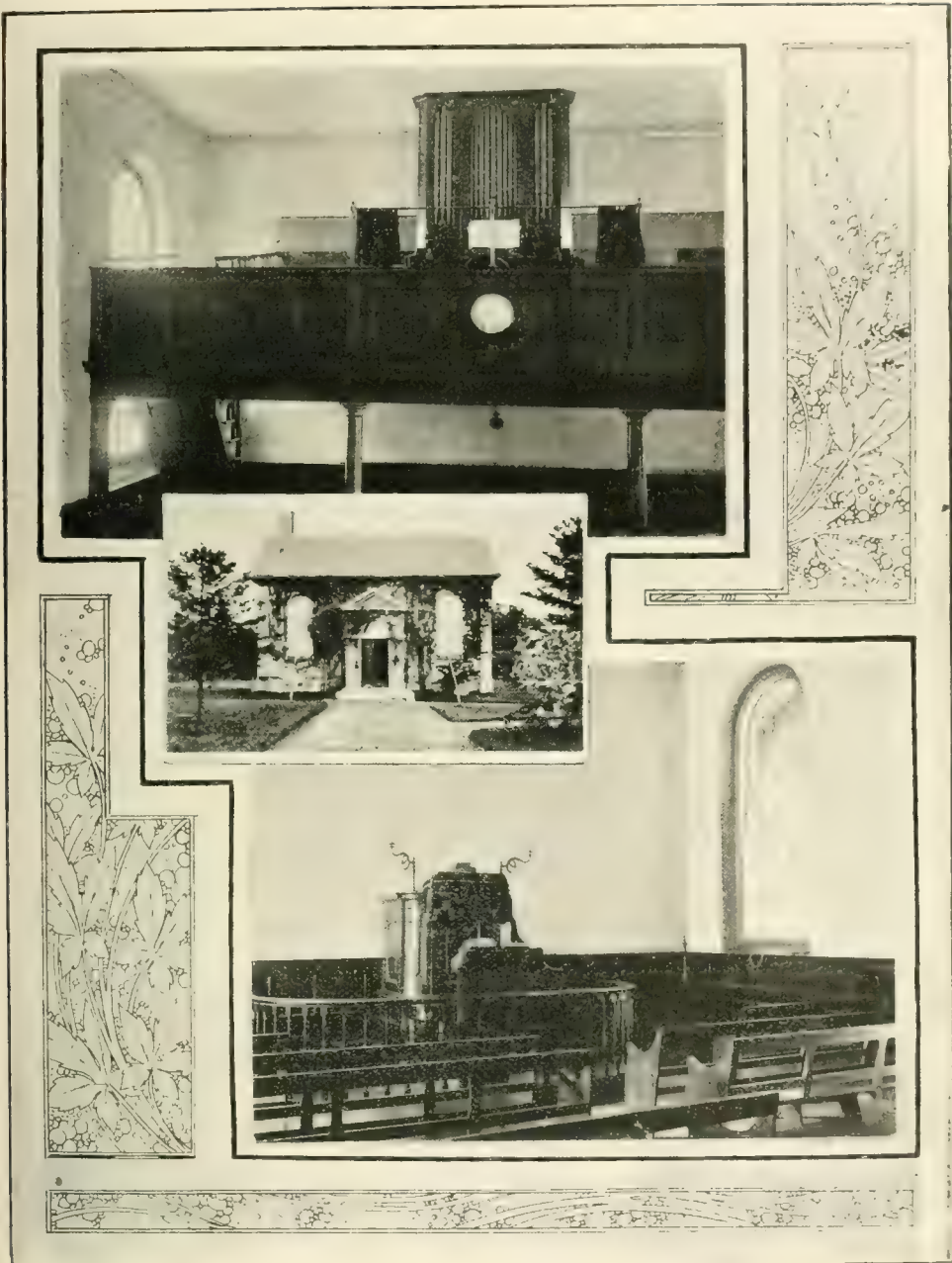
The meeting, which was held at the time announced, is thus described by Mr. Leigh in his report to the Missionary Committee:—"On Friday last, the 7th March, 1820, a general meeting was held at the Court Room, Sydney, which consisted of nearly the whole of the respectable inhabitants of this Colony, convened for the purpose of establishing an Auxiliary Bible Society. His Excellency the Governor, presided; who, with the Judge Advocate, manifested great zeal in recommending the sacred Scriptures to the notice of the public. The Rev. Samuel Marsden delivered an excellent speech on the great necessity of promoting the circulation of them: and the Rev. Mr. Cowper gave an account of the testimonies of good men concerning the Holy Scriptures. It is supposed that there never was in New South Wales so numerous and respectable a public meeting; and in which was manifested such unanimity of sentiment as was on

this occasion. May the Lord continue this union among us, and abundantly bless the circulation of the Scriptures." Leigh and the Governor's *aide de-camp* were appointed collectors, and Mr. Thomas Bowden was Secretary, an office, says *The Sydney Gazette* (March 4th, 1824), which he held with the highest possible satisfaction to all parties. At the second anniversary, held in St. Philip's Church, Mr. Bowden stated that the sum of £41 9s. 5d. had been collected during the year, while the Revs. S. Marsden, Walter Lawry, J. Williams and R. Mansfield, advocated the claims of the Society. So great was its success that in a few years, in addition to supplying local requirements, it sent to the parent Society a substantial sum.

Another movement of far reaching importance was the formation of what afterwards became known as the Australian Religious Tract Society. As distributors, Leigh employed five soldiers and three reformed convicts, who did their work so thoroughly that the utility of the Society soon became apparent. This led the Missionaries to hold a public meeting in the year 1823 for the purpose of forming a Society for the sale and gratuitous distribution of Religious Tracts from the Societies of London and Dublin.¹ Eight years after, and just prior to Leigh's final farewell to Australia, it was stated in the report submitted to the public "that 15,052 tracts and books had been gratuitously distributed during the year; 1250 amongst the Europeans in New Zealand; 1000 amongst the convicts on the penal settlement at Moreton Bay; 1000 amongst the labourers employed by the Australian Agricultural Company at Port Stephens; 1500 amongst the stockmen, settlers, and others at Hunter's River; 250 amongst the patients in the hospital and the prisoners in the jail at Newcastle; 1250 amongst the convicts employed on the roads, and poor settlers about the Lower Hawkesbury; 1000 amongst the widely-extended and various population at Bathurst; 1500 amongst the stockmen and labourers in the county of Camden; 500 amongst the settlers in Airds and Appin; 500 amongst the convicts and inhabitants in and about Windsor; 125 amongst convicts in and about Parramatta; 3950 amongst the Sunday Schools, prisoners in the jail and on board the hulks, the sick in the hospitals, and the poor in and about Sydney."

About this time Leigh paid his first visit to Newcastle, to which place his attention had first been drawn by a pious soldier who had removed to that place from Sydney. This soldier in his letter to Leigh stated that when not on duty he held a well-attended prayer meeting at night. Several convicts were inquiring the plan of salvation, and they desired him to visit and give them a sermon. At that time the population of Newcastle comprised a small detachment of troops, four hundred and seventy convicts and a few settlers with their families. The convict element was regarded as the lowest of its kind; many being classed as irreclaimable. First sent to Sydney, they had speedily fallen into their old ways, or had been rendered callous and desperate by their unfortunate surroundings or the cruelty of the system under which they suffered. From sunrise to sunset they worked in chains, burning lime, getting timber,

¹ This is anticipating events by a few years, but it is thought better to insert a notice here than later on.



TOXTETH CHAPEL

Built by the Hon. George Allen.

or toiling in the coal mines. So deplorable was their condition, and so abandoned had they become, that Governor Macquarie, after a tour of inspection, in which he discovered that they were without a spiritual guide of any kind, said to the Chaplain, the Rev. William Cowper: "I must build a Church for the establishment at Newcastle. I really cannot any longer endure the existing state of things there. I will give instructions for commencing the work immediately, and you must go over at once and lay the foundation stone with as much solemnity as possible." This command was duly carried out, and the services were said to be "peculiarly awakening, solemn and impressive." But now that the Church was built, difficulty was experienced in securing the appointment of an Anglican Clergyman. This led to a request from Mr. Cowper that Mr. Leigh would visit the settlement as frequently as possible. Leigh thus describes his visit: "The convicts were conducted to the Church by the military; they behaved well, and several of them soon showed great improvement in their disposition and habits."—(*Leigh's Life*, p. 81.) Shortly before his trip to England, he visited Newcastle again, this time at the request of the Governor. Sailing in one of the Government ships, he resumed his labours and preached to a congregation of 800 hearers, who were again without ministerial oversight. Here Leigh continued until severe indisposition rendered his return to Sydney compulsory. He was now, says his biographer, incapacitated for all public duty; and for a time, his friends despaired of his life.

A few incidents, illustrative of the difficulties of the work, and the way in which it was carried on by this man of indomitable spirit and singleness of aim, may now be given. Though the Anglican Clergy treated Leigh as a fellow-labourer in the work of God, and rendered him all the assistance within their power, there was one solitary exception. During a visit to Liverpool, where the magistrate, Mr. Thomas Moore, caused the bell to be rung to apprise the people of the hour when Leigh should commence service, a complaint was lodged with the Governor that such a practice was putting "Dissent" on a level with the Church of England. To this charge the Governor's only reply was: "Tell Missionary Leigh to go on quietly and patiently, as he has done, and I will protect him." But this reply, though satisfactory to Leigh, did not bring joy to the zealous Churchman, and he carried the complaint to his official head, the Rev. Samuel Marsden. Mr. Marsden brought Leigh and the complainant face to face, thus giving Leigh the opportunity to say: "My Reverend friend has acted a very unkind part in this business. My own Ministry created that desire for religious instruction to which he is indebted for his present appointment. On your recommendation he obtained orders in England; but till then he was, like myself, a poor Missionary. . . . I dined at his house but lately, and he did not even allude to this grievance. He thanked me for the attention which I had paid to the spiritual interests of his wife, who was converted by attending my ministry, while he was absent from the Colony. He might have said, 'that he had somewhat against me.' But, Sir, he has carried this frivolous and groundless complaint to the Governor; and had I not been well known to His Excellency, I might at this moment have been under orders to quit the country. The bell

has been rung at the request of your friend, Thomas Moore, Esq.; but my opinion was neither asked nor expressed on the subject." Mr. Marsden's reply was much stronger: "Sir," said he, "I am surprised at your conduct: you have done very wrong: you have grieved me much." In a reply to a remark that at his ordination the Bishop charged him to have nothing to do with Dissenters, the Senior Chaplain said: the Bishop "could not mean that you were to persecute them! Mr. Leigh has nothing to do with your Bishop; and I cannot allow him to be treated as if he were an enemy to our Church. You must not, in future interfere with him. When he commenced his service in Liverpool, there was no desire amongst the people there to hear the Word of God, nor was there a teacher of any kind within twenty miles of the town. You have entered 'into his labours.'" Needless to say, Leigh received no further trouble from that quarter.

Complaints also come from Windsor. On one occasion when the Governor was dining with the magistrates, officers and senior Chaplain, the resident magistrate wished to know if His Excellency knew anything of Leigh's visits to the township and his attempts to make the people Methodists. To defeat such designs, he suggested that the Missionary be sent to work with the chain gang in the Newcastle coal mines! A better plan would be, an officer remarked, to allow Missionary Leigh, to remain where he was, "but to keep a vigilant eye upon him." The Governor agreed with this suggestion and informed the company that he had been watching Leigh for some time. This enabled him to say: "I have now sufficient evidence that he is doing good everywhere." The complaining magistrate was silenced thus: "Sir, when Mr. Leigh comes here again, I desire that you will call the servants of the Government into the store room, that he may preach to them. Remember, I wish this to be regularly done in future."

One other attempt, and that in the most public manner, was made to belittle the work of the Mission and to discredit it in the eyes of the public. This took the form of a malignant epistle published in the *The Sydney Gazette*. The letter is unworthy of reproduction, and would pass unnoticed here were it not for the reply, which it called forth from the Governor. "I deem it necessary," the Governor said in the General Orders issued at that time, "in justice to my own feelings, and also to the highly respectable and benevolent persons and societies engaged in Missionary labours, which have ever received my sanction and support, thus publicly to express my disapprobation of a letter recently published in *The Sydney Gazette*, and calculated to prejudice the public against those excellent men and their useful institution." After this announcement, no other person had the courage publicly to express similar views.

None of these things moved Leigh, and the reason is apparent in the spirit breathed in the following letter, which he wrote to his parents, October 14th, 1817.

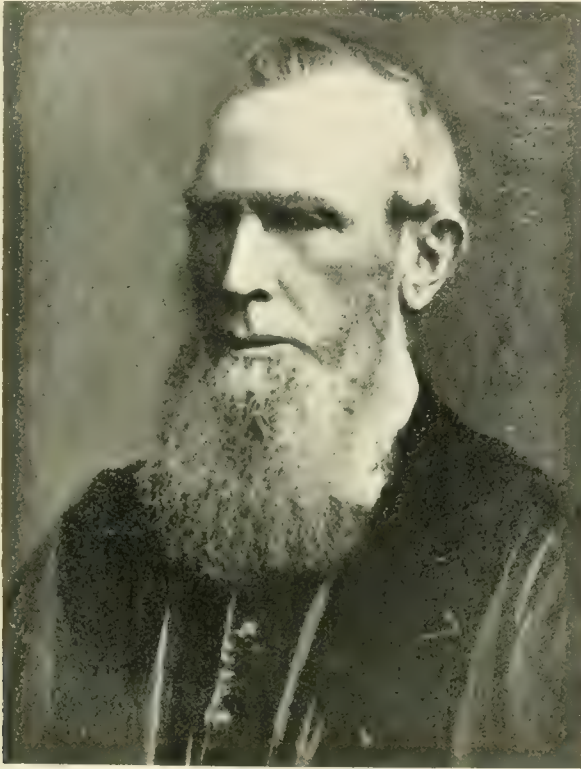
"It is a long time since I heard from you, I know not how to account for it; surely you have not forgotten me. However this may be, I have not forgotten you; every day is a witness to this: my prayers are and shall be for

your welfare; and I have no doubt but God hears and will answer them in your present and eternal welfare. Since I wrote you I have been much encouraged in my Mission. The Lord has been an All-sufficient Helper. Perhaps you have frequently said, how much better he might have been at home. I believe it would have been so, provided it had been the will of God; but I am sure that it is His will that I should be in New South Wales. He has shown me that happiness is not to be found anywhere else but in doing and suffering His Blessed will! Strange as it may appear to you, I can truly say that, with my crust of bread and cup of water, I am satisfied, and more content in the execution of my Mission, than when I sat at your table, partaking of your roast beef. Not that I have any cause to think unfavourably of my parents. God forbid! You have been kind and affectionate to your unworthy son; and the kindness and affection which you have always shown to me, I hope will never be forgotten. I pray that God may reward you for your paternal care. But you know that for years before I left the most blessed nation and affectionate parents, I had desires to spend my days in the Missionary cause. And, blessed be the Lord for putting me into the Ministry, and for giving me a name among the despised, but, according to my views, the most honourable labourers, the labourers in the Missionary cause. Yes, I am happy in my work; and although I cannot boast of any great things done at present in this Mission, yet I believe that those who may come after me will have the pleasure of making known to the friends of the Missionary cause the great and good things which have attended it. God has promised it. The Saviour has sealed the promise with His own blood. The Holy Spirit has given the earnest, and lo! the end is sure; 'My word shall not return unto me void,' saith the Lord. Yes, when you and I shall be in heaven, thousands on earth shall praise the Lamb for this Mission.

"We want more Missionaries in New South Wales. I have written for four Brethren; the Committee have promised me only one! Sinners are perishing, the harvest is great, you are saving something for me, good parents! I bless God for you; but here is a call. After your death may be too late; give it now; you shall never want; God has promised your bread and your water shall be sure. If I could stand in your Preacher's pulpit, I could tell a tale, believe me. When there is a Missionary collection, never stand counting your money; throw purse and altogether into the box. Before I was a Preacher, I recollect going to a Chapel where there was a collection. My purse was nearly full of silver. I questioned with myself what I should give; I said so much; my conscience said, 'a little more'; the miser said, 'No'; I took his advice. But behold, before I returned home, I lost both purse and money! How much better it would have been to have given it to the Missionary cause.

"But you say: How much he is altered! Before he was a Missionary, he would sooner suffer than ask for anything; now there is nothing but give, give to the Missionary collection. This is true; but, remember, that the scale is turned; once I knew nothing of God, of Christ as a Saviour, or the value of precious souls for whom God gave His Son, His only Son, to die; for whom the

Redeemer gave His own blood! Now I know that God is love, that the blood of Christ cleanseth from all sin. I know I am saved from hell. Can I be silent? No; I am not ashamed to plead the cause of God, the cause of the Redeemer, the cause of immortal souls. I again say, give liberally to the best of causes. In your chest your gold and silver will rust and corrupt; in the Missionary box it cannot; lay it up there; and there thieves cannot break through and steal.



THE REV. JOHN BOWES.

“Oh God, Thou Who has in Thy hands the hearts of all men and women, children and parents, servants and masters, open their hearts and hands, to give to Thy blood-bought cause. Send us more of Thy faithful labourers to New South Wales, and we will praise Thee now and for ever, through Jesus Christ our Lord. Amen.”

To his friend (Mr. Healey) he writes in a similar strain:—“I long to hear from you and yours, and to learn what you are doing for the noble army of Missionaries. Are you praying for them? Are you collecting for them? Have you a Missionary box in your house? In your office? You wish to know how I am going on? Why, some are hearing of, some are seeking after, and others are rejoicing in, the salvation of God. You think,

I suppose, that you have all the gospel ordinances. Have the inhabitants of New South Wales no gospel ordinances? Yes, we have; we have the same Gospel and means of grace. We have the same throne of grace. But oh! we have not the same messengers to blow the Gospel trumpet; only one Methodist Missionary! and he may soon be taken away. If your neighbours, your brethren, were without bread, or likely to be in want, and you had plenty, would you not run to their relief? Would you not divide your loaf with them? I know you would. Are we not brethren? Yes. Help us then. We have but one Missionary; you have, in less than twenty miles, 50 men of God. Will none come to the help of the Lord? Yes, there are several who are crying: 'Send us.' And some have said: 'We will go to New South Wales.' The ship is ready to conduct them to the place. But, alas! the Committee have not money for fitting them out, and paying for their passage. O Lord, open the hearts of the people, the highly-favoured Britons; and let us no longer groan under our load; suffer us to live in the Colony to see the arrival of our Brethren. Lord, send them to us and we will adore Thee; Thou knowest that we have waited for Thy servants, even more than the watchman waiteth for the morning!

"What! return to England do you say? You tell me I should have thousands to preach to. But I should not have my twelves and twenties all in tears, waiting to receive the word. Yes; I have witnessed the tears of many; and after I have travelled twenty miles, and preached to twenty persons, I have returned to rest with twenty thousands blessings, got a good night's sleep and gone off again in the morning, singing the praises of God! 'Return to England,' do you say? Why if I attempted to do so, I should be afraid of being engulfed in the waves of the sea before I could get out of sight of the Colony. No, I cannot return to England until I see that God has no more for me to do in New South Wales. Here I have a few who are teachable, and willing to be instructed in the way of righteousness. Let no man despise the day of small things; God has promised to bless us, and that all the ends of the earth shall see His great salvation. I thank God I am in good health, never better. I want nothing but faith; that faith which has saved, and always will save when it is exercised. Oh, for zeal for the Lord of Hosts! for a greater concern for precious souls! for the salvation of blood-bought sinners. Pray, dear Brother, that I may be filled with faith in God, and a burning zeal for the spread of the Gospel. Give my love to all my friends; they are too numerous to be named. Work for God, while it is day; time is short; there is no working in the grave; now is the time to leaven the land; may we be faithful to the grace given. That the Lord may be with you and yours, is and shall be my continual prayer."

One or two other incidents must be added. On one occasion, when the Governor saw Leigh returning from the country, he wished to know why he had not followed the example of others in applying for land for the purposes of breeding sheep and cattle. In thanking the Governor, Leigh explained that he was sent to the Colony for purely spiritual purposes; and the only land he could

accept would be that given as sites on which to build Chapels or School House. To such grants the Governor said that he was always welcome. On presenting a schedule containing a list of his property at a muster of the Colonists made every three years, the Governor again chided him for his apparent indifference to worldly goods. "Mr. Leigh," said he, "have you nothing to return but your old horse? Why, you seem to have neither cattle nor grain yet!" Surely this man was worthy successor to him who had but a few silver spoons, of which to make return to the Commissioners of Excise, and who was determined at his death not to possess more than £10.

It sometimes fell to the lot of Leigh to visit the condemned, of whom there were frequently from six to twelve, awaiting execution in the morning. On one occasion, he sought to minister to "four of the most notorious villains that had ever disgraced Australian society." They had refused the services of the Chaplain, vainly hoping that, wherein the priests had failed them in this world they would intercede for them in the next. And though they informed Leigh that he was not a member of the "true Church," and that his Scriptures were "lies," he nevertheless persevered in his ministrations. "I accompanied them," says he, "to the place of execution, distant about half a mile. When they came within sight of the gibbet, one of them, who had appeared more reserved and thoughtful than the others, turned round and said, with much feeling: 'Sir, I depend entirely on Jesus for salvation. Will you pray for me?' I did pray for him; and never did I see a man more deeply affected, or more earnest in prayer. I had hope in his death. The other three were exasperated by his conduct, and evidently died under the delusion of a corrupt faith."

Leigh's health was now giving his friends alarm. The privations to which he had been subjected, the rough fare and the arduous journeys, were telling upon him. He either would not, or could not spare himself. "You are killing yourself," said the Rev. Joseph Benson, "by doing what neither God nor the Committee expect or require." But he could not easily check himself. Carried forward by the irresistible impulse of Missionary zeal, saddened by the condition of the convicts, the spiritual destitution of the Colonists and the pitiable state of the natives, he felt he must work while it was yet day. Mr. Marsden again gave proof of his kindly spirit, advising him to take a trip to New Zealand for the benefit of his health and in the interests of the Mission which he had founded with lay settlers in the year 1814. "I am sending over a ship," said Mr. Marsden, "with stores for my lay settlers. I will give you a free passage, and make such arrangements as shall secure every comfort at sea, and your personal safety while you remain in New Zealand. When you have considered what I now propose, let me see you again." Leigh resolved to accept this generous offer; and soon after the arrival of his first colleague, the Rev. Walter Lawry, who landed May 2nd, 1818, he set sail.

But an incident occurred which came very near to sending Leigh to that far country from which no traveller returns. The London Missionary Society was sending seven Missionaries and one layman to extend its work in the South

Pacific. Among the number was the Rev. John Williams, with whose spirit Leigh was highly pleased. One of the Missionaries preached for Leigh, taking as his text: "I hear that there be divisions among you and I partly believe it"; a somewhat inappropriate passage Leigh remarked, as there was not much to divide and there was no schism among them. The lay agent—a Mr. Gyles—was under a four years' engagement to the Society to superintend the cultivation of coffee, cotton, and the sugar cane. Thinking to derive some benefit from a visit to Mr. Matthews who lived at Lane Cove, Gyles decided to visit him, and Leigh consented to act as guide. Before the desired spot was reached, night came on, it rained heavily and the travellers lost their way. Guided by the barking of a dog, they came to a fence, over which they climbed only to be confronted by five men holding loaded muskets. Leigh was immediately secured by one of them, who, on turning his face to the moonlight, exclaimed: "What! Is this Missionary Leigh?" "Thank God," said Mr. Matthews, "we have not shot you, as we fully intended." Explanations followed; when it was stated that Mr. Matthews' people were making merry over the imaginary virtues of that mythical personage St. Patrick, when they were interrupted by the barking of the dogs. Instantly they jumped to the conclusion that they were about to be attacked by bushrangers, against whom they were determined to make a stand. Mr. Leigh and his friend were hospitably entertained; and on the morrow returned to Sydney none the worse for their encounter.

During this year, Leigh again reports on his work to the Missionary Committee (September 26th, 1818): "With respect to the Mission, things are going on well; we have a good work in hand. At this time three Chapels are nearly finished; two at Sydney, and one at Windsor, all of which will not cost the Society more than £500. The people do more than we could expect; many persons subscribe liberally. Here is one instance: Some time since I was at the house of Thomas Moore, Esq., J.P., Liverpool, when he said to me: 'Mr. Leigh, I have been considering what I should give you towards building your Chapel. I have concluded to give you £20 sterling for one at Sydney, £10 for one at Windsor, and £10 for one at Parramatta.' We have in addition to this, several large subscriptions, a list of which we have agreed to send you by the next return. There is one consideration which we will call for all we can raise, and that is, building is very expensive in this part of the world; a common mechanic will not work for less than ten shillings per day; and building materials are very dear in price; nevertheless, I believe the Lord will help us according to our want.

"Our congregations, upon the whole, are on the increase; and in most places are very attentive in the house of God. I believe good has been, and will be done, not merely in New South Wales, but in other parts of the world, by persons who leave this Colony from time to time. We have several soldiers in the East Indies, who, according to their abilities and opportunities, are striving to do good to the souls of men; some of whom received their first knowledge of Divine things in New South Wales. We have likewise some at New Zealand

attempting to civilise the heathen, who have been brought to know God. Our increase has not been so great as we could wish. Nevertheless some addition has been made; but on account of some, who, I believe, are gone to heaven, and others who have left the Colony for different parts of the world, our number is no more than when I wrote to you last, 72. We are truly thankful for these, when we consider where we are, and the people among whom we dwell. Our late harvest has been very good, for which we desire to be thankful. The value of it we have known by experience. But notwithstanding our former heavy privations, the people of the Colony have done much in charities. A subscription was entered into for the relief of the poor in the interior, and a sum of not less than £400 was raised. After this a Bible Society was established, and our subscription amounted to more than £300, besides various other collections."

A few months later (February 24, 1819), he writes again: "When I take a retrospective view of this Mission, I cannot but rejoice in its progress. When I first entered upon it, I had frequently to sleep upon the ground, with only my top coat for a covering, and my saddle bags for my pillow; but now a people has been raised up, who provide us with good beds, and many comforts. This, as it shows the regard of the people to the gospel, is encouraging; but it is more so to witness the conversion of sinners to Christ. This is the best of all; to lie upon a barn, upon the ground, or in the open air, would be considered no hardship to your Missionaries, if it would be the means of bringing sinners to the Saviour.

"We are much encouraged in our work by the kindness of His Excellency Governor Macquarie. He has given us a piece of land in Sydney, on which we are building our Chapel; Thomas Wylde, Esq., has also given us a lot which joins to the piece His Excellency was pleased to bestow upon us, which lots together, make our premises very commodious; for which gifts we have returned thanks in behalf of the Society. In addition to the above donations, the Governor has given us land at Parramatta, on which to build a Mission Chapel. At Windsor, the Rev. S. Marsden has given us a very convenient piece of land, on which we are building a small Chapel. The Clergy are at all times willing to advise with us, and likewise encourage us in our work. I believe nothing upon earth would give them so much consolation as the reformation and conversion of the people in this Colony. Their hearts are truly set upon their work, and great good has been done by their labours in the gospel.

"Although we have endeavoured to supply as many places in this Colony as we possibly could, yet many settlements are without the gospel. Such is the scattered state of the people that we cannot visit all of them. We are invited, time after time, to come over and teach the people the way to heaven; but we cannot comply; this is a matter of great grief to us. Surely the people may say, 'No man careth for our souls.' The state of our Sunday Schools is very pleasing; the children learn with great rapidity. Several have committed to memory Mr. Thomas Wood's Catechism, and a Catechism lately published

by the Rev. William Cowper, the resident Minister in Sydney. We have hope that several children have the fear of God before their eyes. Our teachers in the Sunday School are, in general, pious persons. From these schools we doubt not that many will rise up to call the Lord blessed."

The Rev. Walter Lawry, Mr. Leigh's first colleague, and the second Wesleyan Minister to visit Australia, arrived in Sydney May 2nd, 1818. A Cornishman by birth, born at Bodmin in the year 1793, converted to God in early life, and soon afterwards beginning to preach, he was received into the Ministry at the Conference of 1817, and appointed to labour in New South Wales. For two years he worked in conjunction with Mr. Leigh, when Parramatta being provisionally constituted the head of a Circuit, he was appointed to its charge. "Here he laboured in the word and doctrine for nearly two years, and must ever be regarded as the father of Methodism in Parramatta. To him, instrumentally, belongs the honour of having organised its first Society, instituted its first Sunday School, erected its first Chapel, and originated its first financial connexion with the Wesleyan Methodist Missionary Society as one of its recognised agents."—(*Rev. R. Mansfield, Advocate*, vol. i., p. 173.)

This Chapel was opened on Good Friday, 1821, when the Rev. R. Mansfield preached at 9.30, the Rev. Walter Lawry at 2.30, and the Rev. B. Carvosso at 7. The collections amounted to £10. The site was given by Governor Macquarie and the dimensions of the building were 40 ft. by 22 ft. The following letter from Mr. Lawry to Mr. William White, of Parramatta, written on the 18th March, 1820, will show that its initiation was not altogether free from difficulty.

"I observed, when at your village last, a considerable agitation and confusion on religious subjects. On the one hand I saw that the Sunday School was desired by certain persons to be a Government or Church concern; and by many of the teachers it was desired to be upon a very different footing, quite unconnected from the Church. But what more immediately concerned me was the project of building a Chapel at Parramatta. Some are for building upon the same plan as our Chapels throughout the Colony are built; that is, upon the Wesleyan-Methodist plan; some wish it to be a Calvinistic Dissenting place of worship, and others desire to divide it between them. The last which I saw was of this description; and it was intended to be the property, and, consequently, governed by the principal men who subscribed. I think it my duty to let you know my views fully upon these points before one stone is laid, that everything may be done satisfactorily. It appears to me very impolitic and unreasonable for me to engage in building upon any plan like that before alluded to, or indeed upon any other save our regular and stated plan, for the following reasons:—

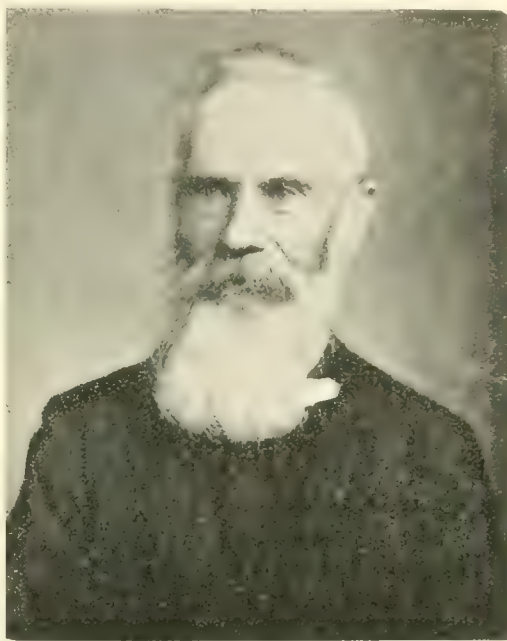
"1. The first Dissenting Minister or Missionary that comes by will find it probably to his interest to sit down comfortably and supply Parramatta little Chapel, then the poor Methodist Missionary might go into the bush or elsewhere; for the Chapel being supplied, there would be no need of his labours.

2. It strikes me that such a number of men as would subscribe to the Chapel would never agree about the manner of conducting the worship in the said Chapel; and especially when we consider the diversity of sentiment which would exist among them. There might be Jews or Roman Catholics or Infidels, and I would never be subject to the direction of such characters how I should proceed to spread the Gospel. 3. I expect by every ship the arrival of two more Missionaries, upon whose arrival one would reside at Windsor, one at Sydney, and one at Parramatta; and when resident there, he, of course, would establish his Sunday evening preaching, and then there would be a quarrel who should have the use of the Chapel. 4. I am here at the expense of the Wesleyan Missionary Society, to whom it becomes me to be faithful. I must not betray



CROWN STUDIOS

THE REV. SAMUEL WILKINSON,
President, 1877.



THE REV. JAS. A. SOMERVILLE.

my trust; and they disallow my engaging to build upon any plan but our own, having had so many thousands of pounds worth of Chapels taken away from the Connexion. New South Wales is my field of labour; and here, by the Divine Blessing, I shall spend my last days endeavouring to establish true religion among the people; and I hope that the good friends of Parramatta will not repay our toil by throwing a stumbling block in our way. 5. I am, therefore, persuaded by my Sydney friends to have nothing to do with any building which is not agreeable to our plan. To this I am resolved to adhere, and shall retain the piece of land given me by the Government at Parramatta for the purpose

of building a Wesleyan-Methodist Chapel there, when it shall be deemed expedient probably in a very short time after the arrival of my dear Missionary Brethren.

"Now, my Dear Sir, let not these things move you. Press on towards the mark for your prize; it is high and glorious. Do not blame me for coming to such conclusions as I have. My mind has never been at rest since anything was said about building that Chapel till now; and now I have made up my mind and am happy. Before, I thought I was like Jonah, running away from my professions. You may inform whom you think proper of my resolution."

In June, 1822, Mr. Lawry was appointed to the Friendly Islands, to which station he proceeded in company with his wife, a native of Parramatta, and his infant son, who afterwards became a Missionary in New Zealand. He remained at Tonga, amidst many privations and dangers and anxieties innumerable, until November, 1823, when he left for England, passing through Sydney. In England, he did Circuit work for about nineteen years, when in the year 1843 he was appointed General Superintendent of Missions in New Zealand and Polynesia, a position he retained for eleven years, and a record of which has been given to the world by the Rev. Dr. Hoole. Again he returned to Sydney and settled at Parramatta, where his health was shattered by a paralytic stroke. On the 30th March, 1859, in the 66th year of his age, and the 42nd of his Ministry, he peacefully entered into rest. Lively in temperament, and fertile in imagination, his pulpit ministrations were powerful and attractive to the people. He was vigorous in the performance of his duties, while his cheerful, social qualities won him many friends. "He was," says the Rev. John Watsford, "a popular preacher, full of wit and humour, and often said queer things in the pulpit. It is reported of him that once, when preaching, a child cried loud and long. Mr. Lawry bore it patiently for a while, and then kindly addressing the mother, said, in a way with which no one could be offended: 'My dear sister, it is like the toothache, there is only one cure for it, you must have it out.' I heard him preach at the opening of York Street Church, Sydney. His text was Ezekiel xxxiv. 20. Speaking of 'The Holy Hill,' the stability and permanency of the Church, he referred to Popery and its sad work. 'But,' said he, 'at the glorious reformation Protestantism arose in all its strength, and smote the whore of Babylon in the mouth, and I was going to say, knocked the teeth down her throat.

When I was in Surry Hills Circuit, Sydney, Mr. Lawry was living near me, and I often saw him. When he had the first attack of paralysis, the effects of which clung to him to the end, I called at once to see him. I said to him, 'Mr. Lawry, is it right with your soul now? Looking at me in his peculiar way, he replied, 'Would you not think me a fool if I had not made that right?' Some six weeks after, when much better, though still very feeble, he insisted on going to Church. When I had preached on the conversion of Saul of Tarsus he came from his pew near the door. Staggering up the aisle of the church, and standing inside the Communion rail, he said, 'God has raised me up from the gates of death to warn you once more.' Then, while a wonderful influence rested on the people, he prayed them to be reconciled to God."—(*Glorious Gospel Triumphs*, p. 9.)

On meeting with his Brother Missionary, Mr. Leigh could not control himself; and his feelings compelled him to fall upon Mr. Lawry's neck, and exclaim: "Bless the Lord, O my soul! and forget not all His benefits!" Of Leigh, Lawry wrote: "He is everything I could wish in a colleague. In commencing this Mission he has not only been alone, like a sparrow upon the house top, but has endured calumny and opposition from those from whom he expected assistance. I need not dwell upon his wanderings in these forests without food, having no shelter by day and frequently no bed by night. His patient soul endured all in quietness, and the effects of his labours will be seen after many days. By his exemplary conduct he has established himself in the good opinion of almost every one here, from his Excellency the Governor to the fisherman at the stall. We are agreed to live upon two meals a day, if we may have another Missionary and a printing press."

After calling upon the Governor, in company with Mr. Leigh and Mr. Eagar, Mr. Lawry threw himself into his work, so that in October of the same year he was able to write to the Missionary Committee:—

"Far removed as I am from my most dear friends and country, I do not forget the many kindnesses and expressions of love which you poured upon me during my residence in the metropolis; for which, were it in my power, I would most gladly make some suitable returns; but this I can only do in word, not in deed. It would be pleasing to me to write you a long letter describing a glorious revival of genuine religion, but this pleasure also is reserved to some future period; yet the Lord has not left Himself without witnesses in this isolated part of His creation. On the subject of Foreign Missions nothing is uninteresting to you, and though it would be very pleasing to your intimate friends who are employed on foreign stations to give every particular, yet this must not be expected, as volumes instead of letters must then be transmitted you. In order to give you a view of this Mission, I will detail a few particulars of my last tour round the Colony, a journey of 150 miles, which I completed within a fortnight. My first place of preaching was Parramatta, a charming village (called a town in New South Wales); here is a good congregation, many sensible and well disposed people, very friendly to our Mission. Thence we proceed 20 miles to Windsor, on the banks of the Hawkesbury; this town is less than the former, yet its vicinity is the most fertile, and the population the most numerous of any in the Colony. There are a few that fear God, they love our cause, and are building a Chapel. From Windsor I proceed to Portland Head, on the banks of the same river; in this district are several steady people who emigrated from Scotland, and of the Presbyterian persuasion.

"About forty miles from Portland Head is the district of Airds, the inhabitants of which are chiefly Roman Catholics (if they are anything, for indeed it is very little they understand of Divine things). At nine o'clock on Sabbath morning I preached to about 30 of them, who heard with great attention. If I ever prayed with my whole heart, it was there in the midst of the wood, among the Irish Catholics, who gladly received the word. I think my consolations



G. BROWN SCULPTOR.

THE REV. JOHN WATERHOUSE.

First General Superintendent of Missions to Polynesia.

on my way to Liverpool (the village where I slept), were a sufficient compensation for my voyage of 16,000 miles. As to the success of the gospel in this Colony, I have no doubt; and I exult in it, for many reasons. The station is certainly one of the most important under your direction. From us, in a few years I expect to see Missionaries sallying forth to those numerous islands which spot the sea on every side of us. The Friendly Isles, the Feejees, New Hebrides, New Caledonia, New Zealand, New Georgia; and then to the north again very contiguous to us, are the fine islands of New Guinea, New Ireland, Celebes, Timor, Borneo, Gilolo, and a great cluster of thickly inhabited Missionary posts. How often I have thought of the good which, to all human probability, would result from one Missionary more for this place, one for Van Dieman's Land, and one for Newcastle; this would be a good supply; but I doubt of seeing them arrive at present. I thank God, I do not regret having journeyed so far to be a helper in this great work of God, which is now carrying on in the earth. My health is very good, and my mind very happy."

It now became imperative in the interests of Leigh's health, that he should take his much needed trip to England. Before leaving, however, he assisted at two important functions, consequent on the development of the work of the Mission. The Chapel at Princes Street affording insufficient accommodation an effort was made to build a second place of worship in Macquarie Street, on the site given by the Governor and Mr. Thomas Wylde. The foundation stone was laid by Leigh on 1st January, 1819. "I was induced," he says, "to lay the foundation stone on New Year's morning, because it is a season of special intercession with all the Protestant Churches of Great Britain and Ireland; and perhaps the abundant blessings we received on that occasion were sent in answer to their prayers." *The Australian Magazine* (August, 1821) thus describes the opening ceremonies: "This place of religious worship, the erection of which was commenced more than two years ago, was publicly set apart for its sacred purpose on Sunday, the 1st of July. Three sermons were preached on the interesting occasion. In the morning, the Liturgy having been read by the Rev. R. Mansfield, a discourse was delivered by the Rev. B. Carvosso, from Matthew, xvi., 18 v.: 'Upon this rock I will build my Church: and the gates of hell shall not prevail against it.' After a few congratulatory remarks on the auspicious circumstance of the day, a third sanctuary having unfolded its doors to the inhabitants of this growing metropolis, Mr. Carvosso proceeded to illustrate the Foundation, the Erection, and the Stability of the Church of Christ. By the Foundation, 'this rock,' he clearly proved that the Apostle Peter was not signified, but the Lord Jesus Christ whom he had just confessed to be 'The Son of the Living God.' That Christ was properly and essentially the foundation of His Church, he shewed by establishing three propositions. 1. From Him proceeded the Atonement, the ground of our hope. 2. From Him emanates the light which discovers the way of life. 3. From Him we derive ability to fulfil the commands of God. Under the second head, he defined the Christian Church to be in its wildest sense, 'all those members of the human family, who are now, and shall be hereafter chosen and accepted in Christ.' This he stated to be the Catholic, or

universal Church,—but to the term ‘Church’ in its more confined sense, he applied the beautiful and liberal definition of the Church of England in her 19th Article: ‘The Church is a congregation of faithful men, among whom the pure Word of God is preached, and the Sacraments administered according to Christ’s ordinance.’ This Church, he observed, must be erected by a diligent use of the means for the spread of truth, so accompanied by the Divine blessing as to secure speedy and universal success. The stability of the Christian Church, Mr. Carvosso ably argued from ‘the persecutions it has endured; from the unsuccessful attacks of infidelity, and finally from its firmly maintaining its grounds against immorality.’

“In the afternoon, the Rev. Walter Lawry preached from the first 8 verses of the 6th chapter of Isaiah. The prophet, he observed, was favoured with this vision when he was confirmed in the sacred office. It tended to prepare him for his arduous and painful mission, that of denouncing judgments against an inflexibly impenitent people. In this sublime vision, Mr. Lawry directed the attention to a view of the Divine Majesty, to Isaiah’s conviction, to his justification and to his subsequent zeal. From the whole he deduced the spiritual advantage from so awful a contemplation of the Deity as this vision presented. In the evening, to a crowded audience, the Rev. R. Mansfield delivered a sermon from Psalm xx. 5 v.: ‘In the name of our God we will set up our banners.’ He commenced by portraying the halycon influence which peace exerts on the domestic, the political, and the spiritual relations of man. But however long the train of blessings attendant on the steps of peace, she could not always be secured. The domestic circle was often a scene of tumult and of broil, the clash of arms, and the roar of artillery. And the warrior with garments rolled in blood but too frequently proclaimed the mighty struggles of contending nations; and the scene which had been that day exhibited within those walls was a true indication of existing hostilities in the spiritual world; for though the Minister of the Gospel was a herald of peace, yet was he to sustain the attitude of a fearless combatant, and through the dominions of heresy and sin was he to send forth a blast of defiance to the foes of the Cross. And, exclaimed the Preacher, on this glad day, and in these almost unexplored regions, and in unison with others already in the field, ‘In the name of our God we will set up our banners.’ Mr. Mansfield then proceeded to arrange his discourse into three propositions, in which he considered: The enemies they assailed, the cause they espoused, and the victory they anticipated. In the first he refuted the charge of their aiming at the subversion or deterioration of other communities, and stated the real objects of assault to be: Pagan superstition, infidel incredulity, practical immorality, doctrinal heresy, and insincerity of religious professions. Of the cause espoused he illustrated the justice, the greatness, the usefulness and the prosperity. The signal victories, which on the strength of prophetic affirmation he predicted would attend the uplifting and unfurling of these sacred banners, he contemplated as dearly bought, gloriously secured, and triumphantly celebrated. He concluded by a fervent appeal to the hearts of his hearers, calling upon the undecided to make an instant surrender to the sceptre of Emmanuel,

and to gather round His banner; and by exhorting those who had already done so, to derive animation from the splendid triumphs and the imperishable crown which should recompense all their exertions and their toils. Such is a feeble outline of the various discourses which were delivered on this gratifying occasion. The congregations were numerous and respectable, and the aggregate amount of the collections was £43."

The next function was at Windsor, where the Senior Chaplain having given land on which to build a Chapel, and the congregations being regular and growing, Leigh laid the foundation stone of the new building, assisted by his colleague, the Rev. Walter Lawry. The 13th of September, 1818, was the day chosen. Mr. Lawry conducted the devotional part of the service, and Mr. Leigh preached a sermon from the appropriate words: "And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. (Ezra iii., ii. v.) The opening of this neat and commodious building, the dimensions of which have already been given, took place early in the year 1819, and created no small stir in the community. Several families who had abandoned the outward form of religion were brought under its influence. To this district the Rev. B. Carvosso was appointed, when the Mission was formed into three Circuits: Sydney, Parramatta, and Windsor; and here, for two years he laboured, a house being purchased for him at a cost of £270, to which a large amount was afterwards added for repairs and furniture.

The impression made upon the public by Leigh and his work may be gathered from the following communications:—The Rev. R. Cartwright, one of the Chaplains wrote: "My fellow labourer, I heard on Saturday of your intended voyage to England. I have for some time observed your declining state of health; but assuredly the Lord is fitting you for some eminent service. I rather envy than pity you, knowing that your inward man is renewed day by day. None of us have, like yourself, escaped the tongue of the slanderer. Neither in my capacity of magistrate nor Chaplain have I heard anything to your prejudice. All classes have united in the opinion, and considered Mr. Leigh a faithful servant of Jesus Christ. Your labours have been blessed. Take with you the comfort of knowing that you have the approbation of God and man. If God should restore you, stand up for us in England, and plead our cause, that we may have more help from your Society, or some other. Why may we not hope to have you again amongst us? You have a stock of knowledge which none can possess who have not passed through the same ordeal. Be assured we shall not cease to pray for you. Write to me, and give me the benefit of your experience. Should you be in the neighbourhood of Bradford, near Leeds, tell my friends there that I often think of them with tears of gratitude. And now, my Brother, 'I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.' You must consider me at all times, to be, with much esteem, your affectionate Brother in Christ."

The Stewards of the Society in Sydney also sent an official letter to the Missionary Committee, dated February 24th, 1820, in which they observed: "Mr. Leigh has fairly worn himself out in this Mission. For three years he travelled through this uncultivated and extensive Colony alone and without help, during the burning heat of summer, and the cold and wet of winter. We all perceived what would be the result of such incessant labour, and only wonder that he sustained it so long. It is the unanimous opinion of all the medical men here, that the only chance of recovery is a voyage to England. After much persuasion he has consented to return home. He is exceedingly respected in this country. Should his health be restored, the Committee cannot send any man who will be so acceptable to the people as Mr. Leigh. In the name of the friends of the Mission, we request that so soon as it may be considered safe, Mr. Leigh may be sent out to us again, in preference to any person."



MRS. GEORGE ALLEN.



MRS. JAMES VICKERY.

The first Female Class Leader.

On his arrival at Portsmouth, Leigh sent the following report to the Committee, which, though involving some repetition, is worth inserting, as it gives his review of the progress of the Mission:—

"It having pleased Almighty God of his great goodness to conduct me safe to my native land, and to renew in a great measure my health, in hope of which I was advised by my dear friends and the Medical gentlemen in New South Wales to undertake the voyage, I take this opportunity of offering praise and thanksgiving to the God and Father of our Lord and Saviour Jesus Christ, for

this as well as numberless mercies, which I have received from Him since I left my native country. 'While I live I will praise the Lord.' For nearly four years I was enabled to prosecute the duties of my Mission, without leaving vacant one appointment; nevertheless, the Mission being new, I had my way to make, and many were my difficulties: such as long rides, and but indifferent lodgings, having to lie on boards, or on the ground, with a topcoat for my covering, and saddle bags for my pillow; but a sense of duty compelled me to persevere; and blessed be God, I have seen happy effects; for where at first I had such accommodations, there are now good houses, beds, and, which is far better, congregations are raised up. Several good Chapels have been erected, and many converted to God, who are becoming a praying people. Although I have suffered in health, I have rejoiced in spirit, in hearing the name of my Saviour adored in a strange land.

"I visited New Zealand, with hopes of being benefited thereby, and in some measure, was not disappointed; but soon after my return from Sydney, I was invited by the Governor, to supply Newcastle Church, where a congregation of 800 people much wished to hear the Word of God. I was recommended by our friends in every part of the Colony to accept of the opportunity, and to visit the settlement. I complied, and was soon conveyed to the place in one of the Government vessels; but after being there a short time I was taken sick, and obliged to return to Sydney, where I had every assistance that I could desire: but after all attempts, I was brought down so much that I was not expected to live, and the last and only remedy proposed by the Medical gentlemen, was a voyage to England. I will now give you a full account of the state of the Mission in New South Wales. The number of conversions has not been so great as could have been wished; the number in Society at the time I left was 83; and I hope I can say, they are sincere in their profession. Our congregations are various with respect to number; at Sydney, our first service is at nine o'clock on Sabbath morning, the number that assembles between thirty and fifty; after the morning service, the school commences, with from fifty to a hundred children: this Sunday school affords a pleasing prospect. The second service is at seven o'clock in the evening, when there are from two to three hundred attentive hearers. There is preaching on Monday evening, prayer-meeting on Tuesday evening, preaching on Wednesday evening, lecture at the Church by the Rev. W. Cowper on Thursday evening; we have class-meeting on Friday evening, and prayer-meeting on Saturday evening, and Sunday morning. By the above you will perceive that the people in Sydney are not without the means of grace. Oh! that they may not rise in judgment against them in the great day.

"Our congregation at Parramatta is encouraging: in this place we want a good Chapel. The congregations in the interior are as numerous as we can expect; but I am in hopes of much more good being done when there are more Missionaries in the Colony, who will preach from house to house, and who will not think it too much to deliver a sermon, and pray with a single family.

When this is the case, I shall rejoice, in hope of great good being done, and of much prosperity attending the labours of your Missionaries, in every part of the extensive settlements in New South Wales. Several places in the Colony will be, in six months hence, furnished with good Chapels, the dimensions of which are as follows, viz. :—One in Sydney, in which we have had Divine service for some time, measures 21 feet by 30 feet; this Chapel is in Princes Street, is built of good stone, and well finished. The second in Sydney, is erecting in Macquarie Street, and is to be called Macquarie Street Chapel; it is 50 feet by 30, stone work, and will be well executed. The expense of this place will, I hope, be defrayed by public subscriptions, towards which, one gentleman has given us £40 sterling, and a number of other respectable gentlemen have made liberal subscriptions.

“ Our Chapel at Windsor is 32 feet by 16; is built with good brick, and well finished. The expense of this place is to be defrayed by public subscriptions, towards which, several gentlemen in that neighbourhood have contributed liberally. The entire expense, will, I hope be discharged by the good and well-disposed people of the Colony. Windsor is 35 miles from Sydney, and is surrounded by many large settlements. I have, some time since, proposed to you this place to be head of a Circuit; much good would attend such a plan. Our Chapel at Castlereagh, fifty miles from Sydney, is 28 feet by 14; this is a second place, for Divine worship, built by Mr. John Lees, of the same place, and will be given, like the others, to the Mission, free of expense. This Mr. John Lees has been blessed in his deeds. When I first knew him, he was very poor and much afflicted, but of late God has blessed him with health. Religion has made him happy, and heaven has crowned his labours a hundredfold. He is determined to render unto God the things that be God's. He is very useful as a class leader, and is never weary of warning sinners to flee from the wrath to come, of comforting the mourner, and of building up believers in their most holy faith. May God spare his life for the sake of His Church and people in New South Wales.

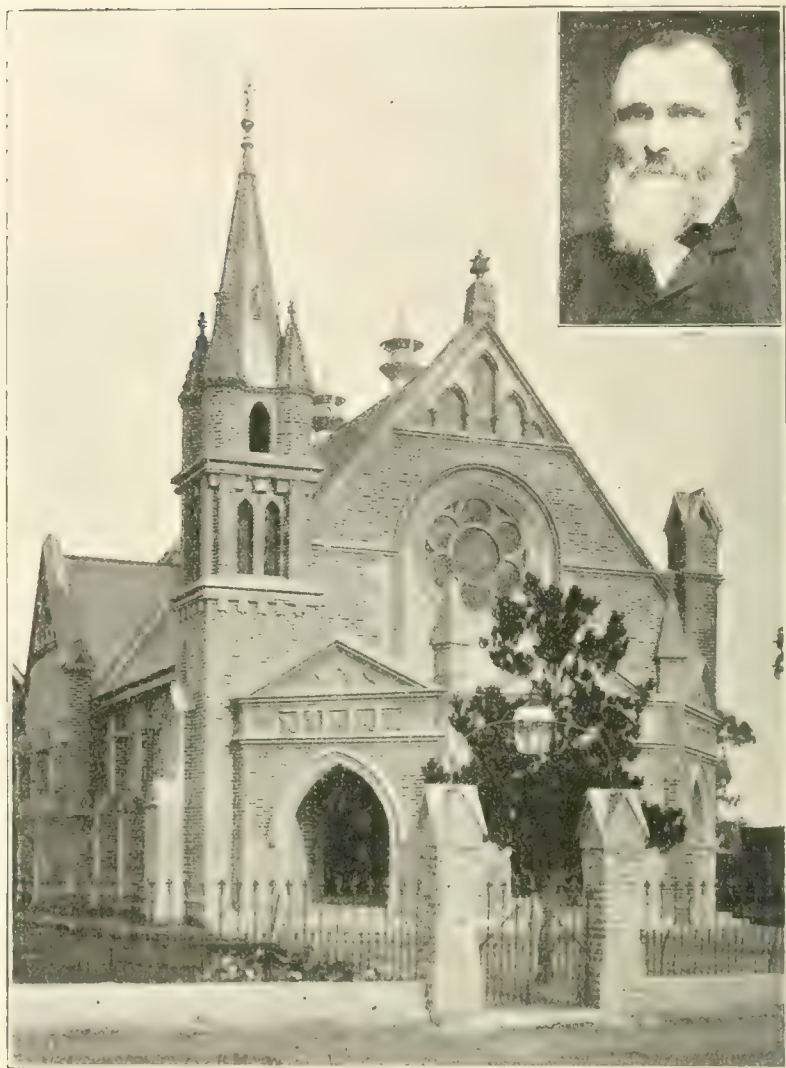
“ The sixth Methodist Chapel in the Colony is at Nepean River, and is undertaken by a friend to our Mission at his own expense. The last-mentioned two Chapels are built of wood, and well executed. By the above statement you will perceive that God has been with us in this Mission. I beg leave to recommend to the notice of the Committee the large settlement, called the Derwent; distance from Sydney, about two weeks' sail, a place where the Gospel is much wanted. Three Missionaries are indispensably necessary for New South Wales; without this number, the out-settlements, the only places which most need, cannot be visited. I hope, therefore, that the Committee will take this case into their consideration. Our Societies, and your Missionaries in New South Wales, send their sincere thanks to the very kind friends at Sheffield for their timely present of hardware, which will turn to good account. I beg leave to recommend to the thanks of the Committee his Excellency Governor Macquarie, for his very kind and persevering attention to our Missionary concerns in the Colonial Settlements. I cannot forget to inform the Committee

of the very kind attention of Dr. Redford in my affliction; likewise Dr. Stephenson, of the 48th Regt. of Foot. These gentlemen voluntarily attended me for several months very diligently, and without any remuneration.

"To the following gentlemen of the Colony, I am much indebted for their kind attention to me, and to the Mission at large, viz:—Edward Eagar, Esq., who has been a very great friend to the cause; Thos. Moore, Esq., of Liverpool, whose house we have always found accessible; J. Miland, Esq., at Windsor; J. Forbes, Esq., Mr. Scott, Sydney; Messrs. Knight, Harper, Hughes, White, Lees, and to all the Clergy of the Colony."



THE REV. JOHN EGGLESTON



INVERELL CHURCH.

MR. THOMAS TAYLOR.

REINFORCEMENTS.

Arrival of the Rev. Benjamin Carvosso—His Voyage and Experiences—
Joined by the Rev. Ralph. Mansfield—Mr. Carvosso's Work at Windsor and
Sydney—Establishment of a Floating Chapel—Mr. Mansfield at Windsor—
Report of Work—Mr. Lawry at Parramatta—First Missionary Meeting in
Australia, and Formation of Auxiliary Branch Society—Succeeding Anniver-
saries at Sydney, Castlereagh, Parramatta and Windsor—Pamphlet on
Missions by the Rev. William Horton—Review of Work at Windsor,
Castlereagh, Sydney and Parramatta—Sunday School Union—Auxiliary
Missionary Committee—Duties of the Committee.

*January 2/81. Dear Mr. Volan. After 16 yrs. as collector
 of stamps - I have been turned out. Sold all papers & this has turned
 up. I offered for Mission & full minister but the local preacher
 would not surrender to want appointment from home. 7 Dec 81.*

THE WESLEYAN PREACHERS' PLAN,

FOR THE BRISBANE CIRCUIT 1849

PLACES	TIME	OCTOBER				NOVEMBER				DECEMBER.					PREACHERS
		7	14	21	28	4	11	18	25	2	9	16	23	30	
BRISBANE	11	1	1	4	1	1	4	1	2	1	1	4	1	1	REV G POOLE Superan- 1 MOORE [merary
Thursday	6 1/2 7	1	1	2	1	1	2C	1	1	1	1L	2	1Q	1	
SOUTH BRISBANE—Wed	7	•	•	2	•	4	•	2	•	1	•	2	•	1	2. FURMAN. 3 SELLS. 4. BAILEY
KANGAROO PT—Wed.	7	•	4	•	2	•	1	•	4	•	2	•	4	•	
BETHEL	11	4	2	•	4	2	•	4	1C	2	4	•	2	4	REFERENCES L.—Lovefeast. C.—Chapel Collection Q.—Quarterly Collection.
Wednesday	7	•	1	1	•	1	1	1L	•	1	1	1	•	1	
IPSWICH	11	3	4	1	3	3	1	3	4	3	2	1L	3	3	
Wednesday	6 1/2 7	1	3	3	1	3	3	3	1	3	3	3	3	3	

The Preachers are expected to attend to their appointments punctually, or provide a person from the Plan

Quarterly Fast—December 28th Quarterly Meeting—December 31st, 4 o'clock.

Wesleyan Hymn Books may be obtained at the Mission House.

CHAPTER IV.

REINFORCEMENTS.

WE must now draw largely on the story of the Mission as told by the Missionaries in their communications to the General Committee, other sources of information not being available.

Walter Lawry was the sole Missionary in Australia. But he soon received valuable assistance in the arrival of two fellow-labourers, the Revs. Benjamin Carvosso and Ralph Mansfield. The former landed on the 18th May, 1820; the latter on the 24th September of the same year. After ten successful years of work in the Mission Mr. Carvosso returned to England, but Mr. Mansfield ended his days in Sydney. Mr. Carvosso was a man of eminent faith, energy, and zeal. A favourite theme of his ministry was Sanctification. He had, it is said, unusual tact and power in leading meetings for prayer. He valued the moments of life, rose early and observed personal discipline for his work's sake. In these matters he had a fine example in the life of his father, that famous man, William Carvosso, the Cornish revivalist; who preached and enjoyed Entire Sanctification, and died a triumphant death, singing the Doxology. Benjamin Carvosso closed his father's eyes in death, and afterwards published the story of his life. On his voyage to Sydney a call was made at Hobart Town, where he seized the opportunity to preach in the open air. The chaplain warned him to be prepared for insult, and probably assault; but, nothing daunted, he took his stand on the Court House steps and preached to a great crowd of attentive and orderly hearers. His subsequent work in that Island so impressed his hearers that Bonwick says: "His gentleness and piety, his large-heartedness and fervour, his sympathy and labour, endeared him to all who approached him, and hallowed his name in Tasmania."—(*Fison's Methodist History*, vol. I., Hobart Circuit.) Particulars of his voyage may be given in his own words: "Through the good hand of our God upon us, we are brought in peace and safety to this remote part of the world. We landed at Sydney on the 18th May, being four months and twenty-three days from the time of our leaving England. In looking back, we see much cause for gratitude to God, not only for deliverance from the perilous deep, but for the enjoyment of many comforts during the voyage. The Captain was always kind and attentive, and provided us with the best the stores would afford; and as we had a neat and convenient little cabin, in a retired part of the ship, we considered there was no cause for murmuring, but abundant reason for thankfulness to the Father of Mercies. But, what is still better than all these things, the Lord was pleased by His Spirit often to visit and refresh our souls with the consolation of His love.

"On Sabbath-days, during the whole of the voyage, we had public worship; one or two Sundays excepted. Most of the passengers regularly attended, and, on some occasions, most of the ship's crew. We always had good order; and often the Word appeared to have a gracious effect. For the benefit of those who were seriously inclined, we had a meeting on two or three evenings of the week, in a convenient cabin, of which the Captain kindly granted us the use. In those meetings, we sang and prayed together, and I read and expounded the Scriptures. Sometimes a good company attended. As there were several boys in the ship, some of whom could read but little, we appointed three nights in the week (when it was convenient for them to attend) to instruct them in reading, and also in the things of God. Mrs. C. and I divided the care of them between us. For some days before we made Van Dieman's Land the weather was rather tempestuous; and the sea ran high, we shipped much water, and some damage was done to the rigging. We first saw the land on the 23rd of April, about 11 a.m., having seen nothing before but sky and sea for eleven weeks. It proved to be the Southern part of Van Dieman's Land, and showed the ship's reckoning to be remarkably correct. On the 25th we came safely to an anchor in the Derwent Harbour; one of the finest I ever saw. We landed at Hobart's Town, and were very kindly entertained by A. W. H. Humphrey, Esq., the Police Magistrate. We left Hobart's Town on 4th of May, and after a tedious passage of fifteen days, we got safe to Port Jackson, a distance of about 600 miles.

"Soon after we came to anchor, Mr. Forbes, a respectable friend, came on board, and conducted us on shore to the house of our friend, Mr. Eagar, where we were cordially welcomed and kindly entertained for some days. We were extremely sorry to hear of the dangerous illness and return of Brother Leigh. Brother and Sister Lawry we found well: I was not a little grateful to meet Mr. Lawry, my old friend and colleague, in this remote region. Many hours were pleasantly taken up in talking over past affairs and in conversing about the present state and prospect of the Mission. Soon after we landed in Sydney, accompanied by Brother Lawry, I waited on the Governor. His Excellency received us very politely. I delivered him the letter of introduction, with which he was perfectly satisfied, and very cordially assured me he would do anything in his power to serve me."

Mr. Mansfield's voyage was more eventful. "Our passage has been," he says, "almost without intermission, tempestuous. Many a wonderful deliverance have we experienced from destruction. We had a dreadful storm, which lasted a day and two nights, and during which we were hourly expecting to be hurried into eternity. We then lost our main-top-mast, were so dreadfully pooped, that the dead lights were fixed in and the cabin was floating with water; and, to crown the whole of our misfortunes, on Thursday, August the 3rd, one of our quarter galleries was washed away, and a large hole stove through the counter. This filled every heart on board with despair. A feather-bed was thrust into the aperture, and served through the whole of that dreadful night, as the only barrier betwixt us and death. The next day we were mercifully favoured with fine weather, which enabled our carpenters to repair,

in some measure, the serious damage. All concur in saying, that had it been only three inches lower, nothing could possibly have saved us from destruction. Bless the Lord for all His signal mercies! In all these dangers I and my beloved partner were supported by Divine grace, and felt fully prepared to live or die. They were made a blessing to our ship's company, and rendered my feeble ministerial labours more acceptable and beneficial. I established a weekly prayer meeting, which was well attended, and, I trust, greatly useful. On Friday morning we saw the fertile hills of Van Dieman's Land; and on the following Sunday evening cast anchor at Hobart's Town. Here I have been graciously received by his Honour Lieutenant Governor Sorell, who has given the use of the Court-House, with permission to preach, during my stay, as frequently as I please, and a guard of constables to prevent disturbance. I have circulated hand-bills, and preached every afternoon, at five o'clock, to crowded congregations. Here is a very open door for Missionary labours; they rejoice to hear that a Missionary is appointed them, and patiently await his coming. I should certainly remain till his arrival, only that I hear Mr. Leigh has left the Colony for England, and that all the Labour devolves on only two Preachers, Brothers Lawry and Carvosso. The latter, I am happy to say, arrived safe, and resides at Windsor."

Mr. Carvosso's first station was at Windsor; and of his work in that district he gave the following particulars to the Missionary Committee:—

Nov. 18th, Saturday, 1820.—I rode in the evening to Mr. Stockfish's, and preached to a few people, and afterwards met five of them in Class. Most of them seemed to know a little of their fallen state; but Divine grace in them is a very feeble plant. It was late at night before I could reach Mr. Lees; but I lay down in peace.

Nov. 19th.—After preaching at Castlereagh, a man lingered behind the congregation, and came to speak to me. Wiping the falling tear with the sleeve of his jacket, he told me he had felt much under preaching some time, but never so acutely as this morning. He said, "I cannot refrain from weeping at the sight of my sins." He has been a steady character for some time, has lately been attentive to the Sunday School in that place, and has now promised me to meet in Class. I dine at Mr. ——'s, who came as a soldier into the Colony almost at its commencement, and has a large family. At present there is a change in his outward conduct; he professes great attachment to hearing the Word, likes plain, pointed dealings, and wishes me to come to his house as often as I can, to pray with his family. I rode to Richmond, and was enabled to deal closely with the consciences of my hearers; and still more so this evening at Windsor. Blessed be God for another Sabbath spent in His service.

Nov. 20th.—I preached at Wilberforce this evening. This is a most disheartening place; though the Gospel has been preached here regularly for several years, I doubt whether one who sits under the Word sincerely fears God.

Nov. 22nd.—I called on several people this afternoon to talk with them about their souls. I preached from Matt. xxi, 22 v. I believe many received the Word, and I left the Chapel encouraged to hope that we should yet see good done.

Nov. 23rd.—Several people show themselves affectionate; they express great approbation of our being among them, and testify their willingness to support the Mission as far as their ability goes. I preached at Richmond this evening to a better congregation than was expected, as a great deal of rain fell at the time of their assembling. We have had much wet lately, which is likely to injure the wheat-harvest, now nearly ripe. The extreme of wet and drought to which we are subject in this land are very injurious to the growth of the Colony.



THE REV. WILLIAM SIMPSON.



THE REV. HENRY H. GAUD.

Nov. 25th.—I attended the hospital, and found a degree of pleasure in praying with the afflicted, and in exhorting them to look with penitent hearts towards the Saviour of sinners. I have instituted a meeting for prayer, and for reading some of the very excellent memoirs found in our Magazines, and other works published at our Book-Room. We do this to endeavour to disseminate the knowledge of religious experience among the more serious.

Nov. 26th, Sabbath.—The Hawkesbury is swelled so high from the abundance of rain that I could not cross it to day to attend my appointments at Portland Head and Wilberforce. I went to Church in the morning, and in the afternoon gave a lecture to the children of the Sunday School. The School is much improved.

Nov. 30th.—I rode to Richmond this evening with my mind rather dejected; but the delivery of the Word seemed to be attended with a Divine blessing. Several were in tears, and variously testified that their minds were deeply impressed. I hope we shall soon be able to form a Class in this place. May the Head of the Church remove every obstacle.

Dec. 1st.—I visited the hospital, and was profited in my own mind. My method of proceeding is, to read a chapter, explain it, and then pray with the patient; afterwards I give them personal advice. A view of their circumstances often produces in my mind sentiments of the deepest commiseration; I see many of them taken away in death, but of a few can I entertain much hope. They are in general very attentive, and some appear thankful. On my way to Pitt Town this evening I was not a little gratified at seeing some of the Aboriginal natives reaping wheat with great dexterity and despatch. I was much pleased with my congregation, because so much like my Cornish congregations. A respectable number, some from a distance, several women with infants, leading other branches of their family, all decently dressed, and hearing with eager attention.

Dec. 6th.—The rain is still pouring down, and now much of the low lands is covered with deep water. Large quantities of wheat and maize are destroyed. An awfully calamitous season! This is the third flood since putting in the first of the wheat in the month of May last!

Mr. Carvosso now removed to Sydney, Mr. Mansfield taking his place at Windsor. Of this change *The Sydney Gazette* (August 9th, 1822) says:—"In obedience to the discipline of the Wesleyan Church, the Rev. Mr. Mansfield, with whose mild dictates and charming oratory, the Public of the Capital have been sweetly and profitably gratified for the last 22 months, has retired from the Sydney Circuit, and now resides at Windsor. By this body of Christians the removal of so valued a Pastor and public Teacher would be an object of unfeigned regret were it not that the responsible and arduous post held by Mr. Mansfield is so ably filled by the Reverend Mr. Carvosso—a gentleman that from the possession of solid piety, combined with genuine worth, only requires to be known in order to be loved. The opportunity now casually presenting itself, we cannot avoid gratefully acknowledging, that no other part of the world is more amply blessed, in the Providential supply of active evangelical Clergymen and zealous Missionaries, than New South Wales. This latter remark, we hope, will not be esteemed out of place."

While at Sydney Mr. Carvosso took an active interest in the establishment of a Floating Chapel, making the following announcement in the columns of *The Gazette* (Nov. 13th, 1822):—

"PUBLIC WORSHIP FOR SEAMEN.

"For some time past it is well known certain Individuals have had in contemplation the Performance of Divine Service on the Water in the Cove of Sydney; Captain Siddins having now kindly offered the use of his Vessel for that purpose, the Sailors on board the rest of the Shipping in the Harbour are

affectionately requested to take notice that on Sunday next, at three o'clock in the afternoon, Public Worship will be performed on board the Brig *Lynx*; when it is hoped many of those who 'do Business on the Great Waters' will promptly evidence their desire to hear the Gospel Message."

Subscriptions were sought, rules were drawn up, and advertised, and the following gentlemen were appointed a Committee of management:—Messrs J. Nicholson, J. Scott, E. Hunt, Hyndes, J. Atkinson, with J. Piper (Treasurer), and R. Howe and R. C. Pritchett (Secretaries). It was "intended that the Floating Chapel when finished shall be open to all parties and influenced by none." The service was held according to announcement, and Captain Siddins fixed up the main deck. The seamen, of whom 100 were present, were invited by the Bethel flag displayed at the main top-mast head. The Rev. George Erskine, who had recently arrived in the Colony, preached from the words: "Prepare to meet thy God," and the word was "attended with energy." The Committee announced at a latter stage that as soon as £200 were in hand it would "commence the long-spoken-of Floating Chapel." Mr. Carvosso also assisted at the Anniversary of the Masonic Lodge, which took place at Macquarie Street Chapel, when several Civil and Military gentlemen were present, with the full band of the 48th Regiment.

Later he writes:—"The account of my appointment to Van Dieman's Land reached us in the beginning of April, and though we would willingly have remained in our present comfortable station a little longer, we fully acquiesce in the design of the Committee; believing the removal to be agreeable to the Head of the Church, and that it will be for the furtherance of the Gospel. With respect to this Mission, although I cannot, from my knowledge of it, send you any accounts of remarkable outpourings of the Spirit, and the rapid spread of experimental and practical piety, yet the cause to which we are attached is growing in the esteem and affection of all ranks of Society. Our ministry in most places, is well attended; in those places where it is not, the cause is to be sought alone in the great neglect of all religious ordinances, which but too generally obtains throughout this land."

The station thus made vacant was filled by the Rev. R. Mansfield, who, under date of Sept. 10th, 1822, writes:—"In the Windsor Circuit I find many discouragements arising chiefly from the very general indifference of the people to the word of God. Iniquity awfully abounds; vice exhibits its odious front without a veil, and leads a long train of votaries into its most flagrant excesses. My beloved predecessor, Brother Carvosso, toiled in this Circuit for two years with indefatigable zeal; and though on removing he felt grieved that he had reaped so little fruit, it is evident that his strength was not spent for nought. A few have been truly converted to God, and now walk in the light of His countenance; seven out-stations are steadily visited; and there is, at least, a prospect of having eventually, in these secluded wilds, an extensive and prosperous Society."

His Journal also contains the following items:—

Friday, March 22nd, 1822.—I visited the Malefactors under sentence of death, among whom is a woman doomed to die for the murder of a man with whom she had been living many years in adultery, though her husband is still living in the Colony. She informed me that she was descended of pious parents, her mother having been a regular attendant on the ministry of the Methodists, in the vicinity of Manchester. She was married when very young, but her first husband dying she was left with a family of young children, and having no means of supporting them, was led to the commission of those acts of dishonesty for which she was transported. She confessed to me that since her arrival here there was scarcely a crime of enormity of which she had not been guilty; and she feelingly acknowledged the righteous retribution of God which has at length overtaken her. She seems truly contrite. How rapid is the progress of a sin, and how certain its eventual punishment!



WILLOUGHBY CHURCH.

Friday, 29th.—I again visited the gaol, where twelve unhappy culprits are awaiting the awful crisis. They listened attentively to the word of exhortation, appearing unwilling to lose a single word; but I find it extremely difficult to draw them into conversation on the solemn topic of religion. Dark and ignorant in the extreme, they seem at a loss to comprehend the nature and necessity of a change of heart; and repose a delusive confidence in that natural regret which is so often mistaken for genuine repentance. May the Lord in mercy shine upon their minds, and renew their hearts!

Good Friday, April 5th.—This day I have been enjoying the blessings of the Lord's House. At nine o'clock we had a serious and profitable prayer-meeting at Princes Street Chapel; at eleven, I attended the Church and heard an edifying discourse from the Rev. Mr. Cowper, on I. Peter iii., 18 v.; and this

evening I preached at Macquarie Street from "Jesus lifted up His eyes to heaven, and said, Father, the hour is come," etc. I have endeavoured to draw near to God by faith in the Saviour's blood, and have sweetly experienced His willingness to save all that come to Him by His Son.

Sunday, May 5th.—I have preached thrice. The Chapel was this evening crowded to excess. I have not seen so large a congregation since I left London. I felt great solemnity while improving the late awful visitations. Several remarkably sudden deaths have just taken place in this town, especially that of a wealthy merchant—without God in the world. He was riding home on Thursday night, and had arrived nearly at his own door when he was suddenly thrown from his horse, and was so violently bruised that yesterday afternoon he expired, leaving an amiable widow and a young family to lament his untimely end. This alarming providence has excited a general and deep sensation among the inhabitants, which, by the help of God, I endeavoured to turn to good account. My text was: "I know not the day of my death." The silent and fixed attention of the large audience showed that they felt almost every word. O that the impressions may be as lasting as they appear to be deep!

Meanwhile Mr. Lawry was busy at Parramatta, where he built a Chapel at his own expense, and did a most valuable work, particulars of which, unfortunately, are not accessible. In a brief report to the Committee he writes:

February 29th, 1821.—I have been preaching to the poor prisoners at Pen-nant-Hills, most of whom hear me with great attention. I have regularly preached here for several months once a week, and the people hear with very remarkable attention.

April 10th.—Yesterday I received the following intelligence from Corporal George Waddy, of the 48th Regiment, dated Hobart Town:—"The harvest here is plenteous but the labourers are few; the room where we meet is too straight for us." These pious soldiers have transmitted a regular account of their number and proceedings in Sydney. I believe there are about twelve who meet in Class.

Previous to this time Leigh had been busy in England gathering materials for his Mission to New Zealand, upon which he had set his heart. Sailing in *The Brixton*, he landed in Sydney, Sunday, September 16th, 1821, in company with his bride, the Rev. William Horton and his wife, and the Rev. William Walker. Calling at Hobart Town, Leigh decided to leave Mr. Horton in Van Dieman's Land, where, under the sheltering care of the Lieutenant-Governor, there was a fine opening for a Missionary. Mr. Walker passed on to New South Wales to commence a Mission to the Aborigines.

Before the Missionaries moved to their various stations Leigh thought it advisable to publicly hold the anniversary of the Missionary Society and to form an Auxiliary Branch in Australia. This important meeting was held in Macquarie Street Chapel on the 1st October, 1821; and excited extraordinary interest, being the first of its kind held in the Southern Hemisphere. Leigh, who presided, was supported by his Brother Missionaries, while amongst the attendants were gentlemen of distinction and Magistrates from various parts of

the Colony. Though this Branch Society had not been in existence many months, having been constituted on the 5th July in the preceding year, it had already yielded £236.

Several important speeches were made at this meeting; but by far the most important, and without doubt the most original, was that of John Lees, of Castlereagh, who had, says the Rev. Benjamin Carvosso, "come down in his jolting cart, thirty-five miles, to attend the meeting. He had heard much of the Missionary Meetings in England. They suited his taste, and he came on tip-toe of expectation. Various persons had addressed the meeting: it was drawing to a conclusion: the Secretary had taken down a pretty long list of subscriptions with the names of the contributors annexed. John, who was sitting on my right hand, now stood up, his tall, lean figure making him very conspicuous, and said, with great seriousness: 'Mr. Secretary, put me down for six guineas.' As those were not the days of great givings, the meeting was astonished. The Secretary, knowing his narrow circumstances and large family, could not bring his mind to place so large a sum in connection with John's name. This storm of benevolence from the Blue Mountains arrested the proceedings; till John, guessing the cause of the embarrassment, got up and relieved his friends. His heart was full at the thought of God's love to himself and his family. Amidst flowing tears and with broken accents, he assured the meeting of his deep sense of obligation to God and his Saviour. He must be permitted, he said, to present the sum he had named, to promote the cause to which he was a great debtor. He concluded with a touching reference to two of his children whom God had recently taken to glory. One of these, who had married a lay Missionary of the Church in New Zealand, returned to the Colony and died in the Lord! Every individual present was much affected; his name was entered on the subscription list, and his speech pronounced the best of the evening. As he literally sought first the kingdom of God and its righteousness, he found means in due time to pay his noble contribution."

The Second Anniversary, which was held on September 30th in the following year, is thus described by Mr. Mansfield:—"At six o'clock this evening we held our second Anniversary of the Auxiliary Missionary Society in Macquarie Street Chapel, the Rev. Thomas Hassall, Assistant Chaplain, in the chair. The assembly was numerous, respectable, and evidently interested in the great cause which we are endeavouring to promote. That the cause is gradually obtaining a greater portion of the approbation and assistance of our Colonial public, appears obvious from the Treasurer's report, by which we were thankful to find that our receipts this year much exceed those of last." The report was read by Mr. Carvosso, in which he stated that the sum of £230 was contributed during the year. Among the speakers were the Revs. B. Carvosso, R. Mansfield, W. Walker, W. White, and Messrs. E. S. Hall, Forbes, Scott, Josephson, Hyndes, Terry, Thompson, Reiby, and Howe. With such an array of speakers it was not surprising that the meeting did not close till 11 o'clock. Two Aborigines were on the platform, and the collection amounted to £20. The third Anniversary was equally successful. "This evening," (Oct. 6th, 1823), says Mr. Carvosso, "We held the third Anniversary of our Auxiliary

Missionary Society. The meeting was well attended, and highly interesting. The Rev. Thomas Hassall was called to the chair, and conducted the business of the meeting in a very satisfactory manner. Brother Erskine, who had before scarcely any opportunity of attending a Missionary Meeting, and of witnessing the effects produced on such occasions, was particularly delighted. The contributions in the course of the year have amounted to about £240, chiefly raised in Sydney; many of the subscribers in the interior having been unable to pay their subscriptions, in consequence of the great reduction which has taken place in the prices of grain and other produce in the land."

But the year following the Anniversary gathering eclipsed all previous meetings. *The Sydney Gazette* said:—"We have much pleasure in noticing the proceedings of the Fourth Anniversary of the Wesleyan Auxiliary Missionary Society, which was held in Macquarie Street Chapel on Monday evening last. The preparatory sermons were preached on the preceding Sabbath by the Rev. S. Leigh, and by the Rev. Daniel Tyerman, of the London Missionary Deputation.



THE REV. STEPHEN RABONE.



THE REV. BENJAMIN CHAPMAN.

At the evening service especially, several of the first personages of the Colony were present; and the sermon, which was grounded on the I. Thess. i., 9-10, "Ye turned to God from idols to serve the living and true God, and to wait for His Son from Heaven," was such a display of cogent reasoning, exalted sympathy, and masterly eloquence, as could not fail to produce the most salutary impressions on the large and attentive assembly. At the Anniversary the Chapel was quite full, and the business was conducted with the utmost propriety; there was a happy mixture of humorous but appropriate anecdotes and allusions, with solemn and dignified appeals to the noblest feelings of human nature, and these were supported by the recital of striking and impressive facts. George Bennett, Esq., who discharged in a very able manner the duties of Chairman, the Rev. Daniel Tyerman, and the Rev. L. E. Threlkeld, a London Missionary from Rhaiatea, one of the Society Islands, communicated much interesting information as to the former idolatrous and degraded state of the numerous inhabitants of the Society and Sandwich Islands, and the wondrous change both as to civilisation and sound morality, which has been effected among

them by the persevering agency of Christian Missionaries. In pointed illustration of the happy effects of religious instruction of our West India negroes John Stephen, Solicitor General, remarked that, on an estate belonging to himself, in the Island of Tortola, there was a number of slaves sunk in the lowest depth of ignorance and vice, and particularly addicted to every species of dishonesty. To the instruction of these slaves the Wesleyan Missionaries were invited; and, in a short period, so complete was the reformation, that thefts became quite unknown; one of the negroes was appointed to the management of the estate, a post which he occupied with fidelity and approbation; and the annual profits of the plantation amazingly exceeded the amount of any previous year. Mr. Stephen also observed, that from his own personal knowledge, he was able to state, that among the white population of the West Indies, he had beheld, as the result of Wesleyan Missionary exertion, the drunkard becoming sober, the thief honest, and the profligate reclaimed to habits of industry and discretion. The other speeches, delivered on this occasion, presented irresistible appeals to every principle of humanity and mercy. We were much pleased to observe the strong emotions of sympathy and benevolence which were excited on behalf of the Aborigines of this extensive country; and we cordially hope the result will be the undelayed prosecution of more efficient and extensive plans for ameliorating the condition of these wretched beings. On the whole, we do not remember any former occasion on which the claims of many millions of our fellowmen, who are yet without God and without hope in the world, were more effectually urged or more cordially recognised; whilst the friendly union of persons of different religious denominations, in promoting the common cause of Christianity, was never more conspicuously exhibited."

In the country successful meetings were also held, of which the following particulars will be read with interest. Mr. Mansfield writes (Feb., 1822):—"At the first meeting of the Ladies' Committee, the amount of the contributions gathered by the diligent hands of their collectors, was no less than £24 13s. 3d. The male collectors produced, at the same time, £7 19s. 6d., making a total collected in Sydney during one quarter of £32 12s. 9d. This is surely creditable to our young friends, to the Committee, and to the Colony. We last week held the Anniversaries of Parramatta and Liverpool. The Rev. John Williams, one of the London Missionaries from the Society Islands, spoke at great length, and with much feeling, of the cruel practices of those idolatrous tribes, before their conversion to Christianity. Indeed, the barbarities of that people seem to have been much more dark and horrid than is generally known. Human sacrifices were commonly offered, and their immolations were accompanied by deeds of torture, at the relation of which the soul shudders. Now, their idols are totally abolished,—Chapels are erected,—and spiritual Churches are founded."

Of Castlereagh and Parramatta Mr. Carvosso says: "The Brethren all being present, we held a Missionary Meeting at Castlereagh. The Assembly was not numerous, nor wealthy, but our Divine Master was with us, and the subscriptions were very liberal. Not forty persons were present, including several children, yet they subscribed £20. In the evening of the same day we had another

meeting at Richmond, when the liberality of the people was very encouraging. The following day we held a Meeting at Windsor, and had most satisfying proofs that many are well inclined towards our Mission. Mr. Commissary Broughton was present, and not only subscribed two guineas, but stood up in the meeting, and said that as it was difficult to get the settlers to contribute in ready cash, if we could get them to pay their subscriptions in wheat, he would use his influence with the Governor to get it taken into the public stores. We held meetings at Parramatta and Liverpool, and obtained very liberal subscriptions. At the different meetings we obtained the promise of subscriptions, annual and quarterly, to the amount of about £100. We are about to publish a little pamphlet, containing an account of the Object and Proceedings of our Society, and also an appeal to the inhabitants of this Colony. We trust it will be the means of serving the common cause." Reports of other meetings held at later dates give further particulars. For instance, at Parramatta, in 1825, the Rev. Daniel Tyerman presided, and Messrs. George Bennett, of the London Missionary Society, Thomas Hyndes and George Smith, spoke "with much propriety and feeling." Kissing Point did well, and at Windsor "George Allen, Esq., Solicitor," was elected Chairman in the absence of the Solicitor-General, who had promised to preside. Castlereagh, in some respects, surpassed all other places. "Mr. James Scott was in the chair. Owing to the scarcity of money in the country parts of the Colony the collection was not large; but the subscriptions promised were most liberal. Amongst these were: Mr. John Lees, 80 bushels of wheat, worth about £50; Mr. Lees' children, ten pounds tobacco; Mr. and Mrs. Stockfish, six pounds; Mr. and Mrs. Field, eight pounds tobacco; Mr. Field has also presented to the Society a new Steel mill, of the value of £8.

The pamphlet above referred to, which was approved of by the Missionaries, and came from the pen of the Rev. W. Horton, was printed, circulated, and transmitted to the parent Society; as it was considered "sound in its principles, correct in its facts, and judicious in its suggestions." The following is its substance:—

"You have in this part of the world one of the most interesting and inviting fields of Missionary exertion anywhere to be found. Here are two extensive and flourishing British Colonies, urging powerful claims on your Christian benevolence, and promising ultimately to yield a most ample return. Their inhabitants are almost entirely British, as well in their feelings and habits and general character, as in their origin." After referring to the deadly influence of the "most worthless and vitiated sons" of the Mother country the pamphlet proceeds: "In the case of perhaps one-third of the population, this awful degeneracy is fostered by the superstitious ignorance and hostile bigotry of Catholicism; for in that proportion has the insurrectionary spirit of Ireland, coupled with her poverty and vice, contributed to crowd this place of exile. It need not be argued with you, that the desolating effects of this gross delusion and rank iniquity can only be counteracted by a full and faithful ministration of the Gospel of Christ, or that this sovereign remedy is able to repair the mischief, and destroy the very stamina from which it springs. Of this you are fully

Dr

Debit

1815

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(Sign.)

James Wright

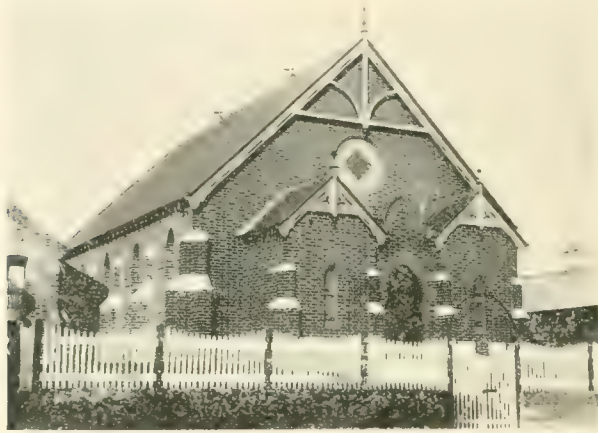


aware. . . . It is also important to observe that, in our endeavours to bring on this glorious consummation (that of saturating the whole land with a knowledge and love of God) we meet with few obstacles, save those which arise from the moral corruption of the people."

Touching upon the magnitude and prospective enlargement of the Colonies the writer adds: "And as the vast extent of our unoccupied territory affords unlimited scope for industry and inexhaustible means of subsistence, New Holland is likely to be, for centuries yet to come, a receptacle for British felons, and an asylum for British settlers. We may, therefore, look upon our present settlements as the rudiments of a great and mighty empire, obviously destined, by a wise and merciful Providence, to abolish the Paganism of this portion of the Southern Hemisphere, and to diffuse amongst the numerous surrounding nations and tribes the arts of civilisation, and the blessings of Christianity. Now, it must appear to everyone a matter of the highest importance, to impregnate with religious influence and energy these elements of the future greatness of Australia; to purify and sweeten those primitive sources of her future population. . . . Nor will the influence of Australia's piety be confined to her own offspring. She sits as the undisputed Queen of the great South Pacific. She already exerts a powerful, though not a political, influence over the numerous insular nations that are scattered over that mighty expanse of water. . . . The islands of the adjacent ocean spread before us. . . . In some of them Christianity has already achieved a splendid triumph; in two others of them the work has been commenced by your own agents; and the tract which stretches before you and through which there is nothing to obstruct your progress, is extensive and interesting . . . yours is the only institution that has formed a settlement at the Friendly Islands. From the station which you have there taken, may your labourers spread themselves over the whole of that large cluster; and thence proceeding to the Navigators, the Feegees, New Caledonia, the New Hebrides, the Solomon Isles, New Britain, New Ireland, New Guinea, and numerous subordinate islets, might they reach the Carolinas, the Latrone and Pelew Isles, the Manillas, and the vast number of other populous islands which crowd the great Oriental Archipelago, and bring us to the frontiers of the Chinese Empire." The statement concludes by recommending (1) a man of sound experience, clear judgment, and conciliatory manners, to visit New Zealand and Tonga; (2) an increase of Missionaries; and (3) the purchase of a vessel to navigate the South Seas, and to carry Missionaries, stores, and intelligence from one station to another.

We must again allow the Missionaries to tell the story of their own work. From Windsor Mr. Carvosso writes (July, 1822):—"About four weeks since Brother Lawry and his family sailed in the ship *St. Michael* for Tongataboo. The vessel was destined to touch at New Zealand; having on board Mr. W. Hall, of the Church Mission, and carrying the provisions and stores to Brother Leigh. In one of my letters of January last I stated that Brother Lawry expected to visit Tonga, in a vessel belonging to the Mission in the Society Islands; but he was disappointed in this, and in two or three other proposed methods of conveyance. Together with his family, he had taken with him two

or three mechanics, who are all steady, active young men, members of our Society. I believe they were moved to volunteer for the work, principally from the particular regard they bear to Mr. L. The need of such persons in an undertaking of this kind is very apparent. Brother L. has also taken with him eight cows, a bull, and six sheep, to remain on the Island for breeding: these were presented by His Excellency the Governor, out of the Government stock of this Colony. As the object of the owners of the *St. Michael* is to traffic with the inhabitants of the Friendly Isles, it is probable she will remain at the Islands some months, so that Mr. L. will have a most favourable opportunity of learning the character and disposition of the natives before the vessel returns. Whether he will return by her, or remain behind, is contingent on the reception he may meet with. A short time before he sailed he had an opportunity of conversing with an intelligent man, a Captain of a whaler, who had just come from eleven months' cruise amongst these Islands; he gave a most encouraging account of their disposition to receive instruction; and stated that the Island of Tonga was now entirely under the Government of the Chief who formerly



BOTANY CHURCH.

showed such special kindness to the Brethren of the London Missionary Society, and that he is not only still well disposed towards Missionaries, but is very anxious to receive any who may come to him under that character."

Mr. Mansfield adds:—"Sunday, Nov. 17th, 1822.—This has been a laborious and exhausting day. At five o'clock I set out from Mr. Stockfish's for Emu Plains, where I preached to a good congregation, and walked about four miles. On returning to Castlereagh, I found that Divine Service was to be performed in the Church, and therefore proceeded immediately to Richmond, under a fiercely scorching sun. At half-past one I arrived, and while the sexton was apprising the inhabitants of my intention to preach, I threw myself on a bench, and enjoyed half an hour's refreshing sleep. Soon after two, my congregation was collected, and I preached with comfort, notwithstanding my fatigue; and thence proceeded to Windsor. Though parched and weary, the Lord was the strength of my heart.

"Sunday, Nov. 24th.—Preached at Pennant Hills, Kissing Point, and Parramatta. We held a Love Feast, which was lively and interesting; several spoke with the most satisfactory clearness of their conversion to God and present enjoyment of His favour. Among this people a good work is certainly begun. May it go on to perfection."

In August, 1823, Mr. Carvosso wrote from Sydney:—"Brother and Sister Turner and Mr. Hobbs left us for New Zealand on the 22nd ult. In the estimation of our friends here, the importance of the New Zealand Mission is now much raised. I cannot myself but acknowledge I feel my regards drawn towards it much more than formerly; and my hopes for the prosperity of that Mission now begin to kindle. The hand of the Lord will verily be with His servants; and I am persuaded they will give Him no rest till He establish His Church in that heathen land. With respect to the cause of God in Sydney, I am bound to speak of it with gratitude. Not that I have anything marvellous to communicate;—no, this is not the land where the Word runneth very swiftly;—but I can see enough to make my heart rejoice. I see evidence enough sufficient to convince me that Jesus doth not permit His Gospel to be preached in vain. Sinners are convinced of their guilt and danger, are humbled by the power of the Spirit, are led to the fountain open for uncleanness, are washed from their sins, and are raised up to sit in heavenly places with their gracious Deliverer! But the good which is done, be it little or much, the Lord Himself doeth it. O, how desirable to behold Zion in prosperity! I know not that I ever felt, on the one hand, so incapable of doing any good myself, and on the other, so strong a desire to see good accomplished. O Lord, revive Thy work, even in New South Wales! The public means of grace are well attended, and a blessed influence from above is often felt by the speakers and the hearers. Several persons, of different stations in life, are drawing near, and casting in their lot with us."

"In the Sydney Circuit," says Mr. Mansfield (Jan. 31st, 1822), "the work of God continues to prosper. That prosperity, it is true, is not so abundant as to excite exultation; but it is sufficient to impress the heart with deep gratitude to Almighty God, and to enliven it with well-founded hopes of permanent and increasing good. I have for some time, with the Leaders and Exhorters, been earnestly looking and praying for a revival of the Work of God. At the late District Meeting this was made the subject of long and serious conversation. We turned to the Minutes of Conference, and found that great success had resulted from the diligent use of Scriptural means. We mutually agreed to tread in the steps of our Seniors in the Ministry, so far as our local peculiarities would allow. The congregations are increasingly large and respectable; the numbers in Society are gradually augmenting; the Prayer-Meetings are well attended, and are frequently, in an eminent sense, 'times of refreshing from the presence of the Lord'; and our Sunday Schools receive accessions of both Teachers and Scholars. In the Sydney Circuit alone we have four Sabbath Schools, which we denominate THE WESLEYAN SYDNEY SUNDAY SCHOOL UNION. The first is held in Princes Street Chapel; the second in Macquarie Street Chapel; the third in one of the Prisoners' Barracks; the

fourth at a cloth manufactory at Botany Bay. At the Barracks are upwards of a hundred convict boys, many of whom could not read at all before the school was formed. They were zealously instructed by Mr. Thomas Hyndes, one of our Class Leaders, who first commenced the good work at Grose Farm, three miles out of town, whither this useful Brother went every Lord's Day morning, with a perseverance which does him the highest credit. The work was, however, more than his individual efforts could fully accomplish, and two or three others volunteered their assistance; the Teachers' Meeting likewise voted him the services of some of their own number, who alternately devoted their labours to that truly Missionary employ. Their exertions have, however, been recently superseded by the zeal of a gentleman of high office in the Government, who has himself entered on the laborious work, and instructs the youth according to the National system. The School at Botany is conducted by two persons who were members of our Society in Yorkshire, and who appear well qualified for the office. There are nearly twenty boys who receive instruction from them. The total number now in the Sydney Union (of course exclusive of the Barracks) is 180. Here lies the foundation-stone of our liveliest hopes."

And in his *Journal* he states:—November the 5th.—Our Missionary Prayer Meeting was well attended, and was a lively, profitable season. Mr. Leigh related some affecting particulars of our neighbours, the New Zealanders. He expressed his delight at seeing so many present, and finding so good a work going forward on behalf of the Missionary cause.

Nov. 18th.—A laborious but a happy Sabbath. I preached four times. After evening service we had a heavenly Love-Feast; the best, I believe, that was ever experienced in New South Wales. I could scarcely help fancying myself in England, so lively were the people, so clear their experience, and so powerfully was the presence of God felt. Brother Leigh conducted the Love-Feast, and gave much sound spiritual advice.

December 1st.—I rode this evening to Castlereagh, about thirty-five miles from Sydney. The shades of night overtook me while riding through the woods. I knew not where I was, or whither to direct my course; but, trusting to the instinct of my horse, I reached the house of good Mr. Lees at eight o'clock. The horse fell with me in the woods, and threw me a considerable distance down the hill. But the watchful eye of our Heavenly Guardian was upon me, and I arose perfectly unhurt. I arose (next morning) with the sun; at six we sung and prayed with the family, then breakfasted, and proceeded to the Sunday School. I sat in the pulpit, watching the progress of instruction among the little immortals, who were collected within the sacred enclosure. At ten the congregation was assembled, and I preached from: "This man receiveth sinners." I then proceeded to Emu Plains, about five miles further, where there is a large estate cultivated by the Government, and a little village, containing, I should think, more than 200 prisoners and others. We assembled in a large room, capable of holding three or four hundred; and greater liberty in preaching the Word of Life I believe I never felt. Their attention was very pleasing.



CROWN STUDIOS.

THE ALLEN MEMORIAL CHURCH.

Globe Photo.

Brother Carvosso's ministry has evidently been made useful to these poor men. I thence proceeded to Windsor, where I preached in the evening to a serious congregation.

Dec. 7th.—This morning I rode to Parramatta with my Brethren, Messrs. Leigh, Lawry, Carvosso, and Walker, to present our address to His Excellency Sir T. Brisbane. We were most kindly received by His Excellency, who entered into a free and interesting conversation on the utility of Christian Missions. The sacred cause has in him an enlightened and a zealous friend.

Dec. 11th.—Brother Leigh and I waited this morning upon their Excellencies Governor Macquarie and Governor Brisbane, of whom Brother L. took leave, being on the eve of proceeding to New Zealand. Sir Thomas expressed himself deeply interested in the New Zealand Mission; and presented Mr. Leigh with a plenteous supply of seeds, and other articles. I this evening preached to "the poor, the maimed, and the blind," in the Benevolent Asylum, a large and handsome building, humanely erected for charitable purposes by Governor Macquarie.

Dec. 12th.—We had a solemn and delightful time this evening in Macquarie Street Chapel. All the Brethren were together, and Brother Leigh preached his farewell sermon to a numerous and affected auditory. We afterwards partook of the Lord's Supper, and felt much of the presence of God. Brother L.'s text was Philip. i., 27. His parting counsel was truly spiritual, and will, I trust, be lastingly useful to those who heard it.

Dec. 15th.—I spent the evening with Mr. and Mrs. Leigh, who have just received very painful tidings from New Zealand. War is raging amongst the natives with dreadful fury. Brother and Sister L. are kept from fear by the Grace of God; and are determined, by His help, to enter among these savage hordes, and offer to them the salvation of the Gospel.

Dec. 31st.—At four o'clock this morning we accompanied our dear Brother and Sister Leigh to their ship, where we took our leave. We to-day held our District Meeting, and closed the year at a very profitable Watch-night. A much larger congregation attended than was ever before seen at such a time in New South Wales.

Monday, May 27th, 1822.—This has been a very interesting day. At 8 o'clock in the morning we commenced the annual examination of our Sydney Sunday Schools.¹ The children repeated several chapters in the New Testament, and answered such questions as were spontaneously suggested by the portions of Scripture recited. In this branch of religious instruction, many of them displayed a proficiency equally creditable to themselves and to their Teachers. At eleven o'clock they were conducted, in procession, to St. Phillip's Church, where the Rev. Wm. Cowper kindly preached to them an appropriate and edifying sermon on the occasion, from Proverbs viii., 17: "I love them that love Me." He perspicuously and feelingly described the gracious regard of the Redeemer towards the young, the peculiar advantages of

¹ There were 130 scholars present in Prince Street Chapel, the examination being conducted by the Revs. W. Cowper, B. Carvosso, and N. Turner.

seeking an acquaintance with God in early life, and the important duties which respectively devolve on Parents, Teachers, and Children. Though no collection was made, a sum of near £4 was voluntarily contributed by several respectable individuals present, in whom the numerous and orderly appearance of the children, and the fervent appeals of the Rev. Preacher, had excited a lively interest. At two o'clock the Teachers and Visitors re-assembled with the children, in Princes Street Chapel, to close the examination, to distribute the various rewards, and to partake of a plain repast. In this pleasing task we were kindly assisted by three Clergymen, the Revs. Cowper, Hill, and Hassall; each of whom, on presenting the tokens of merit, delivered suitable addresses, and expressed their satisfaction with the appearance and proficiency of the classes. In the course of the day I received from one of these excellent Clergymen the following highly gratifying note:—

"My dear Sir,—A Lady sends you the enclosed Twenty Pounds sterling towards the expense of your Chapel, and the support of your Sunday Schools at Sydney: viz., £15 for the former and £5 for the latter.

"With sincere Christian regards,

"I remain, dear Sir, truly yours,

"WILLIAM COWPER."

"Sunday, June 9th.—I preached at Loughbottom, and heard Brother Lawry preach his farewell sermons at Macquarie Street, being on the eve of embarking for the adventurous Mission of Tongataboo. The evening congregation was exceedingly large and respectable, to whom our dear Brother gave a history of his call to the Ministry, and a succinct narrative of his Missionary labours in this Colony. We afterwards met the Society, and each of us delivered to them a short address. We felt much of the presence of God; it was really an affecting time. Brother Lawry is much beloved in the Colony, many regarding him as their spiritual father. His Ministry has been very useful."

The Missionaries remaining in New South Wales continued the work so successfully inaugurated by their predecessors. The Committee of the Local Auxiliary, which met frequently for the transaction of business, was composed of the following gentlemen:—Revs. George Erskine and Ralph Mansfield, and Messrs. Robert Howe, George Allen, John Stephens, John Hutchinson, James Cobb, John Atkinson, Thomas Hyndes, John Tawell,² William Chapman, John Ennis, Reuben Uther, George Smith, and John Weiss. Mr. Erskine and

² Those familiar with the history of John Tawell will not be surprised to find his name on the Committee. Judge Therry, who lived opposite Tawell for two years, says: "He struck me as being a very saintly person. He always sought the society in public of persons of reputed piety." Transported for forgery, he subsequently became the principal druggist in Sydney, and by the export of whale-bone, combined with his business, he made money. Returning to England he married a respectable lady who knew nothing of his antecedents; while at the same time he became involved in a *liason* with another woman. His income falling off, he sought to relieve himself of the expense of supporting his wife, by destroying her. For this crime he was hanged. While in New South Wales he posed as a temperance reformer, gave largely to charities, and even built a commodious Meeting House for the Society of Friends in Macquarie Street, to whom he professed to belong. On a stone these words were inscribed: "John Tawell to the Society of Friends." Notwithstanding this pretence of piety he has been deservedly described as the "arch hypocrite of his time."

Mr. George Allen were joint Secretaries, and Mr. Robert Howe Treasurer. On Mr. Erskine's removal to Windsor his place was filled by the Rev. Ralph Mansfield. Additional names appear in the course of years, the laymen being Lancelot Fredale, D. Lindlay, Edward Smith Hall, Samuel Mansfield, Thomas Bowden, senr., James Scott, John Lees, John Street, and others. The meetings, which were generally held in the Mission House, Sydney, were not always well attended, a few being Committee men in name only. The first available record of the meetings of this Auxiliary bears date July 8th, 1825, though the Society met informally some years before that time.

The duties of the Committee were simple, though important. They included the oversight of the Branch Societies at Parramatta, Windsor, and Hobart Town, from which quarterly reports were expected, though not always received; arrangements for the anniversary celebrations; the passing of accounts, and the approval of remittances to the Parent Society. The following sub-committees were appointed:—(1) Finance: to collect funds; (2) Accommodation: to conduct strangers to seats, to exercise the general superintendence during the meeting, and to make the collection; (3) Subscriptions: to take down the names of subscribers at the meeting; (4) Preparation: to superintend the erection of the platform, draw up the resolutions, and make other preparatory arrangements. That these Committees, together with the Branch Societies, did their work well is apparent from the following figures. At the end of Dec., 1826, these amounts had been raised since the foundation of the Societies: Sydney, £1,084 19s. 4d.; Parramatta, £321 1s. 7 $\frac{3}{4}$ d.; Windsor, £356 19s. 0 $\frac{1}{2}$ d.; Hobart Town, £363 17s. 3 $\frac{1}{2}$ d.; making a total of £2,126 17s. 3 $\frac{3}{4}$ d. Not an insignificant sum for a Mission whose Auxiliary had been in existence but five years.

The General Committee was now earnestly fulfilling the promise made to Leigh when in England, that additional Missionaries should be appointed to New South Wales and the Missions in New Zealand and Tongataboo. Mr. Leigh had left for New Zealand; Mr. Lawry for the Friendly Islands; Mr. Carvosso for Van Dieman's Land; and Mr. Mansfield remained in New South Wales, where he had been joined by William Horton, William Walker, and George Erskine. Shortly after, William White, junr., Nathaniel Turner, and John Hobbs arrived on their way to New Zealand; and at a later stage John Thomas and John Hutchinson were sent to Tongataboo. But as the work of these pioneers will be dealt with in succeeding chapters, their arrival and departure only need be stated here.

DARK DAYS.

Misunderstanding among the Missionaries—Their Attitude to the Anglican Church—Censures of the General Committee—Loan for Macquarie Street Chapel—First District Meeting—Rev. George Erskine—His Official Conduct—His Duties as Chairman—Candidates for the Ministry—First Ordination—Instructions to Ministerial Candidates—Rev. William Horton—His Duties as District Treasurer—Allowances and their Alleged Insufficiency—Heavy Expenditure and the Committee's Protest Against—Mr. Weiss' Acceptance for the Tongan Mission—Missionaries Reply to the Committee's Censures—Painful Developments—Mr. Horton's Unauthorised Return to England—His Trial—Mr. Erskine's Death—Rev. Ralph Mansfield's Resignation—Reports of the Mission—New Chapel at Richmond—First Day School—Methodist Burial Ground—Retrenchment, and Protest of Sydney Officials Against—Missionary Meeting—Reinforcements—Death of Mrs. Leigh—Rev. Nathaniel Turner's Arrival.



NORTH SYDNEY CHURCH.

CHAPTER V.

DARK DAYS.

IT is now necessary to refer to a misunderstanding, which arose between Leigh and his colleagues. It must already be apparent that Leigh's attitude to the Anglican Church was one of conciliation, in which he studiously avoided everything that could be construed into rivalry or opposition. He was influenced in his conduct by the following considerations. First: a desire to avoid a repetition of the bitter struggle between Protestants and Papists, against which Macquarie had warned him. Secondly: a determination to adhere loyally to the Committee's instructions; and thirdly; the furtherance of his conception of the work and future position of the Methodist Church in this land. At Wesley's death the diversified opinions of the Connexion had, says Stevens, resolved themselves into three classes, composed respectively of men who wished for no change in Methodism, unless it were a greater subordination to the National Church; those who desired to maintain Wesley's plan intact; and those who advocated revolutionary changes with a more equal distribution of powers among laymen and Preachers. Leigh's sympathies were with the first of these parties. But when other Missionaries arrived, whose views were not coincident with his, a more independent and less conciliatory attitude was adopted. Having no wish to be appendages to the Establishment, they instituted services and administered Sacraments during the hours of worship in the Anglican Church according to the principles agreed upon in the Plan of Pacification. While cherishing feelings of Christian charity and brotherhood towards the Clergy, they determined on an independent course, and resolved to follow what they believed to be the guiding hand of God. To this course Leigh was so strongly opposed that he conceived it to be his duty to bring the matter before the Missionary Committee. The Committee considered the question; but that consideration must have been superficial; for its members reached their conclusions on *ex-parte* statements. When charged with this they denied it, but the fact that their strictures were afterwards withdrawn, and Leigh reprimanded, is proof to the contrary. Both plaintiff and defendant could not be right; and it is certainly an unusual procedure to severely censure the defendant, and then after reflection and further enquiry to reprimand the plaintiff. Had the Committee exercised that judicial mind, generally characteristic of its actions, neither censure nor reprimand would have been given. But as they were given and officially recorded they demand notice.

That the Committee's strictures lost nothing in point of effectiveness coming from the pen of Richard Watson or Jabez Bunting, we may rest assured. The evidence before the Committee was contained in the Sydney Quarterly and District Meeting Minutes; and letters or documents from the Sydney Stewards and Leaders, the Rev. William Cowper, M.A., and the Missionaries themselves. On this evidence it was found:—"1. That before the consent of the Committee was even asked, the Sacrament and Service in the forenoon were introduced in Sydney. 2. That disputes arose betwixt the Brethren and Mr. Leigh on this subject. 3. That Mr. Leigh was put on his trial at a Meeting of the Missionaries for not preaching in Church hours."

In its findings, when referring to the administration of the Sacrament during Church hours, the Committee said: "The conduct of Messrs. Carvosso, Lawry, and Mansfield is highly censurable, for having deviated from their Instructions, in the introduction of the Sacrament and Service in Church hours . . . and more especially as by thus acting contrary to instruction and placing themselves in opposition to Mr. Leigh, who justly considered his Instructions as binding, until modified by the Committee, they have made the matter a subject of debate and contention." In putting Mr. Leigh "on his trial," and "calling upon him to show his reasons for not violating his Instructions," the Brethren "added a great absurdity to disobedience."¹ The Committee, the communication proceeds, was "always willing to listen to statements of facts relative to necessary expenditure," but it would never permit its "instructions to be revised and altered, and qualified at the judgment of an individual Missionary or a meeting of Missionaries"; for such a thing, if permitted, "would render nugatory all discipline and control"; and if persisted in, would mean that "the relation between them and the Committee must necessarily be dissolved."

The Missionaries were also advised "to cultivate the spirit of deference to the Clergy,² and a cordial co-operation with them in promoting the moral benefit of the Colony . . . all collision with the Clergy, as to their schools, is strictly forbidden, and the more fully to avoid disputes the Brethren are explicitly to understand, that they must more frequently visit the settlements and smaller towns," and pursue "the plan of itinerancy commenced by Mr. Leigh."³ The Committee concluded: "You may rest assured that the case was felt very painfully which called for such Resolutions as the above; and unless they be attended to forthwith, the consequence will be still more afflicting."—(*District Records*.)

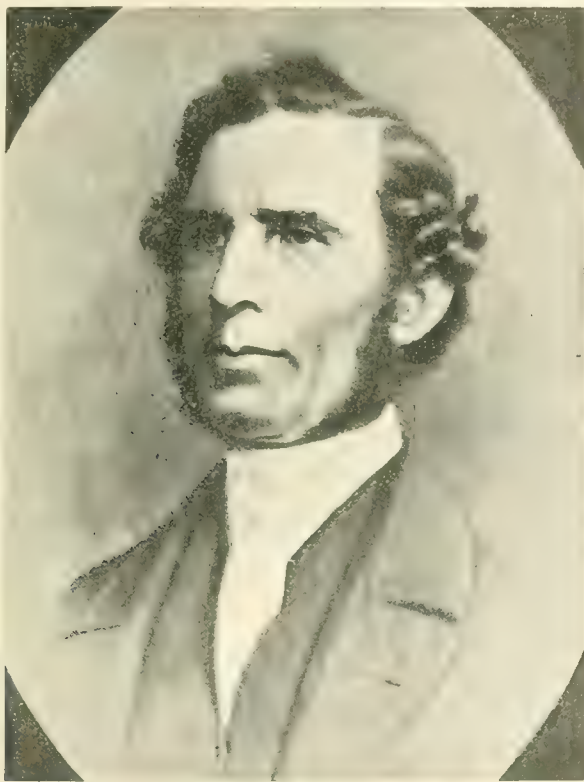
On receipt of these "unwarrantably severe censures," the Missionaries set forth the matter from their standpoint; when the Committee again wrote: "Doubtless we could not suppose it possible that such charges had not been

¹ "This would have been an absurdity"; retorts Mr. Mansfield in a foot note to this correspondence which he copied, "but the Brethren were not so destitute of common sense as to commit so preposterous an act."

² This is surprising reading at this date. But it was necessary then in the interests of peace.

³ Mr. Mansfield says that they are not only "equalled, but surpassed Mr. Leigh, in the labours of itinerancy." But this cannot be conceded. Equalled they may have done, but surpass they did not; for that would be impossible.

mentioned in private, according to our and the Christian rule ; and for this we think Mr. Leigh highly blameable, as well as for the unhappy habit, which we fear he has fallen into, of indulging prejudices against his Brethren. On this we shall suitably admonish him. As to the charges, we think them on the whole very satisfactorily answered ; in every point, but those in which they themselves acknowledged that they acted contrary to their instructions, or at least without waiting to receive their instructions. . . . The questions arising out of the introduction of the Sacrament and service in Church hours, without the consent of the Committee may be considered as disposed of. You say that Mr. Leigh was not put upon his trial . . . we admit the explanation that this was not the



THE REV. NATHANIEL TURNER.

intention. . . . We trust that what we have said will convince you of our regard for you ; and we on the other hand are satisfied, from the tone of your communications, and the observations you have made, that your faults have been errors of judgment, and not of contumacy."—(*Letter Book*.)

This satisfactory conclusion would, it is thought, have led to a more perfect understanding between the Missionaries and the Committee in their future relations ; but such was not the case. The Committee was autocratic and inexorable, and the Missionaries appear to have magnified their own powers. They

were sometimes compelled to act on their own responsibility, and frequently at their own initiative, owing to the slow and uncertain means of communication. Thus, it sometimes happens that they sought advice; then, through delay, were forced to act without it, only to find that when the Committee's decision arrived it advised another course or peremptorily forbade the very thing the Missionaries had done. This being so, great forbearance and considerable latitude were necessary on both sides.

Trouble arose over the building of Macquarie Street Chapel. The total cost of this structure was about £2000, and to raise the necessary funds the Missionaries borrowed £1000 from Mr. Eagar, and the balance from the Government. The loan from Mr. Eagar was obtained in the hope, if not with a definite promise that the Missionary Committee would refund the amount from its funds, or borrow it elsewhere. This unauthorised action gave great offence to the Committee. "Bills had been drawn for the General Expenses of the Mission contrary to rule," and the Committee deemed it "an act of imprudence so great as to require from the Committee and Conference such a mark of displeasure as to give efficacy to their future directions and security for the observance of those Rules which in this case were criminally evaded." The matter was not, however, referred to Conference; though the Committee insisted that "until the interest and principal of the sum" borrowed be paid, the two Brethren who drew the Bills for that amount "shall be considered personally, as Trustees of the Chapel, responsible for the £1000, and their account regularly credited with all sums paid, whether as principal or interest," and also that "no part of the proceeds of the Macquarie Street Chapel pew rents, nor of the Auxiliary Missionary Society, shall be applied to any other purpose whatever", until Mr. Eagar was fully repaid. The Committee eventually repaid Mr. Eagar in two amounts of £500 each, and the Rev. Joseph Orton financed the Government loan, assisted by a legacy left to the Missionary Society by Mr. Howe. And thus ended that trouble.

The General Committee now thought that the time was opportune for forming New South Wales and Polynesia into a District with an official head. Hitherto, each Missionary had been a law unto himself, acting in some measure the one independently of the other. Though each might advise, none could control. Three Circuits were already in existence; a Missionary was stationed at Hobart Town, and the Missions at New Zealand and Tongataboo were bringing additional responsibilities. Informal gatherings, conveniently called District Meetings, had previously been held, whereat the Missionaries considered the various aspects of their work and sent forward reports to the Committee. But the first legally constituted District Meeting was held in Princes Street Chapel on the 3rd of January, 1826. To the Chairmanship of the District, the Rev. George Erskine was appointed by the Conference of 1825, having filled the office of General Superintendent since the Conference of 1821. The Rev. William Horton was financial Secretary; while to the Rev. Ralph Mansfield, the post of corresponding Secretary was allotted.

The Minutes of that first District Meeting disclose the following returns

CIRCUITS.	MEMBERS.				TOTAL.			
Sydney	40	..	..
Parramatta	46	..	..
Windsor	33	..	..	4
Mission to the Blacks	1	..	..
Van Dieman's Land—								
Hobart Town	30	..	..	2
Launceston	8	..	..
New Zealand	1	..	..
Tonga	1	..	..
					—			
Totals	160	..	..	6
					—			—

SUNDAY SCHOOLS.

CIRCUITS.	TEACHERS.				SCHOLARS.			
Sydney	10	..	..	95
Parramatta	12	..	..	92
Windsor	3	..	..	43
Hobart Town	14	..	..	117
					—			—
Totals	48	..	..	347

CHAPELS.

CIRCUITS.	CHAPELS OPENED.				BUILDING.				TO BE BUILT.			
Sydney	2	..	..	..	..	..	..	..	..	..	..
Parramatta	4	..	..	..	..	..	..	..	1	..	..
Windsor	5	..	..	..	..	..	..	..	2	..	..
Van Dieman's Land	1	..	..	2	..	..	..	..	—	..	..
		—										
Totals	12	..	..	2	..	..	..	..	3	..	..
		—										

And two Mission Houses—one at Sydney, the other at Windsor.

These were the stations recommended to the Conference:—

1. SYDNEY—Ralph Mansfield, William Horton.
2. PARRAMATTA—Samuel Leigh.
3. WINDSOR—George Erskine.
4. MISSION TO THE BLACK NATIVES—Vacant.
5. VAN DIEMAN'S LAND—Benjamin Carvosso; another to be sent.
6. NEW ZEALAND—William White, Junr., Nathaniel Turner, John Hobbs, James Slack.
7. TONGATABOO—John Thomas, John Hutchinson.

GEORGE ERSKINE, Chairman of the District.

(Note.—For Form of District Minutes see Appendix.)

Mr. Erskine was one of Dr. Coke's Missionaries to Ceylon, where he spent some years, proceeding thence direct to Australia. In the climate of that spot, so lovely that "every prospect pleases, and only man is vile," his constitution was undermined. Henceforth he suffered from an asthmatic affection which retarded his work, rendering him ill prepared to grapple with the difficulties of a new and arduous position, and carried him to an early grave. On his way to Sydney, where he arrived on the 4th November, 1822, he called at Hobart Town, and was welcomed by Nathaniel Turner. Mr. Turner speaks of him as an invalid Missionary in exceedingly delicate health, and thought by some to



THE REV. JOSEPH GRAY.

From a daguerotype.

be dying. What motives induced the Committee to send an invalid Missionary to superintend an important and promising Mission is explainable only by its members. Viewed in the light of results, and in the absence of the Committee's knowledge, the appointment must be pronounced a mistake. Mr. Erskine's health, however, so far improved that he entertained hopes of complete restoration. On the 2nd April, 1823, he was married to Miss Lydia McDougall. "We were married," he says, "in Sydney Church by the Rev. C. Dined at Parramatta under Br. M.'s hospitable roof, and slept at Windsor. I see and acknowledge the hand and guidance of my Heavenly Father." The improve-

ment in health was temporary. A few years later, a widow and five fatherless children were mourning their loss. The long and fatiguing journeys, the hard fare and the constant strain more than counteracted any benefits derived from a salubrious climate. His brother Missionaries recommended the purchase of a gig for him, as his "infirm state of health sometimes renders travelling on horse-back too fatiguing, and even dangerous, especially during the intense heat of summer."

Mr. Erskine's first appointment was in Sydney, when he afterwards removed to Windsor. In his journeys he was sometimes accompanied by Mr. James Scott, who proved a good and safe guide. Travelling together on one occasion they were stopped by bushrangers, who, after the manner of their fraternity, demanded money or life. Happily, the travellers escaped without the loss of either, for the bushranger, who had been a former servant of Scott, was recognised by his master, and they were allowed to pass on. Thoughts of an early death led Mr. Erskine, after much prayer and thought, he says, to make an application to the Governor for a grant of land at Erskineville on which to build. In this matter he must have overlooked the Committee's instructions, which forbade such a step. The request was complied with, and the house duly built. Here as a supernumerary he lived for some time; and while here he received through the Rev. Joseph Orton, who succeeded him in the office of Superintendent, an offer to go to Norfolk Island, to which place the Governor desired to see a Missionary appointed. But this was not to be, for another command came to George Erskine which he could not refuse to obey; and in 1834 he was called up higher.

In his official position, Mr. Erskine's conduct has called forth severe and, must we not add, well-deserved criticism? As Chairman of the District it was sometimes necessary to hold in abeyance private judgment and personal feeling in order to become the mouthpiece of the Missionary Committee, whose responsible agent he was, and whose interests should have been paramount. But when this was required he seemed unequal to the task. Thus, his more aggressive coadjutors took the lead, or forced him to conclusions with which, perhaps, he did not always agree; but for which, notwithstanding, the Committee held him responsible and often blameworthy. But the man who could write in the following strain as a Missionary in Ceylon was not just the person required at this juncture: "Had I known this Mission at first as I do now, nothing beneath the heavens would have been an adequate inducement to bring me to Ceylon. I anticipate deliverance from painful trials, by a deliverance from this Mission, by death or whatever seems best to Infinite Wisdom." Under the influence of such feelings it is not surprising to find that the affairs of the Mission in New South Wales drifted into chaos, and its prospects were blighted for years.

The positions of Superintendent and Chairman brought duties requiring the exercise of sound judgment and tact, combined with firmness. For instance, Mr. Erskine was charged with the selection of suitable candidates for the Ministry from amongst the Colonial youth. He was, therefore, advised to bring on the

case of John Lovell, to which special interest attaches. As a Local Preacher in the Van Dieman's Land Circuit he was highly commended by his Superintendent, the Rev. Benjamin Carvosso. The District Report describes him "as indeed one of the excellent of the earth," and from many points of view his acceptance as a candidate for Mission work among the Aborigines of Australia, or the heathen of Tonga and New Zealand, was highly desirable. But he was twenty-nine years of age; he was married, and had three children, whom he "cheerfully engaged" to maintain independently of the funds of the Society if that were required; but he did not receive "the doctrine of Eternal Sonship." Notwithstanding these considerations the District Committee recommended his acceptance. The General Committee, however, thought differently. Adam Clarke had recently made known his views on the Eternal Sonship. To counteract his opinions, Richard Watson wrote a pamphlet in 1818, entitled "The Eternal Sonship of Christ," which had so much weight with his Brethren that the Conference resolved to admit no candidate to its membership who denied "the Divine and Eternal Sonship of Christ." In face of this resolution the District Meeting recommended Mr Lovell's acceptance; and, in doing so, asked the General Committee to break its own rules. Needless to say it would do nothing of the kind, and, though Mr Lovell afterwards gave his assent to this doctrine, the Committee was immovable.

The Chairman was also to encourage, and if he thought suitable, place John Harper on trial for work among the Aborigines. He was informed that, as John Hutchinson, the Superintendent of the Tonga Mission, was young and unordained, he was "directed and authorised, with the assistance of at least two of the Preachers in full connection, to ordain Bro. John Hutchinson according to the forms of the Church of England as it is used in our Chapels on those occasions. We send you the usual form of certificate which you will date and fill up and sign."—(*Committee's Despatches*, p. 79.)

This interesting ceremony, the first ordination of a Wesleyan Minister in Australasia is thus described: "In pursuance of the Committee's special instructions we have publicly set apart to the work of the Ministry our worthy Bro. Hutchinson. This solemn ceremony was performed in Macquarie Street Chapel, Sydney, on Tuesday evening, the 25th April, 1826. We strictly adhered to the plan observed at Home, so far as our recollection would permit. Bro. Leigh addressed the congregation on the nature and importance of the ministerial office; Bro. Erskine proposed the questions, and delivered the charge; Bro. Mansfield read the Committee's instructions; Bros. Erskine, Leigh, and Mansfield laid on hands; and Bros. Horton and Thomas assisted in other parts of the service. The statement given by Bro. Hutchinson of his conversion, call to the Ministry, and views of Missionary work was clear, comprehensive, highly satisfactory, and edifying. We were not, however, indulged with favourable weather—the night was excessively dark, and the rain descended in torrents; hence the audience was by no means so numerous as the novelty of the occasion would otherwise have ensured, though it was larger and more respectable than we could expect.

Baptisms solemnized in County

	When	When	Child	Parents Name	
	Baptized	Born	Christian Name	Christian	Surname
1	Oct 23 1825	Oct 1 1825	James Samuel	John & Mary	Stoff
2	April 23: 1826	March 31: 1826	Isaac Matilda Ann	William & Eliza Coffey	Walker
3	May 22 1826	May 6: 1826	John Lugh	Francis Rebecca	Orrell
4	October 8: 1826	September 14: 1826	Flannery	Flannery William	Moore
5	October 8: 1826	September 9th 1826	Mary	Flannery William	Moore
6	Jan'y 14-1827	Jan'y 13-1826	Henry	James Hall	Boyd

Pastors of Narramatta in the Cumberland

Place	Quarto or Refuge	by whom the coming and the going of Parish	When first to the Parish Secretary	When returned to district Secretary
Narramatta	Howard	Samuel Leigh	June 27 1826	1826, 26 December
Narramatta	Blair	Samuel Leigh	June 27 1826	1826 26 December
Narramatta	Lawson	Samuel Leigh	June 27 1826	1826 26 December
St. Hill	Lawson	Samuel Leigh	October 8 1826	1826 26 December
St. Hill	Lawson	Samuel Leigh	October 8 1826	Decr 26 1826
Narramatta	Lawson	Samuel Leigh	January 10/1827	January 1828.



Upon those present a deep, and we trust, a salutary and permanent, impression was produced."—(*District Despatch Book*, vol. i., p. 2.) The record also states that on Tuesday, the 2nd instant, Mr. Hutchinson was married to Miss Mary Oakes, a member of the Society at Parramatta, whose father was one of the London Missionary agents, who came out in *The Duff*. To this union Mr. and Mrs. Oakes "cheerfully consented."

The Chairman was also requested to inform intending candidates that they must be prepared to go to any part of the world, though they could lay no claim to an English Circuit. With William White, who was sent to assist Mr. Turner in New Zealand, the Chairman had a delicate task to perform. The Committee wished Mr. White to marry before he left England, but "he was capricious," and would not. His lonely position and peculiar temptations coupled with the fact that Mrs. Turner was the only European woman on the Island, made it desirable that he should marry. With this object in view he paid a visit to New South Wales. Not being successful, he made it known that in two or three years time he intended to visit England. To this step the Committee strongly objected, and in a letter to the Chairman the Rev. Richard Watson asks: "Can you and the Brethren do anything for him? Have you a suitable person? . . . If you can manage this affair prudently we shall not object to his visiting you again, provided he can get suitably married. I leave this to your prudence. Write him on the subject. . . If the thing can be managed with you, *well*. If not, the case is painful."—(*Committee's Despatches*, p. 86.) Mr. White remained "capricious," and went to England, where, much to the consternation of the Committee, he presented himself in the latter end of the year 1825. "Many members of the Committee were resolved to mark his conduct by some severe resolution. So much so that some of us trembled for his fate," says the Rev. George Morley in one of his letters. But the Committee met, fully considered all the circumstances of the case, and agreed not to censure Mr. White, but allow him to return to New Zealand as a married man, taking with him also "the young person whom Bro. Hobbs had requested might be sent out to him."⁴ But if it failed here the Committee was not to be defeated elsewhere. It therefore laid down the rule that every candidate for the Ministry "must, however, be told that he is subject to the rule which forbids any steps to be taken with reference to marriage without consulting his Brethren. Parents must also give their consent. This you must carefully impress upon him." It will thus be seen that Mr. Erskine's duties had a wide and varied range.

The Financial Secretary, the Rev. William Horton, had his thoughts first turned to Australia by a visit paid to his native town, Louth, by the Rev. Samuel Leigh, when travelling in the interests of the proposed Mission to New Zealand. Born in 1800, he was received into the Ministry at the age of 21, and came to Australia in *The Brixton* in company with Mr. and Mrs. Leigh and the Rev. William Walker. The needs of Hobart Town appealed so strongly to Mr. Leigh

⁴ This was Miss Brogriff.

that he resolved to leave Mr. Horton there. He was influenced by the fact that the people were as sheep without a shepherd. They had turned a dwelling house into a place of worship, capable of holding three hundred people. Mr. Horton, assisted by his wife, laboured for two years and two months at Hobart Town, obtaining access to the gaols and hospitals, which he regularly visited, establishing a Sabbath School, teaching a night school in the penitentiary, and laying the foundation of the first Wesleyan Chapel. "Well and faithfully," says Leigh, "did he discharge his duty in that flourishing Colony." In October, 1823, he removed to Windsor, and three years afterwards was appointed to Sydney with Mr. Mansfield. Another three years found him returning to England (10th February, 1829), where he occupied several important Circuits until the year 1852, when he became a Supernumerary.

Mr. Horton's duties as Treasurer brought him into frequent conflict with the Committee, and finally led to his return. For example: he had to inform the Committee officially that the Missionaries had increased their allowances and raised their salaries, owing, so they said, to the dearness of provisions, bread selling at 1s. 3d. per 2lb. loaf. So forcible was the criticism on one occasion on the part of the General Committee that Mr. Horton expressed the fervent hope that his Bills, which he admitted were exceptionally heavy, would not be dishonoured. But it came to that eventually. In their protests against excessive expenditure the General Secretaries repudiated the idea that each Missionary must necessarily be the best judge of his own requirements. The Mission in New South Wales must be viewed as parts of a whole. The proposals set forth, and the practice sought to be established, would lead to financial anarchy; and, if persisted in, "we are ruined," pathetically said the Secretaries. When the Treasurers did refuse to honour the Bills the Mission was precipitated into a calamitous position, such as that which befel a London Mission agent through a similar cause. Among the minor items of special expenditure was the sum of £20 voted to the Rev. R. Mansfield as compensation for loss sustained through the dishonesty of a convict servant. "With the utmost circumspection it is impossible to prevent them from pilfering. Bro. Mansfield has been singularly unfortunate," wrote Mr. Horton. Then there was the purchase of the gig for the Chairman with the transference of a horse from the Aborigines Mission, for which the sum of £52 had been paid; compensation for damage done by Mr. Carvosso's horse at Van Diemens' Land Circuit, costing the Committee £41; heavy charges for medical attendance, amounting in one case to £30, in another to £60; £10 to be spent in books as a present to one who had shown a friendly spirit to the Mission, and several other items, amounting in the aggregate to a considerable sum. The expenses continued to creep up, and the Committee repeatedly expressed disapproval; but the Missionaries were unwilling, or, if willing, then unable to alter anything. Mr. Erskine sought to be relieved of his position as Chairman; a request which could not then be complied with. Mr. Mansfield asked to return to England, and was told that his request should be granted in three years' time. Meanwhile, matters were growing worse, and the relationships daily becoming more strained. In January, 1826, the sum of

£1080 18s. 5d. had been drawn; an amount sufficient to satisfy all demands for some time, so the Committee thought. But four months later a bill for £1520 was presented, £1250 18s. 5d. going to the Tonga Mission. A total of £2006 for six months staggered the Committee, and brought forth this resolution: "The very heavy expenditure on this (N.S.W.) and other Missions, which we are frequently obliged to meet when we least expect it, calls for the adoption of decisive measures to remedy this great and growing evil." The pruning knife was at once brought into use, being applied first to the Missionaries' allowances recently increased by themselves.

If the Committee's scale of allowances be given the reader can form his own conclusions as to their adequacy or otherwise. The Committee shall speak for itself. Resolved:—"That the following shall be the allowances for ordinaries on those stations, viz.: Board, per week, 27s. sterling; quarterage, £7 10s. sterling; ditto, wife's, £5 10s. od. sterling; servant, per annum, £10 (?); additional ditto, for two or more children, £10 (?); washing, per annum, £10 10s. That the maximum estimated for ordinaries for four Preachers (the only number to be allowed in New South Wales and Van Dieman's Land, and he who may be appointed to the Aborigines of New South Wales) will, therefore, be £750 sterling, taking the families as they are reported in the accounts now under consideration. And that the maximum of allowance for extraordinaries to include rent, medical expenses, travelling expenses and all other incidental charges in the Circuits be £250, the latter to be proportioned by the District Meeting to the several stations according to their respective wants after careful and faithful investigation." The Committee adds that this amount of £250 is not to include removals or repairs to Chapels and dwelling-houses. The former charge the Committee would meet. The latter must be met by the respective Trusts.

The increases suggested and drawn by the Missionaries were £100 per annum for board, being an increase on the sum named by the Committee of £29 16s. per year; £4 per annum for stationery and postage, for which the Committee had made no allowance whatever; and £12 per year for washing, being an advance of £1 10s. or a total increase of £35 odd. In the item termed "extraordinaries," the Missionaries desired no limitation other than that of absolute requirements. In the official communication setting forth their suggestions, they said: "Let our domestic establishments be accurately examined, and weighed in the balances of fair Methodistical economy, and if retrenchment *then* be deemed expedient, we shall cheerfully bow to the decree, and by redoubled attention to the duties of self-denial, shew ourselves not unworthy of the Body to which we glory in belonging." This is admirable, and the spirit in which it is conceived is excellent. But when the Committee weighed these suggested allowances "in the balances of the Methodistical economy" and made known its decision, the Missionaries did not "cheerfully bow to the decree," neither did they give "redoubled attention to the duties of self-denial." The hand that penned such beautiful sentiments about the duties of self-denial so cheerfully to be endured soon wrote in a less exalted strain: "We are almost tempted," says the

THE WESLEYAN PREACHERS' PLAN, FOR THE SYDNEY CIRCUIT, 1841.

PLACES.	TIME.	JULY.	AUGUST.					SEPTEMBER.					OCTOBER.					NOVEMBER.				PREACHERS.
		25	1	8	15	22	29	5	12	19	26	3	10	17	24	31	7	14	21	28		
MACQUARIE-STREET.	11	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	1-SCHOFIELD.	
WEDNESDAY.	6	2	3	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	2-SWEETMAN.	
PRINCES-STREET.	11	1	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	3-WEISS.	
MONDAY.	6	1	2	5	2	6	2	1	2	5	2	1	2	5	2	1	2	5	2	1	4-SMITH.	
	7	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	5-ROWE.	
SURRY HILLS, THURSDAY.	3	6	6	1	8	6	11	13	2	14	9	4	5	2	6	8	11	12	1	13	14	6-KINGSBUR.
	7	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	7-BUTCHER.
DELUIT-STREET.	11	6	12	13	4	13	6	12	13	4	13	6	12	13	4	13	6	12	13	4	5	8-JONES.
	6	14	10	15	14	10	7	5	17	15	14	8	11	8	7	17	14	13	11	7	5	9-NASH.
LIVERPOOL-STREET.	11	6	12	11	8	6	7	8	5	11	4	7	11	4	6	8	8	5	11	6	8	10-HEWITT.
	6	12	11	8	6	7	8	5	11	4	7	11	4	6	8	8	5	11	6	8	13	11-WHITE.
BENEFICENT ASYLUM.	11	3	7	16	7	7	13	4	10	15	11	16	17	7	13	13	10	5	1	8	12	12-WALKER.
FRIDAY.	3	2	1	2	1	2	1	4	2	1	2	1	2	1	2	1	2	1	2	1	2	13-GARRETT.
TENTH LANE.	11	6	8	5	11	13	11	4	5	6	11	4	5	6	11	4	5	6	11	4	5	14-CALDWELL.
CARTERS' BARRACKS.	11	11	12	13	15	16	11	17	5	6	7	13	16	8	15	5	4	16	11	7	15	ON TRIAL.
OLD BELL LANE.	3	6	10	13	15	16	11	17	10	6	7	8	16	4	15	6	17	12	4	11	16	15-HAMBLY.
OPEN AIR.	4	13	12	7	10	8	13	12	6	7	8	13	10	12	5	14	7	10	6	13	17	16-COOPER.
BOTANY BAY.	11	8	15	12	16	4	15	7	12	8	16	7	13	11	14	10	15	13	12	4	18	17-BOURNE.
CANTERBURY AND SUGAR WORKS.	11	3	1	5	10	12	13	8	7	12	5	10	4	13	12	7	5	4	14	16	19	
NEW TOWN.	3	10	7	11	5	14	4	10	11	5	6	14	7	10	6	4	8	7	5	12	20	
BALMAIN.	3	1	8	6	11	1	8	6	5	1	11	6	8	1	4	1	11	6	8	1	21	
HOSPITAL.	4	12	17	15	4	17	5	16	13	4	12	11	5	17	7	8	4	11	10	6	22	
		16	14	5	7	6	10	14	8	17	10	12	6	16	10	12	16	17	11	17	23	

PRAYER LEADERS' PLAN.

		20	22	30	22	30	22	30	22	30	22	30	22	30	22	30	22	30	22	30	22	30	NAMES.
HOSPITAL.	1	20	22	30	22	30	22	30	22	30	22	30	22	30	22	30	22	30	22	30	22	30	18-PIPER.
SUNDAY AFTERNOON.	4	20	25	29	25	29	25	29	25	29	25	29	25	29	25	29	25	29	25	29	25	29	20-AUSTIN.
		34	28	34	28	34	28	34	28	34	28	34	28	34	28	34	28	34	28	34	28	34	21-WADE.
		37	31	37	31	37	31	37	31	37	31	37	31	37	31	37	31	37	31	37	31	37	22-HAGUE.
		26	27	26	27	26	27	26	27	26	27	26	27	26	27	26	27	26	27	26	27	26	23-LINDLEY.
PRINCES STREET.	6	26	12	4	26	12	4	26	12	4	26	12	4	26	12	4	26	12	4	26	12	4	24-CARRICK.
SUNDAY MORNING.	6	27	18	25	27	18	25	27	18	25	27	18	25	27	18	25	27	18	25	27	18	25	25-NEALE.
		32	20	33	20	33	20	33	20	33	20	33	20	33	20	33	20	33	20	33	20	33	26-SMITH.
		29	21	23	29	21	23	29	21	23	29	21	23	29	21	23	29	21	23	29	21	23	27-WALTON.
		40	28	34	40	28	34	40	28	34	40	28	34	40	28	34	40	28	34	40	28	34	28-CALLAGHAN.
DELUIT STREET.	6	33	25	12	33	6	25	12	33	6	25	12	33	6	25	12	33	6	25	12	33	6	29-METCALF.
SUNDAY MORNING.	6	30	32	31	30	16	32	31	30	16	32	31	30	16	32	31	30	16	32	31	30	16	30-HAWKE.
		28	24	21	28	35	24	21	28	35	24	21	28	35	24	21	28	35	24	21	28	35	31-SWEETMAN.
		34	27	26	34	36	27	26	34	36	27	26	34	36	27	26	34	36	27	26	34	36	32-RICHARDS.
		37	29	18	37	18	29	18	37	20	29	18	20	28	29	18	20	28	29	18	20	28	33-BURGESS.
DE LUIT STREET.	7	16	6	12	16	6	12	16	6	12	16	6	12	16	6	12	16	6	12	16	6	12	34-JESSON.
TUESDAY EVENING.	7	34	18	30	34	18	30	34	18	30	34	18	30	34	18	30	34	18	30	34	18	30	35-WHITING.
		37	25	21	37	25	21	37	25	21	37	25	21	37	25	21	37	25	21	37	25	21	36-PIDGON.
		28	32	24	28	32	24	28	32	24	28	32	24	28	32	24	28	32	24	28	32	24	37-CALDWELL.
		39	29	33	39	29	33	39	29	33	39	29	33	39	29	33	39	29	33	39	29	33	38-SMITHERA.
MACQUARIE STREET.	6	16	4	12	16	6	12	16	6	12	16	6	12	16	6	12	16	6	12	16	6	12	39-LEWING.
WEDNESDAY MORNING.	6	35	20	24	25	20	24	25	20	24	25	20	24	25	20	24	25	20	24	25	20	24	40-HENRY.
		30	27	28	30	27	28	30	27	28	30	27	28	30	27	28	30	27	28	30	27	28	
		34	22	33	34	22	33	34	22	33	34	22	33	34	22	33	34	22	33	34	22	33	
		39	35	36	39	35	36	39	35	36	39	35	36	39	35	36	39	35	36	39	35	36	
ON SUNDAY.	7	30	18	30	18	30	18	30	18	30	18	30	18	30	18	30	18	30	18	30	18	30	
SUNDAY MORNING.	7	31	21	31	21	31	21	31	21	31	21	31	21	31	21	31	21	31	21	31	21	31	
		40	33	40	33	40	33	40	33	40	33	40	33	40	33	40	33	40	33	40	33	40	
		35	26	26	35	26	35	26	35	26	35	26	35	26	35	26	35	26	35	26	35	26	
		37	28	37	28	37	28	37	28	37	28	37	28	37	28	37	28	37	28	37	28	37	

The Preachers and Prayer Leaders are expected to attend their Appointments punctually; or, if prevented, to procure another to do so, who is on the plan.

References: S, SACRAMENT; A, C, ASYLUM COLLECTION; C, CHAPEL COLLECTION; Q, QUARTERLY COLLECTION. The Local Preachers' and Quarterly meetings will be held Thursday, October 7th. The Wesleyan Hymn Book, 1838, is to be read at the Mission House.

official letter dated 9th October, 1827, and bearing the signatures of George Erskine, Samuel Leigh, Ralph Mansfield, and William Horton, "to send you a culinary journal, and an inventory of 'goods and chattels.' The bread-and-butter for *breakfast*—the plam joint and potatoes, with the sober beverage of toast and water for *dinner*—the repetition of breakfast for *tea*—and the crust of dry bread for *supper*—a catalogue like this might, like a talisman, dissolve those visions of Australian luxury which some unfriendly sprite seemed to have conjured up at Halton Gardens. But, beloved Brethren, we will not thus trifle with your patience." This, however, reads like trifling; and its perusal must have taxed the patience of the Committee. For its members knew full well that the men who endorsed the gloomy description of their Secretary were very far from that state his imagination so vividly pictured, and then so graphically described. Within the space of twelve months, and even while asking for increased allowances they requested the Committee to purchase a large number of valuable and expensive books for their private libraries. He who was most prominent in this agitation ordered 47 books, some of them of the most expensive kind, and not absolutely necessary to the work of a Missionary. And, let it be noted, some were to be "bound in calf." As a rule, valuable editions of the classics "bound in calf" are not the things most to be desired by men reduced to "a crust of dry bread for supper."

Meanwhile, what was being done to bring the income within sight of the expenditure? As an indication, take the returns for the year 1829, when the crisis had come. Sydney Circuit, temporarily in charge of Mr Leigh, yielded the following amounts:—Class Money, £11 2s. 2d.; Ticket Money, £24 10s. 4d.; Quarterly Collections, £33 8s. 5d.; Subscriptions, £100 10s. 6d.; giving a total of £169 10s. 6d. for the year. The expenditure reached £185 1s. 6d., showing a deficiency of £15 10s. Parramatta Circuit, under the superintendency of Mr. Erskine, shows Class Money £3 1s. 11d.; Ticket Money, £4 17s. 6d.; Quarterly Collections, £5 5s.; total income for the year, £13 4s. 5d. Expenditure, £311 11s. 8d., giving a deficiency of £298 6s. 6d. The expenditure includes the sum of £14 for travelling expenses, and £23 10s. 9d. for medical attendance. Windsor Circuit, then in charge of Mr. Hutchinson, who had just returned from Tonga, returned Class Money £1 8s. 1d.; Ticket Money, £2 1s. 1d.; total for the year, £3 9s. 2d. Expenditure, £184 14s., showing a deficiency of £183 4s. 10d.⁵

The culminating point was reached when the case of another candidate for the Ministry was under discussion. The New South Wales District concluded that it had power to encourage, accept and then appoint suitable agents from among the Colonial youth. In arriving at this conclusion it was warranted, its members argued, by the words of the Committee itself. For instance the Committee had said: "You must encourage the talents of young men, who may

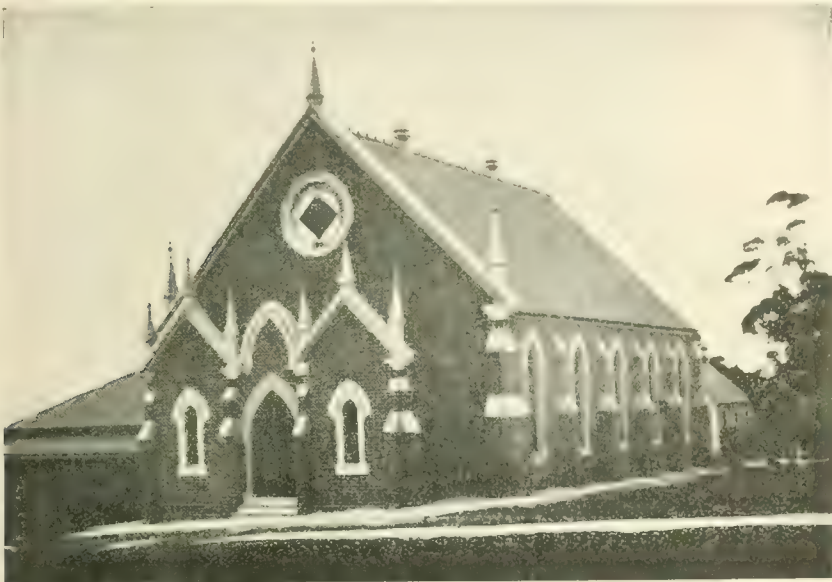
⁵ It must be clearly borne in mind that though the names of Samuel Leigh and John Hutchinson appear in connection with these balance sheets they were not responsible for the income. Their appointments were merely temporary. Having returned, the one from New Zealand, the other from Tonga, they were waiting a Conference appointment, Mr. Mansfield of Sydney having resigned and Mr. Horton of Windsor having left for England. The men who must receive either praise or blame, as the reader may decide, are George Erskine, Ralph Mansfield, and William Horton.

act first as Local Preachers, and furnish a native supply for the regular Ministry, under the regulations we have adopted on other stations. Methodism must make its own way among you as at home, with some small differences in arrangement, none in principle. The Brethren will do well, therefore, to foster the zeal and gifts of young men of character under their care."—(General Secretary, September 20, 1823.) And in plainer words still the Committee wrote again: "As your Societies increase, men will be raised up to aid you in your work, and to spread it through the Islands of the South Seas. . . . Keep your eye on this great end; nurse those important Missions, and nurse men up for them."—(Letter to Chairman, October 5th, 1824.) These official deliverances had already, in some cases, been put into effect. And the Committee had expressed its approval. "From among the settlers," says the Report (1824, p. 27), "some respectable young men of useful talents have been raised up as Assistants to the Brethren in various departments of their work; two of whom have gone out to take a share in the Mission in New Zealand and the Friendly Islands." The report for the year following speaks in the same strain: "And it is from the enlargement of the influence of religion in these Colonies, that we are mainly to look for future Missionaries, schoolmasters and pious artisans, whose mercantile intercourse with the British-Australian possessions is becoming every year more frequent and important." On this point then, there seems no want of harmony. And yet when the New South Wales District accepted a candidate and appointed him to a station the Committee commented in terms that were "so extraordinarily painful, that it will require no common degree of self-denial to repress . . . those fervid feelings which they could hardly fail to enkindle in the best regulated breast." The "censures" administered were "severe and unexpected."

What was there in this case specially to merit such language? Mr. Weiss, for that was the name of the young man, is described as a youth of "superior education" which fitted him for an expeditious acquirement of a new language. As a Naval Officer he had developed a "love of order and subordination," and given evidence of "presence of mind and invincible courage." He also possessed "a thorough knowledge of navigation," "readiness in the use of the pen," was soundly converted full of "zeal," loved "our doctrines and discipline," and possessed qualifications of a peculiar order," all of which proved his "admirable fitness for the Tonga Station," where the presence of such a man was highly desirable. Wherein, then lay the objection? Not in the man; for of him the Committee cordially approved. But the District Meeting had again acted contrary to rule. Mr. Weiss, who was a widower, was allowed to marry. The rule said that Missionaries on probation must not marry without the Committees' consent; which, in this case was not even sought. The Tonga Mission was under the management of the New Zealand District, and was therefore outside the control of the New South Wales Brethren. Nevertheless the appointment was discussed in their District Meeting, and some of its members voted on the appointment. This was so clearly outside the range of their duty that the Rev. George Morley, in a letter to the Chairman (October 26, 1827) says: "If you or

your colleagues either advised or encouraged, or even tacitly consented to the measure, or did not do all in your power, either as a District or as individuals to oppose it, you can never throw off the responsibility." The New South Wales District had also, to borrow the words of the Committee, sent Mr. Weiss "to Tongataboo; a vessel being chartered to take him there at an expense of £250, besides an outfit sent with him of 'a full year's supplies.'" ⁶

The District Meeting maintained that the supplies were necessary, that they did not charter the vessel specially to convey Mr. Weiss to Tonga, and "that had there been no Mr. Weiss, nor any passenger at all, the necessity for sending the vessel would have been just the same, and we should still have chartered her as a matter of course." But therein lies the cause of the trouble. They



HURSTVILLE CHURCH.

took too much "as a matter of course." They accepted John Lovell "as a matter of course." They raised their own salaries and increased their allowances "as a matter of course." And they appointed a Missionary to a District over which they had no official control, and for which they were not responsible, "as a matter of course." And as a still further "matter of course" the Committee objected to its agents acting on their own responsibility while the Committee had to honour the Bills and to find the cash. The Missionaries' duties were plain. They had promised to walk by rule; and they were the servants of the Committee, which to them, stood in the place of Conference. Their only safe course

Mr. Weiss was actually sent to Tongataboo in the chartered vessel; but Messrs. Thomas and Hutchinson advised him not to land, and sent him back immediately. Nathaniel Turner took exception to the action of the District Meeting, but he was voted down.

was to obey those set over them; but this they did not "as a matter of course." The Committee may have blundered on more than one occasion; but for the Committee's mistakes the Missionaries would not be held responsible. As the Committee pointed out there would be an end of all discipline and order, if rules and regulations were thus constantly set at naught.

In a lengthy communication the Missionaries sought, in justification of their action, to prove: "(1) That we had the power to take out Missionaries without waiting the Committee's sanction, provided we thought it necessary, and duly informed the candidate that his appointment was only provisional. (2) That to take out Missionaries was not only our delegated right, but when opportunity served our special duty. (3) That we were justified in exercising that right, and discharging that duty, in the particular instance of Mr. Weiss. (4) That we were not responsible for Mr. Weiss' ultimate appointment. This is our defence," concluded this epistle. "Sophistry and disguise we abhor and have religiously shunned And in the integrity of our cause we have unbounded confidence. We have therefore nothing to fear; for if the preceding pages only secure a PATIENT PERSUAL or a PATIENT HEARING, sure we are, that for a proceeding thus explained and thus vindicated, you will never persist in loading us with the disgrace of your censures, and with a burden of expense which must reduce us to beggary, or throw us into gaol." The authors of this vindication must have totally misconceived the spirit and purpose of the Missionary Committee if they thought the matter was to be settled thus. The Committee now proceeded to stronger measures than censure.

Its first step was to dishonour the Bills which had entailed such heavy responsibility; making the Missionaries personally responsible for the expenses they had incurred, thus bringing matters to a standstill. They next reconsidered the question at a meeting held May 21st, 1828, and re-affirmed their previous decision in the following words:—"The interference of the Brethren of the New South Wales District with the stations of the New Zealand District, except by respectful suggestions to the Committee, must be regarded as obtrusive and irregular, and when accompanied by the assumption of a right to the appointment of Missionaries, as in the case of Mr. Weiss, is deserving of the strongest expressions of disapprobation. The great increase of expenditure proposed for the Missions in Australasia they regard as utterly impracticable and unwarranted by any success which has hitherto attended the Australasian Missions, and they view the scheme relative to the constant employment of a vessel in the South Seas under the direction of the Missionary Committee as altogether premature and inexpedient under existing circumstances."—(*Letter Book*, pp. 27, 28.) At the same meeting the Committee delivered its mind on the conduct of the members of the Quarterly Meetings at Sydney, Parramatta and Windsor, who had, doubtless, at the instigation of the Missionaries themselves, expressed their views on the insufficiency of the allowances. After stating its "surprise at the extraordinary remarks and address," the Committee directed the Missionaries "to inform the official persons who have signed the address, that, under no circumstances whatever, can the Committee recognise the prerogative so improperly

and erroneously claimed in the circumstances now before them of exercising control over the distribution of the funds entrusted to the care of the Committee for the propagation of the Gospel throughout the world, and that they must therefore abide by the regulations transmitted."

This decision advanced matters another step. Mr. Horton took the reins in his own hands; and, contrary to the advice of his Chairman and Mr. Carvosso, returned to England, where he sought permission to state his case, and that of the Brethren to the Members of the Committee. This permission was granted, and Mr. Horton commenced his defence of his return home by quoting certain



THE REV. JOSEPH SPENCE.
President, 1894.

resolutions from a letter of the Secretaries to the following effect, viz:—That if the Missionaries cannot live on the allowances fixed, "they may all come home"; and that if the grant of £1000 will not support four Missionaries, "they may all come home together." These expressions, Mr. Horton argued, sufficiently warranted his return without waiting for the Committee's permission; and he therefore inferred that as he had not returned without leave he had a right to be heard in his own defence. The Committee was of the opinion that Mr. Horton had failed to make out a ground of right to be heard in justification of himself; but as an act of courtesy it was willing to give him "a patient and careful hearing."

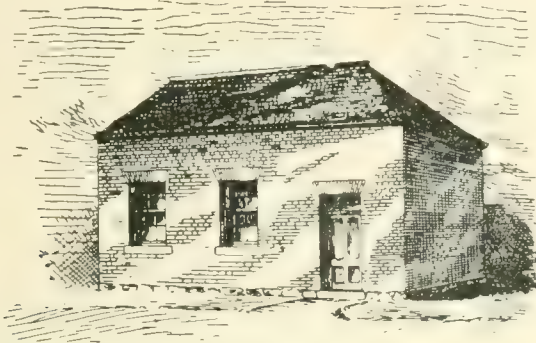
The hearing was given, and the explanation made, in which Mr. Horton stated that he was fully justified in returning home after the Committee's expressions; that the allowances were altogether inadequate to the becoming

maintenance of a Missionary, proof of which was found in a document produced bearing the signatures of several Sydney residents; that when the Committee received their remonstrances against the limitations of allowances he expected a considerable addition would be made; and that the Committee's refusal to do this left him no other course than to come home and plead his own cause. The case was "fully considered," with the result that the Committee was "unanimously of the opinion that he has entirely failed in making out a justification of his breach of Rules"; and "they therefore refer his case to the London District Meeting to be reported to the Conference." The language of the circular written and published in Sydney by Mr. Horton, they considered neither respectful to the Committee nor candid towards the Missionary Brethren. The strictures it contained upon their judgment and proceedings "seem utterly unbecoming and unfounded," while the severity and censure with which the character and abilities of several excellent Brethren are described they regard as manifesting an almost total want of that tenderness, caution, and brotherly kindness which ought, on all occasions, to mark the conduct of Christian Missionaries towards each other." The action of the New South Wales District in calling out Mr. Weiss met with their reprobation, notwithstanding Mr. Horton's explanations. The interference with the stations of the New Zealand District was "regarded as obtrusive and irregular," and when accompanied by the assumption of a right to the appointment of Missionaries was deserving of the "strongest expressions of disapprobation." And at a later meeting it adds that there was no sufficient necessity for the calling out of Mr. Weiss, and "they therefore fully confirmed all the censure which they have already passed on the case." The great increase of expenditure proposed the Committee again pronounced "as utterly impracticable and unwarranted by any success which has hitherto attended the Australasian Missions."

At the Conference of 1829, Mr. Horton's breach of discipline in having left his station without leave from the Committee, and having printed and circulated "a mischievous letter" reflecting in a "very impertinent and unbecoming manner upon the General Secretaries," was dealt with. The Conference expelled Mr. Horton, but in view of the fact that he expressed "deep sorrow" and declared that, had he possessed better information he would have acted very differently, he was admonished from the Chair, re-admitted on trial, and appointed for two years to an English Circuit under the care of a Superintendent. From that day to the date of his death, which took place in the year 1867, his conduct was most exemplary; and this momentary indiscretion of youth and inexperience was the only blot upon an otherwise successful career.

The Chairman, the Rev. George Erskine, remained in New South Wales some time after Mr. Horton's departure. In 1831, the Committee having again considered "the languishing state of the New South Wales Mission," felt it their "imperative duty" to call Mr. Erskine home forthwith for insufficiency "for Mission work in general and the duties of Chairman of the District in particular." The Irish Conference was to receive notice that in 1832, it must provide a Circuit for Mr. Erskine; while the Committee took steps to secure a suitable person to

succeed him as soon as possible.⁷ Mr. Erskine, however, did not return to England. He became a Supernumerary; and as already stated, died at Erskineville in the year 1834. He was buried where he died. The Rev. Joseph Orton, who frequently visited him, says: "I visited him on several occasions during his last illness, and found him the subject of severe temptation; under the influence of which his mind was much clouded. On the Sunday previous to his death, by his request I administered to him the Sacrament of the Lord's Supper, from which ordinance he professed to receive much comfort. During the ensuing week he was at times exceedingly depressed and harrowed with doubts as to his interest in the Redeemer's blood. I am, however, happy in being able to state that his last moments were those of peace. A short time before he breathed his last I enquired whether his prospects were brighter, and if he now felt an interest in the Redeemer's blood; and with an expiring effort, requiring all the energy of his remaining physical strength, he replied in the affirmative. I was with him when he died."



FIRST ALBERT STREET CHURCH, BRISBANE.

The Rev. R. Mansfield, though not lost to Methodism, passed from the ranks of the ministry and made his home in Sydney, where in various ways he rendered valuable service to the Church. Mr. Mansfield shall speak for himself. In a letter to his Chairman from Windsor bearing date 27th October, 1828, he says: "It is with the deepest regret that I now resign the office of a Wesleyan Missionary; in doing which I beg to offer the following observations: 1. My resignation is not in the proper sense of the term voluntary. I am not weary of my sacred work, nor am I conscious of having in any way rendered myself unworthy of my office, or of the confidence or affection of the body to which I belong. From the commencement of my Missionary labours to the present hour I have faithfully endeavoured to carry into full effect all the Committee's plans and to

⁷The Committee passed the following resolutions: "That the best mode of bringing the expenditure of the South Sea Missions within proper limit would be to commit the superintendence of them to a Brother of some standing in the Connexion and of acknowledged talents for business; by whose judgment and vigilance all unnecessary expenses might be prevented; and that it is desirable to find a preacher of this description willing to undertake the office as soon as possible. That Mr. Orton be forthwith appointed to the District of New South Wales as Chairman, and that such assistance be given to him and his family in the way of outfit as the Secretaries may find necessary."

obey the very letter of their instructions, and for the truth of this declaration I can fearlessly appeal to yourself and my other coadjutors, and am fully assured that you will readily confirm it by your testimony. But the Committee in restricting our allowances to a sum on which I find it impracticable for myself and family to subsist on a footing equally respectable with our Preachers at Home and essential to the Ministerial character in this country, and especially in insisting upon my bearing a proportion of the expenses of Mr. Weiss and of the dishonoured bills of the New Zealand District: have imposed conditions with which I am altogether unable to comply, and have broken one of the main conditions on which I entered into their service, viz:—To pay an affectionate regard to all my wants, and to afford them every reasonable and necessary supply. My resignation, therefore, is not spontaneous but compulsory. I formally resign, but am virtually expelled. 2. My resignation is coupled with certain conditions, but they are such as cannot be disposed of by an authority but that of the Conference or Committee, and therefore I need not submit them to the District Meeting. 3. I by no means retire from the Connexion; of that I trust I shall live and die an humble, but faithful Member. 4. I do not resign the Ministerial Office, but simply that of a Wesleyan Missionary. As a local Preacher I hope that I may still be useful to the cause of God. I shall consider it as much as ever my duty to devote myself to the utmost extent of my time and ability to the great and holy work in which you are engaged. Sincerely wishing you and your colleagues every blessing, and recommending myself to your united and earnest prayer.”⁸

His removal was a great loss; for though somewhat disputatious and aggressive, he was a good man, an eloquent Preacher, and the possessor of a fine literary faculty and organising powers, which made him a most desirable acquisition to the ranks of the Missionaries. But this unfortunate understanding unsettled him. Subsequent correspondence, bearing on his return took place. “In my letter of resignation,” he said “I made a most distinct offer to return if I could be honourably received. I know not what more I could do, nor that I can now do anything, but repeat the same declaration. I retired by compulsion, and have ever since regretted that so painful a sacrifice should have been necessary; and certainly it is my wish to stand again among you as a Brother beloved. My present situation is in many respects very advantageous, and puts considerable power of usefulness into my hands; but if you open the way for my honourable restoration, my conscience would not permit me to hesitate. Money I care not for. Were my income a thousand times more than it is I should gladly exchange it for the slender stipend of a useful and esteemed Travelling Preacher. . . . Assuring you that the work of God lies as near my heart as ever, and that it is my ruling wish to live for the promotion of His glory in the earth.” This letter was considered by the Committee in the year

⁸ Mr. Mansfield filled several prominent positions outside the Church. He was joint-editor with Dr. John Shlotsky of the *First New South Wales Magazine*, editor of *The Sydney Gazette*; kept one of the four large book stores in town; and originated and carried to a successful issue the Sydney Gas Works

1830, when its members declared that they would gladly take his case into "their favourable consideration," when he presented himself under other views and feelings than those hitherto evinced. Mr. Mansfield's conditions for restoration were that he should be allowed to return to an English Circuit. The Committee said he must be prepared to accept an appointment to any station; and that the moneys which it considered had been overdrawn for allowances must be refunded. Mutual concessions, though necessary were not forthcoming, and though Mr. Mansfield wrote again in 1831, neither party would yield, and the severance became final.

It will be needless to tell the observant reader that during this night of gloom the work of God in the Mission fared ill. Strife is not conducive to success; and recrimination is not the atmosphere best suited to the development of Christian work. There was little to report, or if there to report it was not done; during this period the sole record of work the Committee saw fit to reproduce is a somewhat indifferent story forwarded by Mr. Horton from Windsor during the year 1825. In his Journal he writes:—

March 14.—I revived our Windsor Sunday-School, which was first established by Brother Carvosso, but afterwards relinquished for want of a suitable person to conduct it. Sixteen children attended.

April 2nd.—I went with the Rev. John Cross, the Chaplain, who resides at Windsor, to Wilberforce, to form a Bible Association for that District; but such is the apathy of the people, that only two attended the meeting; so that we could scarcely do anything.

April 11th.—At Sackville Reach, I first examined the children of the Sunday School, about seventeen in number. In general they answered my questions very pertinently, and I distributed among them a few rewards. I was pleased to find that several of them have good voices, and are learning to sing. The congregation assembled at eleven o'clock, and were, as usual very attentive and serious.

June 24th.—I visited several families in the vicinity of Sackville Reach, giving a word of advice to each. The Chapel at this place is not yet finished; but we now expect it soon will be, as the Archdeacon, with whom I have had several interviews on the subject, and who has personally visited the School, engages to use his influence with the Government in procuring for us the pecuniary assistance for which we have applied.

June 27th.—The inhabitants of Sackville Reach have solicited me, by a petition, to preach to them every month; which I shall henceforth endeavour to do. Forty persons were present at the service this morning. The children of the School have made great improvement during the last quarter. Eleven read to me very well in the New Testament, which not one child could do three months ago; and a year since scarcely any knew the alphabet.

July 17th.—Our friend Mr. Scott and I called on several families between Castlereagh and Emu Plains, with a view to form a Sunday School. There are about a dozen children old enough to be instructed, but they do not know a letter.

The parents are all willing to send their children except one. A horrid circumstance occurred in this neighbourhood last week. A dispute arose between two men who were at work in the bush, when one of them hit the other, and then threw him on the fire, where he was so much burnt that he died a few days after.

August 30th.—Mr. Leigh, who is somewhat recovered, came to Windsor this morning, and accompanied me the following week to my several appointments. On Friday we visited Brother and Sister Walker at Blacktown, and examined the children. There are two boys and five girls, of whom two are mulattos. They read tolerably well, and repeated portions of the Scriptures and hymns, which they had committed to memory: their needlework was executed very neatly.



MANLY CHURCH

September 25th.—This morning we held a Leader's Meeting, at which three companies of visitors were formed, and spheres of labour assigned to each. Their duty is to call at every house in their respective districts, to give religious advice to the family, to distribute among them some Religious Tracts, and invite them to attend the house of God. Provision is thus made for pervading in this manner about one-third of the Circuit.

The District Minutes disclose nothing of a startling or very encouraging nature. They tell of some expulsions in the Sydney Society through evil-speaking, which was then rife; of occasional times of refreshing at the Lovefeasts; of the influence of religion spreading at Castlereagh, and of the loss to this place through the removal of John Lees to Sydney; of a new Chapel at Sackville

Reach, supplied alternately by Mr. Horton and Mr. Meares, the Anglican Chaplain; and of the opening of the new Chapel at Richmond, particulars of which were given in *The Sydney Gazette* (Nov. 12th, 1828.) "For many years," Mr. Harper there says, "have the Wesleyan Missionaries regularly performed Divine Service at Richmond. For a long time they were kindly accommodated with the use of the Government School House, but as its situation is very inconvenient, they afterwards met their congregation in a private house. They at length resolved to build a Chapel. A good piece of ground in the central part of the town was obtained, and the first stone laid on the 24th July by the Rev. George Erskine, who preached a very appropriate sermon from Christ's words, 'One thing is needful.' This neat little structure has lately been finished; it is built of brick, and capable of accommodating 70 or 80 persons. It was opened for Divine worship on Tuesday, the 30th ultimo, on which occasion the Rev. Samuel Leigh, from Parramatta, preached to a large and respectable audience in the morning, and the Rev. George Erskine, from Windsor, in the evening. The texts were taken from John xvii., 3, and 1 Samuel xii., 24. The sermons were appropriate, impressive, and edifying. The collections amounted to £10 15s. 10d. The morning service was rendered particularly interesting by the baptism of three young women, the daughters of an old and respectable settler in the neighbourhood."

The establishment of a Floating Chapel not having been accomplished, several captains kindly lent their vessels as a substitute, in which the Missionaries frequently preached. Regular services were also conducted at the Benevolent Asylum, and a "new station" at South Head was taken up in 1827. "The Lighthouse is our Chapel, and the persons composing its establishment, together with the Pilots and their families, form our congregation." The Carter's Barracks, a Government institution for juvenile offenders, received attention and regular services. But for the most part the work was disheartening, with but little promise of success and development. A few matters of a more public character are also recorded. For instance, on the departure of the Governor, Sir Thomas Brisbane, on December 31st, 1825, the Missionaries presented a farewell address; and on the arrival of his successor, Lieut.-General Ralph Darling, they submitted an address of congratulation, both of which received courteous acknowledgment. The Sydney Sunday School Union also recommended to the District Meeting the expediency of establishing a Day School, assigning as its reasons:—"1st. The greater part of the children of the poor being educated in Free Schools are required to attend the same on the Sabbath day, and are thus entirely debarred from the instruction of the Wesleyan Sunday Schools. 2nd. Such an instruction would be a permanent nursery to the Whole Connexion in this part of the world."

Upon this subject the District Meeting resolved: "1. This proposal meets our warm approbation, there being many families in this Colony who would prefer for their children the instruction of the Methodists to that of any other denomination, and feeling convinced that there is not in the Colony any Day School in which

education is so decidedly and specially *spiritual* as we should consider indispensable. 2. But as it is not at present in our power to raise an adequate fund, we would respectfully recommend to the Committee, that £100 per annum be for a few years allowed out of the proceeds of our Auxiliary Missionary Society. We calculate upon raising a further sum of £50 by immediate subscription; and from the high importance which the respectable inhabitants attach to the moral instruction of the young, we doubt not that in a few years the whole expense would be defrayed, without prejudice to our Mission Fund. 3. We should also request the Committee to encourage a well educated Local Preacher to come out for the purpose of taking charge of the School. He would in a variety of ways be essentially serviceable to the Society; and we would guarantee a salary of at least £150 per annum, with a fair prospect of gradual increase. The education of the Preacher's children, and those of our respectable friends, would open a certain source of additional income."

But nothing came of these resolutions. The District Meeting (1826), which dealt with this important question also authorised the Sydney Preachers to procure a piece of land for the Methodist Burial Ground, also asserting their rights and setting forth the advisability of the Missionaries conducting the marriage ceremony. By availing themselves of this right, already recognised by the Colonial Council, "we should raise the respectability of our cause," and do "some good, and no evil." Some attempt was also made to "regularly settle" the Trust properties, though the efforts were not successful. The District Meeting (December, 1826), considered it expedient to appoint a provisional body of Trustees for the general management of affairs, and particularly for the purpose of facilitating legal settlement. The following names were therefore submitted to the General Committee as Trustees:—Sydney: All the Preachers in the Colony, for the time being; and Messrs. George Allen, Captain Beveridge, James Blanch, Robert Howe, John Tawell, Thomas Hyndes, John Lees, James Scott, George Smith, and Samuel Terry. Parramatta: All the Preachers; and Messrs. James Burns, junr., — Harvey, Richard Hawkes, Richard Hunt, Thomas Moore, William Shelley, James Shepherd, senr., Francis Oakes, and William White. Windsor: All the Preachers; and Messrs. Henry Buttsworth, Joseph Harpur, Matthew Hughes, William Price, Henry Stockfish, John Tebbutt, senr., and Thomas Tebbutt. But this also was among the slaughtered innocents; and this recommendation, like all others from that District Meeting, so fruitful in suggestions, was pigeon-holed by the merciless Committee.

These records of five or six years' work by four Missionaries did not inspire the General Committee with high hopes for the future. And in the year 1829 they were told that as the work had not extended according to anticipation, the great expenditure was not warranted; and two Missionaries would be withdrawn, if, during the next year proof were not forthcoming that the work could be greatly extended. The officials in the Sydney Circuit were also informed that henceforth one Missionary only could be stationed in Sydney. Against this decision the Stewards made a respectful protest; which being stripped of preliminaries is worthy of reproduction because of the sidelights thrown on the work of the Mission. The petition reads:—

"1st. In the town of Sydney are two Chapels, or places of worship, to be supplied with Preachers in the forenoon and evening of every Sabbath; and on two other evenings of the week; and also the vessels belonging to the Bethel Union, where service has to be performed every Sunday Morning, exclusive of these places in the heart of the town. There are also other stations of considerable importance calling forth the energies of our Preachers, one is the Benevolent Asylum, where service is performed, on the morning of the Sunday, and on every Thursday afternoon, and where there are not less than from eighty to one hundred souls far advanced in life. The other is South Head, distant from Sydney about seven miles, at which place Divine Worship is celebrated on the forenoon of the Sabbath. 2nd. There is considerable



GRAFTON CHURCH.

labour to be performed by the Preachers in Sydney exclusive of preaching the Gospel, calling on the members in Society, visiting the sick, and attending to the various secular affairs connected with the Mission, not only more immediately belonging to this place, but also to those of Van Dieman's Land, New Zealand, and Tongataboo, etc., etc. By which a great portion of the time of the Missionaries residing at Sydney is consumed in corresponding and managing Circuits. 3rd. On account of the infant site of the Methodist Society in New South Wales, there are very few persons qualified to take the office of Local Preacher, Exhorter, or Leader—thus leaving the Missionaries without those valuable auxiliaries the Travelling Preachers usually

enjoy." The following signatures were attached:—George Allen (Circuit Steward), John Brown, George Smith, John Beveridge (Society Stewards), James Scott, John Lees (Leaders), R. Mansfield.

The Missionary Meeting of that year was held in Macquarie Street Chapel (October 5th, 1829). The report said:—"Since your Auxiliary was established, nine years ago, we have on record every possible evidence that thousands have been brought to embrace the sinner's only refuge; and that multitudes having washed their robes and made them white in the blood of the Lamb have passed into the heavenly world adding new gems to the Redeemer's crown and causing angelic legions to sing with higher rapture: 'Glory to God in the highest; on earth peace, good-will towards men'. These are the true sources of our joys and encouragements; these fill our hearts with gratitude and our lips with praise; and while recounting these trophies of Missionary warfare, we 'thank God and take courage.'" Mr. Leigh, who submitted the balance sheet, said that the receipts for the past year amounted to three hundred guineas, and that since the foundation of the Auxiliary, £2,655 11s. 11d. had been raised in the Colony alone for Missionary purposes.

The demand for Missionaries increasing on all hands, a strong appeal was made to the Committee, urging it to strengthen and extend the work in the South Seas. The Rev. George Morley thus replied to Mr. Leigh: "Your own very interesting letter, one from Captain Henry, and one from Tonga, arrived by the same post, were read to the Committee on the same day, and produced a most electrifying effect; for, though they had voted away all the money they had received, or expected to receive, and had even gone beyond their most sanguine expectations as to the annual income of the Society, they at once resolved to send four additional Missionaries to your quarter of the world. One is to be a surgeon; another a printer. . . . We are looking out for the men; but have not yet found them. No time, however, will be lost, and I hope we shall soon succeed. As your labours are wanted in the Colony, the Committee wish you to remain until you hear from them again."—(*Leigh's Life*, pp. 357-8.) These seasonable auxiliaries were unable to meet the pressing necessities of Tonga and the other Islands, to say nothing of the new province in Western Australia founded that year with Captain Stirling as Governor. Not including the Aborigines, at the end of the first year, there were twelve hundred persons in the new settlement.

The year 1831 was a sad one for Mr. Leigh. An epidemic of unusual malignity visited the Colony, and Parramatta did not escape its ravages. Mrs. Leigh, who considered not her own safety, was unusually sedulous in her attentions to the sick and dying. She fell a victim to the common scourge, and after much suffering, endured with calm resignation, she peacefully passed away. She was buried in the Anglican burial ground at Parramatta; and this inscription marks her resting place:—

This refers specially to the gracious revival in the Islands.

"Sacred to the memory of Catherine, the beloved wife of the Rev. Samuel Leigh, the first Missionary to these Colonies and New Zealand. She followed her blessed Master's example, in going about doing good, deservedly loved and esteemed by all who knew her; and died in peace on the 15th May, 1831."

For a time Leigh was inconsolable. Previously broken in health, he was now much humbled in spirit. He had lost one, who, like himself, possessed the Missionary's heart. When about to sail for New Zealand with her husband, friends in Sydney suggested the propriety of waiting until the cessation of hostilities which were then at their height. "Samuel," she said, "I have heard nothing that has shaken my confidence in God. Our friends at home expect us to do our duty. Notwithstanding the kindness of Christian Brethren here, I shall not be happy another day in the Colony. We are prepared for death or life in the discharge of our duty." Duty was done and death came; but with it came also the martyr's crown—that crown worn by many a noble woman, who, as the wife of a Wesleyan Missionary, has died in the service of Christ. Soon after this trial, Leigh bid a final farewell to Australia and returned to England, where he laboured successfully for some years. In 1852 he was on his death bed. "I wish to be wholly sanctified," he said. "I want to be saved this very night. Do pray that I may be fully saved this very night." To the remark of a friend, he replied: "The change will, indeed, be wonderful; but all will be well. And as it regards returned Missionaries, Dr. Coke will be at the head of us." Utterance failing, he quietly breathed his last on May 2nd, 1852, aged 66 years. He was interred in Reading Cemetery.

During this year (1831), the Mission received an impetus through a short visit from the Rev. Nathaniel Turner who had removed from Tonga and was awaiting an appointment. As there was a furnished house vacant at Parramatta, it was deemed best that Mr. Turner should live there and labour chiefly in that Circuit. He thus records his impressions: "Mr. Leigh was reduced to great weakness both of body and mind, and was utterly unfit for any ministerial duty. Our Church in New South Wales was now a wreck, and the faithful few in our Israel, mourned the desolations of Zion. Windsor was left without any one to conduct the services of the sanctuary."—(*The Pioneer Missionary*, p. 130) At Parramatta he found "much, very much, to discourage, and some things at which his heart sickened." Nevertheless, there were a few who cheerfully united with him in crying: "Come, O breath, and breathe upon these slain, that they may live;" a heavenly influence soon attended the word and the congregations increased. Meanwhile, the Revs. J. A. Manton and W. Simpson arrived in Sydney for Colonial work (August 31st, 1831), and Mr. Turner was appointed to Hobart Town, Mr. Manton taking his place at Parramatta. But before he left he was called on to part with his infant child, who had been seriously ill during the protracted voyage from Tonga. The child was buried in the same grave as Mrs. Leigh in the Anglican Church Cemetery.



THE MISSION TO THE ABORIGINES.

Origin of the Aborigine—His Oppression by the Early Settlers—Examples of Ill-treatment—Their Religious Beliefs—First Attempts at Civilization—Rev. Walter Lawry's Report on Aborigines—Appointment of Rev. William Walker as Missionary—His Work and Reports—Seminary Established at Parramatta—Mr. Walker's Efforts and Appeals—His Retirement—Mr. John Harper Appointed Missionary—His Efforts at Wellington Valley—His Reports to the "Sydney Gazette"—Application for Land for the Mission—Mr. Harper at Twofold Bay—His Observations—Rev. Joseph Orton's Reports—His Visit to Port Phillip—William Buckley—First Service at Port Phillip—Second Visit to Port Phillip—Explorations with Revs. J. Tuckfield and B. Hurst—Mission Founded at Buntingdale—Results—Mr. Tuckfield's Reports Failure and Abandonment—Similar Institutions—Admissions of Failure.



ROBIN TOMES

WILLIAM STREET CHURCH (SYDNEY).

CHAPTER VI.

THE MISSION TO THE ABORIGINES.

THE origin of the Aborigines of Australia has given rise to much speculation, in which three theories have been enunciated with varying earnestness and ingenuity. They are, say some, a remnant of the ancient Canaanites; others maintain they are of Ethiopian origin; while a third party sees in them descendants of the lost tribes of Israel. Certainly some of their customs closely resemble those of Jewish and Oriental nations. Advocates of a later date argue that they are of Malayan origin, having through long isolation, developed into a distinct Papuan race. Count Strzelecki affirms that the Aborigine "does not exhibit any features by which his race could be classified or identified with any of the generally known families of mankind." And Flanagan adds: "Conjecture and analogy alone remain to guide the enquirer in any investigation touching the original inhabitants of the Australian wilds."—(*Aborigines of Australia*, p. 2.) This is so, and all attempts to place them are futile. In any case, in this connection it is immaterial. Suffice it here to state, that the first settlers found the Aboriginal in possession of this country, where, like Defoe's exile, he was undisputed monarch of the vast territory over which he roamed. It is conjectured that then the Aborigines numbered 100,000, though their nomadic life makes accuracy in this particular impossible. Flanagan says that half a million would not overstate their number. Of great variety in stature, of many shades of colour, ranging from copper to ebony, and filthy in his habits, this poor creature was found on the lowest level of heathenism; from which, unfortunately, all the arts of civilization and the influences of Christianity combined have failed to raise him. In the instances where reformation has been accomplished it has often been temporary only; for the Aboriginal unswervingly gravitates to his original state. Falling back before the white man's approach, the time is not far distant when he will disappear. With fatal facility he acquires the white man's vices; his virtues, where discoverable, he fails to imitate.

That his white brother has much to answer for in his treatment of this untutored savage is, unfortunately, beyond dispute. Under the most trifling, and frequently without any provocation whatever, he has been cruelly shot down or butchered without compunction. At Mount Rouse (Victoria), even as late as 1842-4, two hundred natives were shot by the settlers. And Therry, in his *Reminiscences*, gives particulars of a frightful massacre which took place at Myall Creek, 350 miles in a northern direction from Sydney. About fifty blacks, among whom were feeble old men and little children, were enticed over the

mountain range, tied together, then butchered and their bodies burned. And this for no other motive, than that alleged during the trial, that some of the blacks had committed depredations lower down the river, at a distance of from 40 to 60 miles from where the massacre had taken place. For this foul crime, to the honour of their countrymen be it recorded, the perpetrators, seven in number, suffered the extreme penalty of the law. Previous to their execution they acknowledged their guilt to the gaoler, adding that they were not aware they had violated the law as it had been so frequently done in the Colony before! (p 283.) Even the leading paper in the Colony at that date thought fit to attack the Governor, and through him, Her Majesty's Parliament, for advocating a humane and just treatment of the Aborigines. Such sentiments it described as "drawling philanthropy and mawkish sentimentality."

But probably the most terrible indictment ever made against the white oppressor is to be found in the Journals of the Rev. Joseph Orton, the Second Superintendent of Wesleyan Missions in Australia. During his visits to Port Phillip in the interests of the Mission to the Aborigines, he was overwhelmed with evidence of the cruelty practised on the blacks. He states that some of them were even crucified! while others at the feet of Justice sought redress, but sought in vain. But Justice was blind or deaf, perhaps both. "It becomes a grave question," says Mr. Orton, "whether we have a just right to bring them to a British tribunal with all the parade and form of a perplexingly refined Civil Court, and there place them at the bar and try them with all their disadvantages of ignorance and barbarism. . . . Rather before we tantalize them with the mockery of British trial, let British subjects be compelled to act upon those laws of Justice and equity which are the professed pride of the nation; especially wherein the rights of man are so sacredly held. Where is the justice of robbing, starving, murdering, and then bringing the survivors of the aggrieved to a bar of Justice for a petty larceny to satisfy the bitter cravings of hunger, by taking that which their nature teaches them is their right."

Let one case out of many be given. Two shepherds, the one a criminal, the other of indifferent character, lost flour and other provisions, which, doubtless, the blacks stole. Twelve months afterwards, a large mob of natives was illegally captured, driven at the point of the bayonet into a stockyard, and afterwards imprisoned in an unfinished store, from which, at the earliest possible opportunity, they sought to escape. The constable, backed up by the soldiers at once fired into them, and succeeded in shooting one man who was patiently enduring his imprisonment. The survivors were placed on trial, the witnesses gave their evidence, and "the Chairman summed up the evidence according to the most partial *ex parte* notes I have ever heard taken in the course of a trial. Not one word was uttered in commiseration of the circumstances of the prisoners or the disadvantages under which they laboured before a British Court. Not a doubtful or mitigating circumstance brought before the jury, though these were many, which might have been adduced from the evidence submitted to the Court. No admonition to give the prisoners the advantage of any doubt which might arise in their minds. But this most remarkable summing up was concluded by an unequivocal, gratuitous, unconstitutional opinion of this worthy

Judge that the jury must find them guilty." (*Journals*, p. 139, vol. ii.) The men who had sworn to do their duty, brought in a verdict of guilty; and the poor natives were sentenced to ten years' transportation. "The merciful decision of a British, Christian Court," sarcastically adds Mr. Orton.

From the Chief Protector at Port Phillip, Mr. Robinson, Mr. Orton received particulars of many other crimes and cruelties, some of which he indignantly records in his *Journals*. And "in addition to the above cases," he adds, "there were many others of an atrocious character which I had not the opportunity of looking over. . . . The Chief Protector read me an account of one case of unlawful capture. The prisoner was chained by the neck and hurried down to Melbourne at the rate of forty miles a day, the result of which was that he died of fatigue and pain from the wounds made by the galling, oppressive irons which he was compelled to wear. And, after all, as before stated, there was only a shadow of suspicion as to his having committed an offence.—(*Journals* ii., p. 148.) But let it not be thought that the British Government was insensible to its duty towards the Aborigines. In 1833-4, the House of Commons appointed a Protectorate at Port Phillip, with Mr. Robinson as Chief and four Assistant Protectors. Reserves were set apart and provisions provided in various places, but these well meant plans came to nought, and proved a failure. Various reasons were assigned for this result, but whatever the true reason, the effect was not inspiring.

As to the religious beliefs of the Aborigines, Dr. Lang, who had considerable experience, says they had no ideas of God, and no objects of worship. But here Lang is in error, for their gods were their ancestors. Religious impressions when made, were transient, and their minds were so constituted that they appeared incapable of understanding matters connected with religion, though they had a code of morality of their own. Their traditions tell of the creation of the first man and woman, of reptiles and snakes, of a great flood, and of a serpent having power over all things. The white men, they say, were once black men, who had died and returned in an improved state of existence. They revered the moon and stars, and had a great dread of the darkness. Circumcision, or a similar rite, was generally practised, while human sacrifice, cannibalism and infanticide existed among many tribes. Female children were frequently destroyed, and on some occasions eaten by the mother and her other children. Revenge was sweet to the Aboriginal mind; and to avenge the death of a relative became a sacred duty; the revenge being considered complete only on the production of the fat from a certain part of the body. This fat was rubbed on the body, under the impression that the dead man's strength was imparted to his avengers. Their grief for the departed found vent in low wailing sounds and piercing screams, accompanied by disfigurement of the body and tearing of the hair. The position of woman was that of a drudge; after childhood she was never treated with kindness or looked upon as a companion. Their *cooee* was a distinctive cry, and, like their language, indicative of their character and habits. It is different to all other known intonations, being specially adapted for conveying the voice to a greater distance than any other sound which the human voice articulates.

To this unfortunate race Samuel Leigh gave attention soon after his arrival; one of his first acts being to inform the Missionary Committee of what had already been done towards their reformation. "In 1814," he writes, "an Institution for the children of the Aboriginal natives was founded at Parramatta, under the auspices and protection of His Excellency, Governor Macquarie, December 10th, on which occasion the native tribes were invited into Parramatta by the Governor, and hospitably entertained. Here commenced their dawn of civilization. A Committee of the most respectable gentlemen was appointed to superintend the furtherance of this humane object, which, although commenced on a slender scale, has sufficiently evinced that these poor souls have a capacity capable of expansion. In 1815, allotments of ground, for the purpose of cultivation, were located to 16 native families, at George's Head, with the advantage of the sea coast, of whom Boongarrie was the Chief. This native, now between 40 and 50 years of age, has been distinguished for the docility of his manners, his kind and tractable disposition, his friendly demeanour and his general utility. A brass medal was given to him by the Governor, which he wears suspended around his neck, naming him 'Chief of the Broken Bay Tribe.' A boat named *The Boongarrie* was presented to them, and thus has the effort been made to reconcile the adults to the manners of an orderly society, to which end every possible encouragement was given. This charitable work was commenced on the 1st of February. Other deserving natives have since received medals for their good conduct, and it is a pleasure to say, that much good has been effected by it. In 1816, an annual general friendly meeting of the Aboriginal natives, was established by proclamation, to be held on the 28th of December. This meeting has been well attended by most of the tribes in the Colony, and I have no doubt but much good will attend the Institution.

"Since the commencement of this humane and honourable undertaking, much interest has been excited; but after all the exertions which have been made in behalf of the native Institution, there has been a great want of labourers; of men who are willing to spend and be spent in the cause of the Redeemer. The Clergy of the Colony have proposed a plan, on a larger scale, to His Excellency Governor Macquarie, for the furtherance of the evangelizing the wandering natives, which proposal the Governor has been pleased to accept, and has promised to support the execution of the plan for two years out of his private purse. The Rev. Robert Cartwright has been very zealously engaged in this cause, and has offered his services as a Missionary, to instruct the natives, and to superintend the Institution. If the Methodist Conference should think it right to send a zealous, holy, patient, and persevering Missionary, to be devoted entirely to the native tribes, I have no doubt but he would be gladly received, and well supported by the inhabitants of the Colony. I have always found their hearts warm on this subject."

The Rev. Walter Lawry supported Leigh's appeal thus on October 29th, 1818. "While in this district (Portland Head) I availed myself of an opportunity of speaking to a tribe of native blacks. They were preparing for war with another tribe, making swords of timber, and womaras (a sort of club), and

spears in great number for the combat, discovering this as I rode through the woods, I put my horse up at a settler's house, and walked towards them. As I approached, the women and children ran away; but the King, with several men, came to meet me. I inquired why the children were carried off; they replied that many of them had been taken away by men in black clothes, and put to a school at Parramatta, and they feared I was come on that errand. After assuring them to the contrary, the King despatched messengers after the absentees, who presently mustered them on the spot where I was conversing with their Chief. I began my speech by observing that most likely some of them would fall dead in the battle; this they also thought probable, and looked very gloomy about it. I then endeavoured to prove that they would rise again and



THE REV. CHARLES STEAD.
President, 1892.

live for ever; after this they shook their heads, and unanimously said: 'When black man die, never no more, never no more.' I reasoned with them much on the God who lived above the sky; and spoke in the thunder they so often heard. Of these things they seemed to know nothing, nor did they manifest any desire to be taught; but when I took out my Bible and read to them, they set up a great laugh, and walked off. The old King, Yellowmonday, appeared willing to give me all the information I wished, and upon taking out my portable shaving box, and showing him his face in a glass, he laughed much, and said: 'It is like the devil.' This, I suppose, he had learned from the English; he afterwards shaved himself with great dexterity. There is a school instituted for the instruction of their children, which answers well; this, I think, is most likely to lead to their conversion.

"A native corroboree is rather curious: it is a sort of festival held at full moon, on which occasion several tribes or clans meet by previous consent; they dance all night, and feast on such provisions as they can procure, and celebrate some rites peculiar to themselves; but they are adverse to admit whites to see their ceremonies; indeed, they have customs quite unknown to us, nor do they seem willing for us to know them. On these occasions they seldom assemble in greater numbers than one or two hundred; an old woman, daubed with pipe clay, performs the part of a leader. Though women are perfect slaves to the men in common life, all their movements are guided by her; their festivals are generally followed by hostilities. Their principal employ is fishing, which they perform with great ability. After they have fished a proper time they retire into the wood, and divide mutually what they have thus caught; so, that if one family has proved unsuccessful, they get an equal share with the rest; they have all things common. After they have taken their repast, they stretch themselves on the ground, and so spend the night, having no other bed than the turf. It is remarkable they seldom stop in the same place a second night; they are ever on the move. They have a slavish fear when it is dark of some evil spirit or bad thing, which they say often comes down from the clouds and carries off their children; this idea they borrow from seeing the eagle descend upon and carry off his prey. Of God, or anything good, they appear quite ignorant and unconcerned. Their manners are very much corrupted by the Europeans, whose vices they copy."

The attention of the Committee being thus drawn to this work, its members resolved to appoint a Missionary to labour exclusively among the natives; and their choice fell on the Rev. William Walker, who sailed in company with Mr and Mrs. Leigh and the Rev. William Horton, and arrived in Sydney, September 10th, 1821. Mr. Walker was a preacher of extraordinary power; possessing abilities far above the average. But owing to unfortunate misunderstandings which arose between him and his Brethren, his services were lost to the Wesleyans for a time; as he settled near Bathurst, where he rendered service to the Anglican Church, until he returned to Parramatta, when he again became a useful member of the Wesleyan Church. His removal is to be deplored, as the exercise of a little tact with gentle handling would have overcome the difficulties.¹

Of his first experience with the Aborigines, Mr. Walker writes:—"Their cruel mode of courtship and marriage is not universally practised; but the exceptions are so few that they are not worth particularizing. Both the natives of New South Wales and those of Van Dieman's land, have a custom of paying

¹ The chief cause of the trouble with Mr. Walker arose through the possession of live stock which came to him by marriage. The Committee wrote to the Chairman: "You will also please to inform him, and all other Preachers in your District, that if they expect to be acknowledged as Methodist Missionaries they will be required to decline the keeping of all farming and grazing stock and the following of any worldly business whatever." With this decision no reasonable person could complain. But it happened that Mr. Lawry was in a similar position: grazing stock having come to him through marriage. Mr. Lawry had an opportunity of explaining the matter in person to the General Committee. His explanation was accepted as satisfactory under the circumstances; and he continued his useful services in the Church. William Walker had no such opportunity.

adoration to the waxing moon. Any other object of their religious worship I have not been able to learn. They are much afraid in the night, but from what their fear arises, I cannot yet say. They are very idle and vagrant; and the Colonists too often encourage their vices. If they cut wood, or do any other trifling work, they are rewarded with what they call 'bull'; sometimes this is composed of a mixture of spirituous liquors, and at others it is the washing of liquor puncheons. When they are permitted, they take a bucket of boiling water, and put it in the puncheon, where they agitate it until it has drawn out the strength of the liquor. They then surround the puncheon, drinking until they are intoxicated. Quarrelling ensues, and if ever incarnate devils appeared in this world, surely the natives are at such times their representatives. I was lately returning from Parramatta to Sydney, having visited the native Institution, when I fell in with a tribe of these revellers. Some were not at all intoxicated, others were fearfully so; but both the drunken and the sober knew me. I asked them to go into the woods, knowing if the convicts met them, they would be excited to fight, and probably to murder one another; all followed me. But such a noise I never heard before; and so much wanton barbarity I never witnessed. The men would take their waddies, which are made of hardwood, about three feet long and four or five inches in circumference at the end, and strike the heads of their women with such violence that I expected nothing less than the death of some of them, as the husbands stood up to defend their wives. When one man lifted up his waddy to strike another, I stepped in between them. I then turned round, and found another bleeding profusely. Before I had wiped away the blood from the head of one, another would be in danger. I declared I would not live with so quarrelsome a people. This produced a clamour, which made the woods ring, and all vociferated; 'Parson, do stay,' a hundred times repeated."

"On Sunday, the 7th instant, I went to a place known by the name of South Creek, about twenty-eight miles from Sydney, and twelve from Parramatta, where some of the girls out of the Native Institution, who have lately been married to the wild men, have settled. Mr. James Hassall kindly drove me thither. The woods through which we passed were very pleasant; but the place where the natives have settled was exceedingly delightful. On my arrival, I found several huts, whose inhabitants were instantly out of doors at our approach. After having committed the horse to one of them, who took him to feed in a paddock, I went from house to house, and explained the reason of my visit. All were pleased, and welcome beamed on every face. As I brought with me four pairs of trousers, four gowns, and some other articles, I distributed them, and gave one frock to a little boy who was prancing around his mother. It would be impossible to describe their gratification. As some of the females had learned to read at the Institution, I asked them to produce their Bibles; and I fixed upon a part of St. John's Gospel, which they read, and I endeavoured, catechetically, to explain it. But you cannot conceive the ignorance which their answers discovered. I deemed it most prudent to address myself to the Chief first, but he seemed even the most ignorant. Indeed to all my questions, the general answer was, 'Don't know, Sir'; and to all my explanations or illustrations, I received an unmeaning assent.

"After this catechetical course, I addressed some plain advice to them, and prayed. To my great astonishment, they were still attentive, and apparently reverent. This gave me encouragement. If nothing more conducive to the welfare of the Mission presents itself, I shall perhaps go and live among this tribe, still itinerating among others. We went to a hut (Bobby Fulton's) and asked if they could procure us anything for dinner. 'We have some pork and beef to give you,' was the reply. But as we had brought victuals with us, we had no need of theirs. Betty Fulton cooked our beefsteak; we invited the Chief and others to sit down with us, and divided the meat amongst them. The Chief had brought us eggs, and Betty Fulton had prepared water to boil them, and to prepare our tea also. It is impossible for me to describe the feelings of my heart at this hospitality. We then sung two of Watts' Hymns for Children, and I prayed with them, and took my leave."

At a later stage, Mr. Walker and Mr. Leigh dined with the Governor, when the subject of the Mission was discussed, the Governor giving kindly advice and promising his patronage. The serious people of the Colony were also much pleased with the commencement of this Mission and voluntarily forwarded subscriptions towards its support. Mr. Walker was thus encouraged to hope for success. During the year 1823, the Missionaries met in conference; and as the result of their observations and experiments extending over a period of sixteen months, they told the General Committee that, for the present, no effectual measures could be adopted for the prosecution of their difficult task without incurring serious expense, which they would not undertake without sanction. The only method calculated to be permanently useful was that already approved by the Government in the establishment of a seminary for the maintenance and instruction of a select number of youths. They, therefore, after much deliberation, recommended the adoption of the following plan:—

"1. That a house in the vicinity of Parramatta, with spacious grounds attached, which had been offered by the Rev. Samuel Marsden for £30 per annum, with liberty to leave at any time be taken and that £60 be allowed for furnishing. 2. That for the present not more than six young Aborigines be admitted for the purpose of instructing them in religious and general knowledge. 3. That not more than eight shillings and sixpence per week be allowed for the board of each native. 4. That the Institution be under the superintendence of a Committee, consisting of all the Missionaries in the Colony, and twelve laymen to be elected annually by the District Meeting. 5. That there be a Treasurer and two Secretaries, the Missionary resident at Parramatta to be one Secretary, and the other to be elected annually by the Committee. 6. That the following gentlemen, with the Missionaries be the Committee for the ensuing year: Messrs George Allen, Thomas Bowden, Edward Eagar, Thomas Ewing Forbes, Thomas Hyndes, Samuel Hassall, Jonathan Hassall, James Hassall, Joshua Harper, Thomas Moore, James Milham and James Scott, and Mr Robert Howe as Treasurer. 7. That the Committee meet once a quarter, or more frequently, if necessary. 8. That the Committee at its quarterly meetings, audit the accounts, examine the books, enquire into the progress made by the pupils, and record the result of their deliberations, and such alterations, as they deem

advisable. 9. That no alteration in the plan of the Institution be made, nor any additional expenses incurred, without the approval of the General Superintendent. 10. That Mr. Walker keep two books for the Committee's inspection, one containing a detailed account of income and expenditure; the other showing the number of Aborigines admitted, excluded and in residence, together with the pursuits in which they were engaged. 11. That an annual report showing the progress of the Institution be prepared, approved, and then read, at the Annual Missionary Meeting of the Auxiliary Society. 12. That there be an annual examination of the pupils to which subscribers and friends be publicly invited. 13. That the accounts of the Institution, including Mr. Walker's personal items,



GORDON CHURCH.

be submitted to the Quarterly and Annual District Meetings and forwarded half-yearly to the General Committee. 14. That not more than £300 per annum be drawn for the support of the Mission until the General Committee expressly allows more."

This plan was considered by the General Committee, and finally approved of as a temporary scheme pending a more effective establishment. Mr. Eagar, who had already outlined a plan of operation, was requested to attend the sub-Committee of finance for the purpose of enabling it to prepare a report for the further consideration of the General Committee. The Committee, in approving

of this provisional arrangement, also insisted that the young men in the Institution be taught to read, instructed in the principles of religion, and daily employed in learning agriculture and some useful art connected with it; of which employment a Journal was to be regularly kept and transmitted; and that in the instructions communicated to them, the benefit of their respective tribes, to whom it was expected they would afterwards communicate Christian knowledge and civilization, be constantly kept in view.

Mr. Walker now entered heartily into his work, full of hope and great expectation. In his first report from this Institution to the General Committee, he writes:—"My health has been greatly impaired by exposure; and I am only just on the mortal side of eternity. By too great labour in hoeing up ground for a garden, etc., a fever was induced, which in a day or two carried me to the borders of the grave. The kind friends, by whom I was surrounded, say that they had little hope that I should recover. But the prayers of the people of God prevailed, and I am likely to enjoy a better state of health than I ever did. This fever seized me almost in a moment. I was, however, at the house of a very kind friend, Mrs. Hassall; and, being unable to move, a room, bed, and board, were most affectionately provided for me. I have sustained a very serious loss since I last wrote. Two of the most promising native youths I have met with, are gone into the eternal world. This was a sore trial. No man ever loved his son with a more ardent affection, than I did these youths. One was the son of the renowned Ben-il-long,* whom I baptized, at his own earnest request, and from a serious conviction of his fitness to be outwardly initiated into the Church of God, by the name of Thomas Walker Coke. He learned to read his Bible in about three months; his attention to Class and prayer-meetings was very great and encouraging. In one instance, to my knowledge (and the practice, I think, was frequent), he collected the young natives of his own tribe, to whom he gave an exhortation, which he concluded with prayer. He seemed to have a presentiment of his death. I was absent when he died, procuring him some grapes; when Bandle, an old black, met me as I was returning, to say: 'Coke is dead; he died in my arms.' Just before he died, he said to old Bandle: 'Well, my brother, I shall die to-day; good-bye,' he immediately added, and, kissing the old man, expired in his arms. The name of the other boy was Jemmy. He was not less promising for piety; but had not equal powers of mind. As soon, almost, as he fell sick, he went into the bush, and in a few weeks died. These Providential occurrences have greatly impeded the prosperity of the work of God among the poor blacks; for they are so superstitious that they believe the place where one has died to be equally fatal to themselves; and they so fret as to be disordered and often die in consequence. Being under this influence, and having many severe afflictions to corroborate their superstition, they fled from the Mission House, the fear that hath torment adding wings to their flight. At present, I am left with two boys, and being in a rapid state of recovery, must go out to collect more children. One soul, however, I am happy to believe, has out of this degraded class of human beings, by the blessing of God upon this Mission, been admitted to His glory."

* Ben-il-long had acquired some notoriety through having paid a visit to England.

Twelve months later (1824), Mr. Walker writes again:—"Yesterday I visited the settlement of the Aborigines to whom I preached. As many of the wild natives were about the woods, I had an opportunity of conversing with them. Some of them were seriously hurt by fighting a few days before; the rest were lounging under the trees in a state of apparent torpor, waiting till the shades of evening should assist them to hunt the opossum. In the Institution there are thirteen children, seven girls, and six boys. Four of the girls' fathers were white men, and three or four of the boys have the same origin. The natives have been engaged in a terrible conflict, in consequence of the death of Coke, the black boy who was baptized, and is since dead. A year has elapsed since he died, but his death was only avenged last week. The blacks believed their deaths to be occasioned by the malice and craftiness of some one of the hostile tribe, whom, they think, unperceived and unfelt, perforates with a poisoned dart, the side opposite the heart. No sign of puncture is left, but in consequence thereof, he dies. The discovery of the murderer depends upon some dreamer; and the individual who is the subject of the dream is to stand punishment, *i.e.*, to have as many spears thrown at him as his adversaries think proper. In the case of Coke's death, his aunt dreamed, twelve months after the event, that his companion had speared him. He was ordered out to stand punishment, on the race ground at Sydney, last Sunday but one. A spear penetrated his body a little above the hip, but it was extracted without having greatly endangered the life of the youth. The man who threw the spear which wounded the boy, had to stand in his turn, and three or four hundred blacks assembled to do their utmost. He defended himself successfully against a host of spears, with a shield about one foot broad and three long. His friends then turned upon his assailants, and the result was, that one of them had his skull dreadfully fractured. They then made the matter up. As many as were able afterwards intoxicated themselves, either with grog or peach cider, and then began little less than murderous work. The strongest, of course, came off the best. If our kind friends in England could only witness these scenes of human depravity, these desolating effects of sin, many tears would be shed in sympathy for the sufferers. At a Missionary Meeting, held last week, I related these matters, and one of the speakers, in applying some of my remarks, and summing up the number of dollars which he would give on certain accounts, said: 'I will give another dollar a year, because I am not a black man!' Had he seen, as well as heard, he would have felt still more. O, what a work there is to perform in New South Wales! It is a comfort to me that the arm of the Lord is not shortened. God can save to the uttermost."

This was Mr. Walker's last report; and this was also the last of the Parramatta Institution, for it was now abandoned. "To break up his connection with temporal things, Mr. Walker was removed." Mr. Leigh's name was suggested by the General Committee, as Mr. Walker's successor, and the Chairman was told to look for a suitable man. If he could not be found, said the Committee, then we can send out another Missionary. Whether anything came of Mr. Eagar's suggestions, or whether he submitted another and a larger scheme does not appear. But Mr. Walker's place was eventually filled by Mr. John Harper;

who had been employed as Mr. Walker's Assistant. In October, 1824, Mr. Harper was sent to Wellington Valley to ascertain the number of Aborigines in that part of the country, where there was a promising field for Missionary labour. The black was separated from the white man, and appeared in his native and natural state. Though war raged between the Colonists and the natives in the neighbourhood of Bathurst, peace reigned around "the smiling and ever verdant Valley of Wellington." "From the information in our possession," says *The Sydney Gazette* (October 14, 1825), "we have no hesitation in affirming, with the utmost confidence, that Wellington Valley is one of the best adapted places in all Australia for the immediate work of a determined and laborious Missionary. The fields are white unto the harvest. If affection and gratitude are even now the inmates of their untutored bosoms, what would not the Gospel be speedily capable of affecting? If they could only once be brought under the ameliorating influence of religion, civilization would be the pleasing result." Mr. Harper was placed by the Governor on the stores, and a letter was sent to Lieut. Simpson, the Commandant of the Valley, in his favour, in consequence of which kindness he met with every encouragement. On his return, he stated that there were five Tribes associated at Wellington Valley, consisting of some thousands of people all speaking the same language, of which he had acquired such knowledge as to be able to converse with them on common subjects. As he had shown such devotion to his work, Mr. Erskine called the Missionaries together at Parramatta on the 21st of April, 1825, when it was agreed to receive Mr. Harper as an Assistant Missionary to labour among these tribes. Of this course the General Committee said "we fully approve."

The District Meeting report (December, 1825), says: "Our proceedings in this important but truly arduous department of our work have hitherto been confined to some preliminary measures. Having determined to direct our attention to the tribes in the neighbourhood of Wellington Valley, and obtained from His Excellency Governor Brisbane, not only his sanction, but also considerable assistance in furtherance of our design, we despatched to that part of the interior Mr. John Harper, a young man of much promise and peculiarly qualified for this formidable undertaking. He went up in the month of May, and has since been assiduously and very successfully engaged in learning the Aboriginal language, and acquiring such information as will be necessary for our guidance in the establishment of a Missionary settlement. From his communications, which are copious, and very interesting, it appears that he has gained the confidence and affection of the natives, that he has mastered their language, that he has made some incipient efforts to dispel the darkness from their minds, and to communicate instruction to their children, that these efforts have been well received, and that there is a disposition on the part of the Blacks in general to avail themselves of Missionary labours, so far at least as they tend to promote their temporal condition."

While in the Valley, Mr. Harper gave his impressions to the *Sydney Gazette*. These letters did not please the Attorney General, for he preferred against him a charge of having presented an exaggerated picture of his

proceedings. "We have taken up this matter," said his Brethren, "in a very serious manner.² A copy of the charge has been sent to him, and his reply has just been received. He vindicates himself in a bold and manly tone, declares that he is ready to meet his accusers face to face, and notifies his intention of proceeding to Sydney for that purpose by the earliest opportunity." (*District Despatch Book*, vol. i., p. 13.) On his arrival, Mr. Harper appeared before a Special District Meeting held on the 6th June, 1826, when, "after a very rigid investigation," he was honourably acquitted. The Missionaries afterwards had "an interview with Mr. Bannister (the Attorney-General), who examined Mr. Harper's MSS. and appeared perfectly satisfied with the justness of our decision." The Attorney-General had to swallow his own sauce at a later date, for a most frivolous charge of libel was preferred against him!

At this stage the District Meeting suggested to the General Committee the wisdom of applying for a grant of 20,000 acres of land, which, in view of all considerations, "we consider His Majesty's Government would not hesitate to bestow." The most important consideration was that the land originally belonged to the Aborigines. The Committee was, therefore, requested to obtain from the Colonial Office "an order for a location of land to our Society, not less than the quantity specified above." This was made necessary, it was maintained, in order to preserve the blacks from "the ruinous effects of intercourse" with their "immoral brethren," and to secure them from the encroachments to which the small landowner, however distant his location, would be subject. Grants of 10,000 acres each had already been assigned by the Governor to the Church and London Missionaries Societies and confirmed by the Secretary for State. And the Attorney-General expressed his surprise that a similar indulgence had not been granted to the Wesleyan Society. The Missionaries afterwards modified their views, and memorialised the Governor, soliciting the assignment to the Society "of ten thousand acres of land, to enable them to carry into effect their benevolent intentions of instructing and civilizing the Aborigines of this territory." But His Excellency was unwilling, through no lack of sympathy with the proposal, to extend the provision in this respect, until he was satisfied that something practical was done in prosecution of the plan laid down by the Society.

Meanwhile, reports came from Mr. Harper of a discouraging nature. The location which *The Sydney Gazette* triumphantly proclaimed to be the best in all Australia was now presenting unforeseen difficulties. The native, in his unadorned simplicity, was there in strong numbers. He was far removed from his "immoral" conqueror; he was at peace, and easily approached. But the fatal objection to this verdant Valley was found in the fact "that for at least six months in the year," it was a place of "lagoons and morasses"; certainly not the most desirable spot for agricultural purposes and Missionary experiments. Mr. Harper was, therefore, removed, and sent to reconnoitre Twofold Bay; where "the natives are said to be more numerous, more domesticated, and more industrious than in any other part."

² They need not have done so. Libel cases at that stage of the Colony's history were so frequent and foolish that now most people smile at them.

In his "Letter of Instructions," with which the District Meeting furnished him, Mr. Harper was informed that a vessel had been secured, which he was restricted from employing for a longer period than two months. "On your arrival there, your first object will, of course, be to discover the principal resort of the natives, and, by suitable presents and conciliatory manners, to secure their confidence in the friendliness of your designs. This will prepare the way for free communication with them on the various topics comprehended in your main business. . . . We would, however, caution you as to the mode of conducting your enquiries. It will be of the utmost importance to maintain a tone the reverse of inquisitorial, lest they should suspect you of being a spy. Studiously conceal the marks of curiosity, and let your information be drawn out incidentally, in the course of successive interviews rather than by formal and direct interrogations" — (*District Letter Book*, vol. iii., p. 6.) He was also advised to take a correct survey of the proposed establishment, and to keep a Journal, the contents of which must not be seen by anyone, in order to guard against premature disclosures. Surely with such minute instructions, Mr. Harper could not do other than the right and proper thing.

The result of this voyage of enquiry, the Missionary shall tell in his own words:—

"October 7th, 1826. Jervis Bay.—A heavy gale of wind arose from the South, and continued all day. At sunset it abated. I then went on shore at Bowen's Isle to see some of the blacks, who were employed in fishing; and found their dialect had little affinity to that with which I am acquainted. I distributed a few fish hooks, and went with them into a cave in a great rock by the sea-side. Here I took an opportunity of speaking on the doctrine of a future state; they believe in this doctrine, but their ideas are very confused. I observed that they were superstitious in taking off the scales from a fish. They believe that if the scales are not taken off before the fish is laid on the fire, that 'water will jump up,' that waves of the sea will rise, and prevent them from catching any more fish that day. These natives appear to be of a litigious and depraved character, nor are they satisfied, give them what you will.

"October 9th.—I took an excursion with a few blacks to a small distance, but was not able to return again before night, on account of having to travel through a thick wood. When I returned I found that I was not able to get to the vessel, the wind being too high. I therefore took up my night's lodging in the open air along with the blacks. The number present when I returned was 40. After amusing them with some phrases used by the Wellington tribes, and endeavouring to make out what I could of their language, I lay down to rest, and slept soundly and comfortably. These blacks roam without fixed habitation, and find temporary shelter under the branches of a tree, the hollow of a rock, or two or three sheets of bark, laid in a reclining position against each other. They are idle, and but seldom employed; except in fishing, and hunting the kangaroo and opossum. Their weapons are spears and clubs. They are dexterous marksmen, and will hit a bird flying, or a guana on a tree, among other small objects, at an amazing distance. Polygamy is common among them.



BURWOOD CHURCH (SYDNEY).

"October 14th.—We arrived at Bateman Bay. It is forty miles from Jervis Bay. A black ran along the beach, setting fire to the grass at about every two hundred yards in order to hail us by the sight of the smoke.

"October 15th.—The black who ran along the beach the preceeding night, came on board; I gave him a blanket and some biscuit, and despatched him to fetch more blacks; this I was obliged to do by making signs, as he could not speak one word of English. Neither did he understand the Wellington language.

"October 17th.—I took an excursion with the blacks, whom I had seen the day before. As we passed through a thick scrub, the blacks went before me, and raked down the sticks and rods that were in my way. They seemed to be highly amused at every trivial thing I did. No man of pure motives need be afraid of travelling with them, even in the most obscure place.

"October 20th.—We weighed anchor, and were leaving the Bay when I found myself uneasy for leaving this place so suddenly; but I could not meet with a sufficient number of natives to confine my labours to them. While musing with myself whether I should stay a day or two longer, the wind set in from the southward, so that we were under the necessity of staying. At this moment we were unexpectedly hailed from the south side of the Bay. I immediately got the vessel moored, went on shore, and took with me a few presents. One of these blacks had been over to the new country, and could speak English sufficiently to interpret what I had to say to his countrymen. On my first approach to the new tribe, they all lifted up their hands, a custom which denotes peace. I stood some time ruminating upon the scene before me, considering whether I should do right to confine myself to this tribe, were I to meet with anything promising. I began to converse with them through my interpreter, telling them the object of my visit, and the kindness of the good people in Sydney in sending me. After the women had left, and seated themselves at a distance by themselves, I sat down with the men, and began to converse with them upon various subjects; after which I wrote down the following observations:—Firstly. They are the cleanest blacks I have yet seen. Secondly. They are very kind to their women and children; the blankets which I gave to the men they gave to them. On my first approach, I was not a little surprised to see an aged man and woman walking arm in arm towards me; the man was pointing his finger at me; their hair was nearly white. They were a venerable pair. Thirdly. The men are of the middle size. Some of them, however, are rather tall; most of them appear to be athletic. The women are rather short, but, I believe this generally arises from carrying immense burdens. Both men and women are remarkable for this docility. Fourthly. They are not corrupted by the whites. Fifthly. My interpreter tells me they are on good terms with the surrounding tribes. Sixthly. They do not appear to be so vagrant as the tribes at Jervis Bay, Shoalhaven, etc.; but it is impossible that they should be entirely settled, otherwise they could not get a subsistence. They chiefly live by catching fish and seals, and on the fruits that grow wild in the woods. They generally live about half a mile from the sea coast, in temporary huts, which are ornamented with a tuft of grass fastened to a stick, projecting from the front part of the top.

"October 25th.—I have been alone in the woods, inspecting the land, and have been fortunate in discovering a site that will answer the purposes of our Mission.

"October 27th.—I have taken my leave of the blacks, who anxiously expect my return.

"October 28th.—We left Bateman Bay. When we were sailing out, the blacks waved their hands in token of their good wishes.

"November 10th.—I arrived in Sydney. Having thus given particulars of my journal, allow me to make a few general observations:—Firstly. It must be acknowledged that, although these tribes are uncorrupted by the whites, yet, they are degraded, as to divine things, almost to a level with the brutes. I could not find that they had any knowledge of the Supreme Being. Secondly. We have at Bateman Bay a wide field of usefulness, as other tribes are contiguously situated, viz., the Pigeon-House Tribe, the Tawnebee Tribe, the Banmouth Creek Tribe; besides other tribes in the interior. Thirdly. To my mind it is most encouraging to know that the administration of the Gospel is now, as it has always been under the special providence of God. If we had the means of sending a Missionary to each tribe, we might justly conclude that He, in whose work we are employed, would not withhold the influence by which alone the means can accomplish their end."

Negotiations with the Governor for a grant of land were continued, and the District Secretary thus addressed the Colonial Secretary:—"I am now directed most respectfully to submit, that our actual proceedings in regard to the Aboriginal Mission, of which in our memorial we presented to His Excellency a compendious view, evidence a sincere intention to prosecute the undertaking; and that as our Society stands solemnly pledged to the British public and to the inhabitants of this Colony, to persevere in a work in which it has already expended upwards of a thousand pounds, and as it was never known voluntarily to abandon any Mission on which it had once embarked, we respectfully trust that His Excellency will accredit the honour of our professions, and place within our command what we never before possessed, the means of accomplishing our purpose and redeeming our pledge."—(*District Letter Bk.*, August 26, 1826.) To this letter the Governor replied asking how it was proposed to make the land solicited immediately available for the purposes named. These proposals were outlined and a request was preferred for land at "Bateman's Bay as the place most eligible for the purposes of our Mission." The Governor, however, was not prepared to make a grant of land on the coast, and the Missionaries asked to be allowed to "select the land to the South-East of Wellington Valley, at a place called by the natives 'Bourndong,' and contiguous to the 'Strong Rapids' laid down in the map." This is the last word on the matter. The Missionaries conjectured that some prejudicial influence was at work which prevented the granting of their request. But it is probable the authorities knew that nothing of a practical nature had been accomplished where land had already been granted and they anticipated similar results in the case of the Wesleyan Society. Possibly, too, the failure in their own Institutions made them dubious of success

in any other quarter. Mr. Harper was sent to labour at Richmond, in connection with the Windsor Circuit, with "instructions to consider it a special and important part of his duty at Richmond, to attend to the Aborigines, and to instruct such of the boys and girls as he can procure." In January, 1828, he reports to the District Meeting:—"I have endeavoured to adhere to the order. But on account of the vagrant and indocile state of the Aborigines, in this quarter and their continually mendicating from one house to another, in which, unfortunately for their moral improvement, they too frequently succeed, so as to lead them to undervalue the means adopted for their improvement, I have failed in the object. . . . Nothing, in my opinion, will be a means of bringing these wretched and depraved creatures into order, but compulsion to some fixed residence; at least, such are my sorrowful views at the present." Six months later he resigned his office as a Wesleyan Missionary on the grounds that he could see no possible means, under present circumstances, of prosecuting the Mission in a manner satisfactory to the public or to himself; and his mind recoiled "from entering upon any other sphere in the Wesleyan Mission."

Soon after the arrival of the Rev. Joseph Orton, another attempt was made to reclaim and help these unfortunate creatures; the General Committee having instructed him to keep constantly before him the state of the Aborigines. And though hitherto every scheme had failed, or proved abortive, further effort was to be put forth. Mr. Horton, however, found matters of a more pressing nature demanding immediate attention; and the Mission to the Aborigines had to remain in abeyance. "I have endeavoured," he writes on March 16th, 1832, "to possess myself of all possible information regarding the Aborigines of this country. I have seen a little of them in the course of my travels, and have discovered them to be quite equal to report: 'a most degraded race of human beings,' but they are quite capable of receiving instruction. I am not aware of a better mode of accomplishing this object than that of forming a settlement at one of their principal places of resort, as far away from any white population as possible; to acquire the language, and pay particular attention to the rising generation. Of course such a settlement in the establishment and maintenance would be attended with expense, say, from £500 to £600 in the commencement, and at least £300 per year afterwards. The great evil is their wandering disposition. They are never long in one place; but they have generally a district for each tribe, and a rallying-point, or place of general rendezvous within the limits of that district. They are a miserable race of beings, and truly deserving the attention of our Committee; and I have no doubt that much might be done for them to advantage, if a Mission were commenced with spirit and carried on with energy; but feeble efforts, I think, would sink money to little purpose. The credit of our Missionary Society in this Colony is at this time suffering for want of such exertions in behalf of the Aborigines."

At the earliest opportunity, Mr. Orton visited Port Phillip with a view to make enquiries relative to a suitable place in which to form a settlement, the District Meeting of 1835 having passed a resolution to that effect. In 1836, therefore, the Chairman left Hobart in company with Mr. and Mrs. Batman, intending settlers for Port Phillip, sailing down the Tamar to embark on board

The Caledonia, lying at George Town. This place was so full of settlers on their way to Port Phillip that Mr. Orton had to sleep as best he could on the floor of the hotel. But before he retired he preached to about thirty persons from Romans viii., 6. Bad weather held him here for some time; and when he set sail the wind was contrary and the surroundings unpleasant in the extreme. The "miasma" from the hold was intolerable; and when one horse, two bullocks, and a calf were dragged out of the hold in a state of putrefaction, the cause was apparent. They anchored eventually in Port Phillip Bay on Wednesday, 20th April, 1836; and shortly after proceeded up the "Yarra Yarra," still accompanied by Mr. Batman and his family. The first meal was made in the tent of Dr. Thompson, an old acquaintance, and his toilet and devotions received attention on the banks of the Yarra. He met the notorious Buckley on the way to Dr. Thompson's; and with this strange character afterwards had an interview.³ With Buckley as interpreter, Mr. Orton held several interviews with the natives.

On the following Sabbath—24th April—he preached twice on Batman's Hill, fifty natives being among his audience. "My soul truly went out," he says, "after their best interests. I felt as though I could have sacrificed every personal comfort for their welfare. I longed to be able to communicate my views and feelings to them. I could but anticipate the happy time when these poor creatures, degraded below the brute, will come to a knowledge of the truth; and they or their successors participate in the blessings of the Light of the glorious Gospel." The next day he set out for a trip in the country, accompanied by Mr. Ferguson, whose sheep station lay ten miles from the settlement, and was under the charge of six shepherds; to whom he read a portion of Scripture and engaged in prayer. He then wrapped himself in an opossum rug, "and laid me down to rest in a small, rush hut, 7 feet square, with two other persons." On Wednesday he returned to the Settlement, and conversed with Mr. Batman and Dr. Thompson regarding the establishment of the Mission, and the erection of a place of worship for the Europeans near the Settlement. They expressed their approval, and pledged themselves to liberal subscriptions on behalf of these objects. Mr. Orton then returned to Hobart Town, resolved to recommend to the Committee the early establishment of the Mission. In his official communication he says:—"I can only now say that the result of my visit is that I am much encouraged to press upon the Committee, with as little delay as possible, to proceed with the establishing of a Mission to these wretchedly degraded creatures; who are literally vagabonds upon the face of the earth. Not only are they without any knowledge of God; but so far as I could discover, without any but the most imperfect notion of a Supreme Being, or vestige of religious form; not even any description of superstitious observance."

³ William Buckley, who had been a soldier, and stood six feet seven inches high, was sentenced to transportation. Escaping at Port Phillip with two others he parted from them, and was captured by the natives, who, having compassion, treated him kindly, and assigned him a wife, with whom he co-habited for many years. He lived with the Aborigines for 33 years, and was so thoroughly at one with them that he made no effort to escape. Mr. Orton says that though dull and heavy in his disposition and deportment he was a man of thought and shrewdness of intellect. When rescued he looked like a wild man; and had forgotten his mother tongue, the use of which, however, returned to him.



SIR GEORGE WIGRAM ALLEN, M.L.A.

In due course this recommendation was acted upon; and the Chairman was again at Port Phillip in April 18th, 1839, where he was met by Mr. G. Lalley. "A very considerable town," he says, "has risen up by enchantment. When I was here three years ago there were but two houses of any consideration whatever, and they were comparative hovels. Now I find a town occupying an area of a square mile; in which are several hundreds of houses, many of which are spacious, well-built edifices; with a population of two thousand inhabitants, enjoying most of the comforts of life, and all the advantages of our excellent, political economy." Through the instrumentality of the Revs. B. Hurst and J. Tuckfield, whose chief care had been the Mission to the Aborigines, a Society was formed and a place of worship erected; valuable assistance being rendered by Messrs. Dredge and Parker, Assistant Protectors to the Aborigines, who were both Local Preachers. After several interviews with these Brethren and the natives, Mr. Orton set out with Mr. Tuckfield for a tour of the country round Geelong. A tedious journey, extending over three days through primeval forest, brought them to the site of the intended town of Geelong; where they found only half a dozen settlers' huts. On the following Sabbath (May 5th, 1839) service was held in Mr. Fisher's store, several natives attending the morning service. On the following Thursday they inspected the ground which Mr. Tuckfield thought suitable for the proposed settlement, situated on the Barwon River, 39 miles from Geelong. "At noon we reached the ground," says Mr. Orton; "it is certainly a delightful spot; but I have serious apprehensions lest an application for it should excite prejudice on the part of settlers who are already squatting here. Our tent having been pitched, which consisted of a tarpaulin thrown over a ridge pole supported by forked sticks, we took our tea and supper together; and after our rustic meal we closed the engagements of the day by engaging in the worship of God, during which natives surrounded the entrance to the tent. Mr. Tuckfield took occasion to explain, as well as he was able, the nature of the service, which appeared to interest them much. After the natives had retired to rest I walked over to their *mya mya*, which was a few yards from the tent. A more striking sight I have not witnessed. They were asleep lying in all positions: legs over bodies and heads, and *vice versa*, like a litter of swine." After a brief stay they were joined by Mr. Hurst, and a thorough inspection of the district was made. Mr. Orton's departure being hastened by instructions from London to proceed to Tonga, he sent a lengthy communication to Messrs. Hurst and Tuckfield, in which he set forth "the general principles upon which I believe we were quite agreed regarding the commencement and working of the Mission."

The sanction of the Governor of New South Wales being obtained for the grant of land, 64,000 acres in area, the station was named Buntingdale, and operations were successfully commenced. On his second visit to the Mission, in December, 1840, Mr. Orton again writes:—"The state of this Mission has dwelt heavily upon my mind since I have been on my visit; and after minute observation and prayerful consideration I can see no reason to alter the views which I have plainly expressed. Less attention should be given to the comforts of a domestic nature, and a very great deal more to the important and sole object of

the Mission." In May, 1841, he was again on a tour of inspection, and thus records his impressions:—"At 7 o'clock the bell rang for morning worship, when nearly all assembled for prayers, which they concluded with the Doxology, which had been translated by Mr. Tuckfield. My visit to the native school this morning was very gratifying. There were in attendance 17 boys and 12 girls under the care of Mr. Tuckfield. The system of teaching adopted approximates to the British Union or Lancastrian. After attending to their lessons they were arranged for catechetical instruction. At the conclusion of the school they sang to the *Old Hundred* tune, the Doxology as translated by Mr. Tuckfield. Their vocal performance was pleasingly correct. At command they all knelt, and I prayed with them; though in a tongue incomprehensible to them, not so to the Omniscient Being."

In the year 1842, Mr. Hurst reports in the following strain to the District Meeting: "The past year has been one of great trial and anxiety to the Missionaries on this Station, in consequence of the apparent fruitlessness of their labours. For, although their exertions to improve the moral and civil condition of the degraded and deeply injured Aborigines of this part of New Holland have been continued according to their opportunities with unabated zeal and diligence, yet they have not the pleasure of reporting that even in one instance they have been instrumental in the salvation of souls. Nor does it appear, on a careful examination of all the circumstances of the Mission, that it is at all likely to succeed unless the site be changed for one more in the centre of a large tribe, and farther from the influence of ungodly Europeans. The ground at present occupied, although within the boundary of a small tribe, was chosen because of its central situation under the mistaken idea that several tribes could be brought to locate upon the same reserve. But very soon after the commencement of their labours, the Missionaries found there were almost insuperable obstacles to be overcome before this part of their object could be accomplished. So inveterate are the prejudices of one tribe against another, so constant their jealousies, so powerful their superstitions, and in consequence so frequent their quarrels, that until the Gospel shall have been brought to bear upon their hearts there can be but little hope that any attempts to induce them peaceably to associate for any great length of time would be successful. But that which presents the most formidable obstacle in the way of the conversion of this people is their connection with the worst class of Europeans."

Mr. Hurst, convinced that the Mission was hopeless, withdrew after a few years; but Mr. Tuckfield, who was unwilling to abandon the enterprise as a failure, wrote: "It is a matter of thankfulness to Almighty God that at no former period did this Mission present such an encouraging character as it does at the present. And during the whole of the year the general behaviour of the natives towards each other, the Colonists, and their Missionary, has been such, as not only to afford very great pleasure, but to warrant the conclusion that the best mode of improving the moral and social condition of the Aborigines of this land is that of separating the tribes, and treating them as small independent communities. . . . The religious improvement of the natives is also beginning to present a very encouraging aspect. During the year selections



CROWN STUDIO'S
BOURKE STREET CHURCH.

from our Conference Catechism have been printed in their language, which have been of great service in conveying Divine Truth to their understanding. Their occasional meetings for prayer amongst themselves before they retired to rest, the repeated invitations which the Missionary has received to come and pray with them, their attention to private prayer, and the improved manner in which they observe the Christian Sabbath, are circumstances sufficient to shew that they entertain a regard for religion, and that the Spirit of God is at work upon their minds. . . . The temporal department of the Mission is carried on at present with one white man and the natives, and is progressing well. They can grow sufficient wheat, potatoes, and other vegetables for the Station; and it is gratifying to witness the rapid improvement of the men and boys in almost all kinds of manual labour connected with the cultivation of the soil. And it is equally pleasing to see the women engaged at their needlework, making clothes for themselves and their families. The flock of sheep under their care prospers well also, and is rapidly increasing, amounting in all to 550, although the establishment has been supplied from it with mutton for the last four months.”—(*District Minutes*, 1844.)

Next year Mr. Tuckfield reports: “In reviewing the operation of the Mission during the past year, although on the one hand there is cause for devout gratitude to Almighty God, yet on the other hand there are circumstances which have tended to perplex and dissipate the minds of the natives and to put the faith and patience of the Missionary to the test. . . . The prosperous state of the Mission, however, was soon interrupted, by two or three influential tribes of the District around, who encamped in the vicinity of the reserve. . . . They seldom come near the reserve without exerting a baneful influence upon the natives attached to the Mission, by endeavouring to allure or affright them to resume their wandering habits.” Mr. Tuckfield translated the Catechism into the native dialect; taught the boys to read and write, and for twelve years laboured, hoping against hope. Then he reluctantly acquiesced in the abandonment of the Mission. “Of Mr. Tuckfield personally,” writes Dr. Lang, after a visit to Buntingdale in 1846, “I desire to speak in terms of sincere regard, as an able, zealous, and indefatigable Missionary. If the isolation scheme should not succeed in his hand, as I fear greatly it will not, it will not be from any fault on his part.” The abandonment took place, “the stock was sold, the Government resumed the reserve, and before the close of 1848 the Buntingdale Aboriginal Mission was numbered with the numerous failures which had preceded it; and all hope of the Christianization and civilization of the natives was abandoned.”—(See *Symons' Life of Draper*, p. 371.)

Institutions connected with other Churches fared no better. The Port Phillip Protectorate proved “a curse rather than a blessing.” The Rev. E. L. Threlkeld, who worked at Lake Macquarie for fifteen years, reported that “there are now scarcely any Aborigines left to read, and the few who remain appear determined to go on the broad road to destruction.” The Church Missionary Society lived eleven years only; the German Mission at Moreton Bay was a failure; and the Native Institution at Parramatta breathed its last after a feeble life extending over thirteen years. Thus has every method failed to reclaim

the heathen of Australia. The Societies now at work are feeble; and the reformed characters of whom we sometimes hear, give evidence of a reformation genuine in some cases, but spurious in others. In dismissing this subject, with much reluctance we quote the unavoidable conclusion of the Rev. J. C. Symons. "A gleam of hope occasionally cheers the Missionaries; but these are not sufficient to alter the now all but universal belief that the race are beyond the reach of Christian influence, and are insensible to Christian effort." This is a sad admission; but facts demand it. The Methodist Church has sought to do her duty to the Aborigines; but, like all others, she has fallen short of success.



TOWN STUDIOS

THE REV. JAMES A. NOLAN.
President, 1888

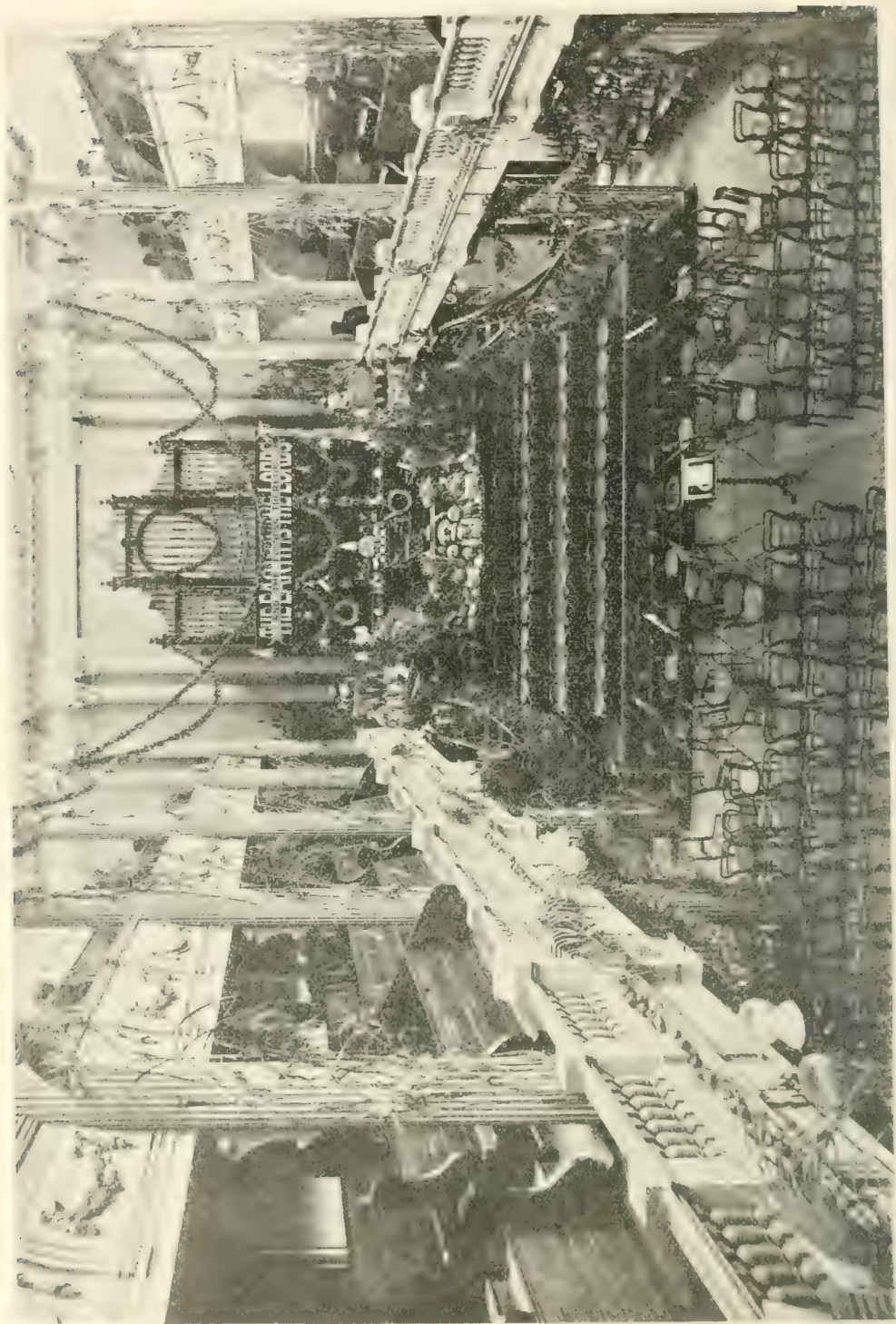


J. VAN STEDIOS

NEWTOWN CHURCH AND SCHOOL HALL.

THE MISSION TO NEW ZEALAND.

Rev. Samuel Marsden's Acquaintance with Maoris—The Church Mission in New Zealand—Samuel Leigh's First Visit—Volunteers to go as a Missionary—His Appeals in England—Appointment by the Conference—The Committee's Instructions—Leigh's Arrival in New Zealand—His Difficulties and Work—Character of the Natives—Joined by Rev. James Stack—Settlement at Wangaroa Harbour—Arrival of Revs. J. White, J. Hobbs and N. Turner—Leigh's Departure and Shipwreck—Progress of the Mission—Opposition—Persecution—Plunder—Abandonment.



W. S. STUBBS.
CENTENARY HALL, YORK STREET.

CHAPTER VII.

THE MISSION TO NEW ZEALAND.

WHEN Samuel Marsden was returning from a visit to England in the year 1809, his heart went out towards a poor fellow, with a dark skin and a bad cough, sitting among the sailors on the fore-castle of the convict ship *Ann*; this was Tuatara, a native of New Zealand, who had been to England in the hope of seeing King George. But in this he was disappointed. Ill-used and cheated of his wages, he found himself finally transhipped for Australia. Here Marsden found him, wrapped in a great coat and apparently at the point of death. Taking him to his home at Parramatta, he nursed him back to life; and at the end of six months sent him to New Zealand, where he repeated what he had seen, and magnified to his countrymen the story of Marsden's great kindness. When Marsden's party, Messrs. Hall and King, Christian artisans sent out by the Church of England Missionary Society to civilise and then Christianise New Zealand, landed at the Bay of Islands, Tuatara welcomed them, and sought to repay, in some measure, the kindness he had received. These laymen were soon joined by Mr. Kendall and in 1815, the Rev. John Butler, the first Clerical Missionary, became one of their number. Marsden himself wished to accompany the party to New Zealand, but the Governor forbade it. News had recently arrived of the destruction of *The Boyd*, wherein all on board—seventy in number—save one woman and a child were killed and eaten.¹ "To him (the Governor) as to most others," says Buller, "the whole scheme was but the chimera of a pious enthusiast. He would not allow his useful life to be so wantonly exposed."

Returning to Sydney in 1814, Hall and Kendall brought with them Tuatara and six Chiefs, among whom was the celebrated Hongi. Marsden sheltered, and on their return accompanied them. And Marsden conducted the first Christian service held in New Zealand. The Sabbath fell on Christmas Day, and the

¹The frightful massacre of the crew and passengers of *The Boyd* must be traced to an indiscretion on the part of Captain Thompson, who was in charge. Loaded for England with Australian produce, having on board her full complement of passengers, some of whom were reputed wealthy, she was to call at New Zealand for spars. Among her passengers were the three Maori Chiefs: Te Pahi, Ahera or George, and Ahududu. During the voyage some silver spoons were missing, and George was not only charged with the theft: he was tied up and flogged. Silent, though determined, he resolved to have satisfaction. When the Captain, with his crew and some passengers were inspecting spars in the bush, where dwelt George's tribe, at a given signal, they were all murdered. A visit to the ship at night completed the dark deed; and Mrs. Broughton and her little girl were alone spared to tell the tale. During the carnival that ensued some gunpowder was spilled, an explosion followed and the murderers suddenly found themselves scattered to the four winds. But George had his revenge!

text was appropriate: "Behold, I bring you good tidings of great joy." Three of the Chiefs were robed in regimentals given to them by the Governor; and in this unusual dress they appeared at the service. Korokoro regulated their movements by the aid of his switch—also a present from Macquarie; and Tuatara fenced in half an acre of land, placed a reading desk in the centre covered with red cloth, provided seats for the Europeans, and set the English flag floating above this improvised Church.

And now Leigh's connection with New Zealand begins. His health having failed in New South Wales, Marsden suggested a visit to New Zealand in the interests of the Church Mission and Leigh's health. This Mission at the Bay of Islands was the outcome of the views on Mission work which held sway in England at that date. "Men must be rational and civilised before they can be Christians," said Dr. Lardner; and the Bishop of Carlisle publicly stated that "barbarous nations are unable to hear the truth, and vicious and immoral ones are incapable of bringing forth the fruits thereof." During his visit to England Marsden accepted these erroneous views, and selected New Zealand as a suitable spot in which to test them. Leigh was to inquire into the plans of these lay civilisers, and to favour them with his counsels, if necessary. Making the voyage in May, 1818, he was hospitably received by the three agents of the Mission whom he found in a dispirited state. They were not allowed to preach; and misunderstandings between the families had led to the suspension of all religious meetings. He remained with them for nine months, visiting six of the nearest villages in succession, which he formed into a Circuit, and with the help of the lay Missionaries arranged for a service in each village every Sabbath Day. This regular system of labour led to improved zeal and usefulness among the lay agents, which Leigh witnessed with much satisfaction. Opportunities for protesting against heathen practices were frequent. On one occasion Leigh raided the Queen's hut, and rescued her child from a premeditated death through neglect; and at another time he expostulated with a Chief who had exposed twelve human heads, beautifully tattooed, in the hope that he would buy them! At the end of the nine months, he returned to Sydney much benefited in health.

The year 1820 found him in England preparing for the project to which he felt God had called him. His visit to New Zealand had filled his heart with a desire to take possession of those beautiful islands in the name of Jesus Christ, and on behalf of the Wesleyan Missionary Society. Calling upon the Rev. Joseph Taylor, at the Mission House, he was afforded an opportunity of meeting Jabez Bunting and Richard Watson, who, with Mr. Taylor, were then the Secretaries. To them, Leigh set forth the necessity of extending the work in Australia and attempting the establishment of new Missions in New Zealand and the Friendly Islands. "I am prepared," said he, "to take the one, and Brother Lawry the other, of those untried fields of labour." "Sir," said Mr. Taylor, "what are you talking about? With a debt of £10,000, we are not in a condition either to enlarge the old, or undertake the establishment of new Missions." The interview ended there, but not so the project. That night was spent in prayer,

and guidance came with the daybreak. It was not money alone Leigh needed, if he could obtain articles for the purposes of barter, they would answer the same purpose. He therefore formulated a scheme of which the Secretaries approved; and the Conference, which met at Liverpool, discussed and then sanctioned the establishment of these Missions. It also authorised Leigh to visit provincial towns, to which he was invited for the purpose of realising the means to accomplish his object. In September, 1820, he received a letter from Jabez Bunting, in which he was informed that the Conference had agreed to appoint several Missionaries to the Islands named; and that he was permitted to visit any places "in this kingdom," to obtain articles of manufacture in aid of the South Sea Missions. Thus armed, Leigh made a successful tour of the provinces. Sheffield gave him several tons of goods; Manchester, Liverpool and Birmingham sent numerous articles in the manufacture of which they were famous. From Captain Irving, of Bristol, came a large tent, which proved of great service in New Zealand; while one charitable lady sent him one hundred wedding rings! These contributions were packed in old casks, which had previously contained wine, beer and porter, but which were now consecrated to a nobler use. Mr. Taylor had some difficulty in finding room for this miscellaneous cargo; but Leigh had no difficulty in disposing of it. For five years it almost entirely supported the Mission. That it was dispensed with care was proved thirty years afterwards by documentary evidence, which came into the hands of Leigh's biographer. On his death bed, Leigh said: "These men who accuse us and our establishment of extravagance, utter slander in ignorance or enmity." During his speeches, he often described the character of the Maoris. His description on one occasion did not commend itself to a supporter of the Church Mission: he was shocked, so he said, at Leigh's exaggerated statements; and he felt it his duty publicly to contradict the remark that the New Zealanders were cannibals. "You had better not," said Leigh, "for I have seen them eat one another; and there can be no exaggeration in describing the character of a man who roasts and eats his fellow."

His arrangements being complete, Leigh left Gravesend in *The Braton*, April 28th, 1821; and landed in Sydney on Sunday, September 10th, of the same year, arriving in February of next year at the Bay of Islands. As a fellow-passenger he had with him his bride, formerly Miss Clewes, of Staffordshire, with whom he was intimately acquainted in early life. She was an invaluable companion, and a person of good sense, deep piety, and indomitable courage. She died a few years later at Parramatta. Of her he could say, as Samuel Wesley said of Susanna Wesley:

"She graced my humble roof and blessed my life,
Blessed me with a far greater name than wife."

Leigh and his brother Missionaries were furnished by the Committee with the following instructions for their guidance:—

1. We recommend to you, in the first place and above all things, to pay due attention to your personal piety; which, by prayer, self-denial, holy diligence, and active faith in Him who loved you and gave Himself for you, must be kept

in a lively, vigorous and growing state. Set before you constantly the example of the holy Apostle: "This one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus."—(Phil. iii., 13, 14.) Amidst all your reading, studies, journeyings, preaching, and other labours, let the prosperity of your own souls in the Divine life be carefully cultivated, and then a spirit of piety will dispose you to the proper performance of your ministerial duties; and, by a holy re-action, such a discharge of duty will increase your personal religion.

II. We wish to impress on your minds the absolute necessity of using every means of mental improvement with an express view to your great work as Christian Ministers. You are furnished with useful books, the works of men of distinguished learning and piety. We recommend to you to acquire an increase of that general knowledge which, if the handmaid of Piety, will increase your qualifications for extensive usefulness. But more especially, we press upon you the absolute necessity of studying Christian Divinity, the doctrines of salvation by the cross of Christ, "which things the Angels desire to look into." They exercise their minds, which excel in strength, in the contemplation of those precious truths which you are called to explain and illustrate. Let all your reading and studies have a reference to this. You are to teach Religion: you must, therefore, understand Religion well. You are to disseminate the knowledge of Christianity, in order to the salvation of men; let the Bible then be your book; and let all other books be read only in order to obtain a better acquaintance with the Holy Scriptures, and a greater facility in explaining, illustrating, and applying their important contents. We particularly recommend to you to read and digest the writings of Wesley and Fletcher, and the useful commentaries with which you are furnished, which are designed and calculated to increase your knowledge of the sacred Volume. Like the Baptist, you must be "burning and shining lights," and, therefore, recollect every day, that whilst you endeavour by reading, meditation, and conversation, to increase your stock of useful knowledge, it is necessary for you to acquire a proportionate increase of holy fervour.

III. We exhort you, Brethren, to unity of affection, which will not fail to produce unity of action. Let your love be without dissimulation. In honour prefer one another. On this subject we beseech you to pay a practical regard to the advice of the venerable Founder of our Societies, the Rev. John Wesley. With his characteristic brevity, he inquires, "What can be done in order to a closer union of our Preachers with each other? Ans. 1. Let them be deeply convinced of the absolute necessity of it. 2. Let them pray for an earnest desire of union. 3. Let them speak freely to each other. 4. When they meet, let them never part without prayer. 5. Let them beware how they despise each other's gifts. 6. Let them never speak slightly of each other in any kind. 7. Let them defend one another's character in every thing, to the utmost of their power. And, 8. Let them labour in honour to prefer each other before himself."



CROWN STUDIOS

THE REV. GEORGE BROWN D.D.
President, 1860.

IV. Remember always, dear Brethren, that you are by choice and on conviction WESLEYAN METHODIST PREACHERS; and, therefore, it is expected and required of you, to act in all things in a way consistent with that character. In your manner of preaching, and of administering the various ordinances of God's house, keep closely to the model exhibited by your Brethren at home. Indeed, you have solemnly pledged yourselves so to do. You have promised to preach in the most explicit terms, the doctrines held as scriptural, and therefore sacred, in the Connexion to which you belong. We advise, however, in so doing, that you avoid all spirit of controversy, in your mode of stating and enforcing Divine truths. While you firmly maintain that ground which we, as a body, have seen it right to take, cultivate a Catholic spirit towards all your fellow-labourers in the work of evangelizing the heathen; and aid them to the utmost of your power in their benevolent exertions. You have engaged also to pay a conscientious regard to our discipline. We need not tell you, that all the parts of that discipline are of importance; and that, taken together, they form a body of rules and usages, which appear to meet all the wants of individuals who are seeking the salvation of their souls; and, under the Divine influence and blessing, to promote the prosperity of every society. We also particularly press upon your constant attention and observance, Mr. Wesley's Twelve Rules of a Helper.

V. We cannot omit, without neglecting our duty, to warn you against meddling with the political parties, or secular disputes. You are teachers of Religion; and that alone should be kept in view. It is, however, a part of your duty as Ministers, to enforce, by precept and example, a cheerful obedience to lawful authority. You know that the venerable Wesley was always distinguished by his love to his country, by his conscientious loyalty, and by his attachment to that illustrious family which has so long filled the throne of Great Britain. You know that your Brethren at home are actuated by the same principles and walk by the same rule; and we have confidence in you that you will preserve the same character of religious regard to good order and submission "to the powers that be" in which we glory. Our motto is, "Fear God, and Honour the King"; and we recollect who hath said, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

VI. You will, on a foreign station, find yourselves in circumstances very different from those in which you are at home, with regard to those who are in authority under our gracious Sovereign. It is probable you will frequently come under their immediate notice and observation. We are, however, persuaded that, while you demean yourselves as you ought, you will be generally favoured with their protection. On your arrival at your stations, you will be instructed what steps to take in order to obtain the protection of the local Governments: and we trust that your subsequent good behaviour towards Governors, and all who are in authority, will be such as shall secure to you the enjoyment of liberty to instruct and promote the salvation of those to whom you are sent.

VII. It is peremptorily required of every Missionary in our Connexion to keep a Journal, and to send home frequently such copious abstracts of it as may give a full and particular account of his labours, success and prospects. He is

also required to give such details of a religious kind as may be generally interesting to the friends of Missions at home; particularly, accounts of conversions. Only, we recommend to you, not to allow yourselves, under the influence of religious joy, to give any high colouring of facts: but always write accounts as you would not object to see return in print to the place where the facts reported have occurred.

VIII. It is a positive rule amongst the Wesleyan Methodists, that no Traveling Preacher shall "follow trade." You are to consider this rule as binding upon you, and all Foreign Missionaries in our Connexion. We wish you to be at the remotest distance from all temptation to a secular or mercenary temper. "No man that warreth entangleth himself with the affairs of life, that he may please Him who hath called him to be a soldier." Independently of the moral and religious considerations which enforce this principle, we here take occasion to remind you that all your time and energies should be the more sacredly devoted to the duties of your mission, because the Committee feel themselves fully pledged to pay an affectionate attention to all your wants, and to afford them every reasonable and necessary supply. And this pledge, they doubt not, the generosity of the friends of Missions will from time to time, enable them to redeem, so long as you continue to regulate your expenses by as much of conscientious regard to economy, as may be found to consist with your health and comfort, and with the real demands of the Work of God.

And now, Brethren, we commend you to God and the word of His grace. We unite with tens of thousands in fervent prayer to God for you. May He open to you a great door and effectual; and make you, immediately or remotely, the instruments of the salvation of myriads. We shall incessantly pray, that "you may go out with joy, and be led forth with peace; that instead of the thorn may come up the fir-tree, and instead of the briar the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." "Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be His glorious name for ever, and let the whole earth be filled with His glory: Amen and Amen."

The Committee also set out the following plan of operations, which were read to Leigh in City Road Chapel:

As you are appointed to superintend the Missions to New Zealand and Tongataboo, we recommend to you great kindness and mildness of manner to your Brethren; as well as great prudence and economy in the management of the whole of our affairs. There must be no inequality among you; you must submit to privations in common, and all your comforts must be equally shared.

It is recommended, that you purchase by barter not more than 500 acres of land, at a fair remuneration to the natives, for the use of the Mission at New Zealand; and if it be thought expedient, not more than the same quantity at Tongataboo.

That you, as soon as possible, and in the most economical manner, erect at the place of your location in New Zealand, suitable premises for a School, a room for public worship, and three suites of apartments, one for the residence of each family, all under the same roof; that there be a common room, in which the meals of the whole Mission family may be taken together, and family worship regularly performed. The same is to be done at Tongataboo. Each family to have for its separate use one sitting-room and one sleeping-room for the present.

That all articles furnished from time to time, for barter, for the use of the Mission, shall, both at New Zealand and Tongataboo, be considered as common stock, in no case to be appropriated to his convenience and use by any individual Missionary, either for building, purchase of land, provisions or other expenditure.

That one of the Brethren shall be appointed Secretary to each Mission, whose business it shall be to enter into a book to be provided for that purpose, all the articles sent out for barter, from time to time, by the committee, and those first taken by the Brethren, and that no articles shall be taken out of the common stock, to be bartered or otherwise made use of, but by consent of at least two of the Brethren, whilst the number shall be three in each station: or when the number shall be increased, of two-thirds of the whole, and not without an entry being made at the time of the number and kind of articles so taken out of the stock, and the purposes for which they are to be bartered; which entry is to be signed in the hand-writing of the Missionaries in the first instance, and two-thirds, when the number shall be increased. The Secretary shall be required to make copies, half-yearly, of the book-account of all stores received, expended, and on hand, with the various purposes to which the expenditures have been applied, and to transmit them to the Committee, made up half-yearly, to June 30, and December 31, of each year, in duplicates by the first vessel. These duplicates, as well as the original, are to be signed by all the Brethren on each station. At Tongataboo, as long as there shall be but two Brethren employed on the Mission, the stores to be employed only by the joint consent of both.

The Secretaries to each Mission shall, with his half-yearly account, also inform the Committee what articles are most in request among the natives for barter; and also state the rise or fall in the value of the various articles, as the case may be.

That for the purpose of articles of food for the Mission family, each of the Brethren shall in rotation, week by week, be appointed to barter with the natives, one only at the same time being empowered to transact that business; and that each of the wives also, in weekly rotation, take the charge of cooking the provisions and preparing the meals for the common table. The rotation to be so regulated, that the wife of the Brother who purchases the articles of food, shall superintend its preparation for the same week.

That a fowling-piece be furnished to each Missionary, but that no barter shall be allowed in muskets, or warlike weapons of any kind.

The Missionaries at New Zealand and Tongataboo will be expected to establish schools for the children of the natives; and, as soon as practicable, bring the natives to contribute to the support of the children of those schools.

At each of those stations, the Committee will allow for the support of those schools, to the value in goods, of £50 per annum. And the Brethren and their wives are directly to adopt such methods of instruction as they may, on mutual consultation, judge most suitable, and that they themselves act as teachers.

That on each of these Missions, £50 per annum shall be allowed to each married Missionary, and £12 per annum for each child, as quarterage, and that the Society send out, from time to time, as many suits of clothes as each Missionary may order, to be charged to his account; and any surplus of cash, due to him as the balance of the above named allowance be paid to him either in goods or cash, as he may direct.

That as each Mission family will need, from year to year, a supply of salt, butter, tea, coffee, sugar, soap, and a few similar articles, from New South Wales, a sum not exceeding £40 shall be allowed for this purpose, to be drawn for by the Superintendent of the New South Wales Mission.

That the settlement of New Zealand shall be named after Mr. Wesley, and that at Tongataboo after Dr. Coke, the compound name to be determined by the site of the location.

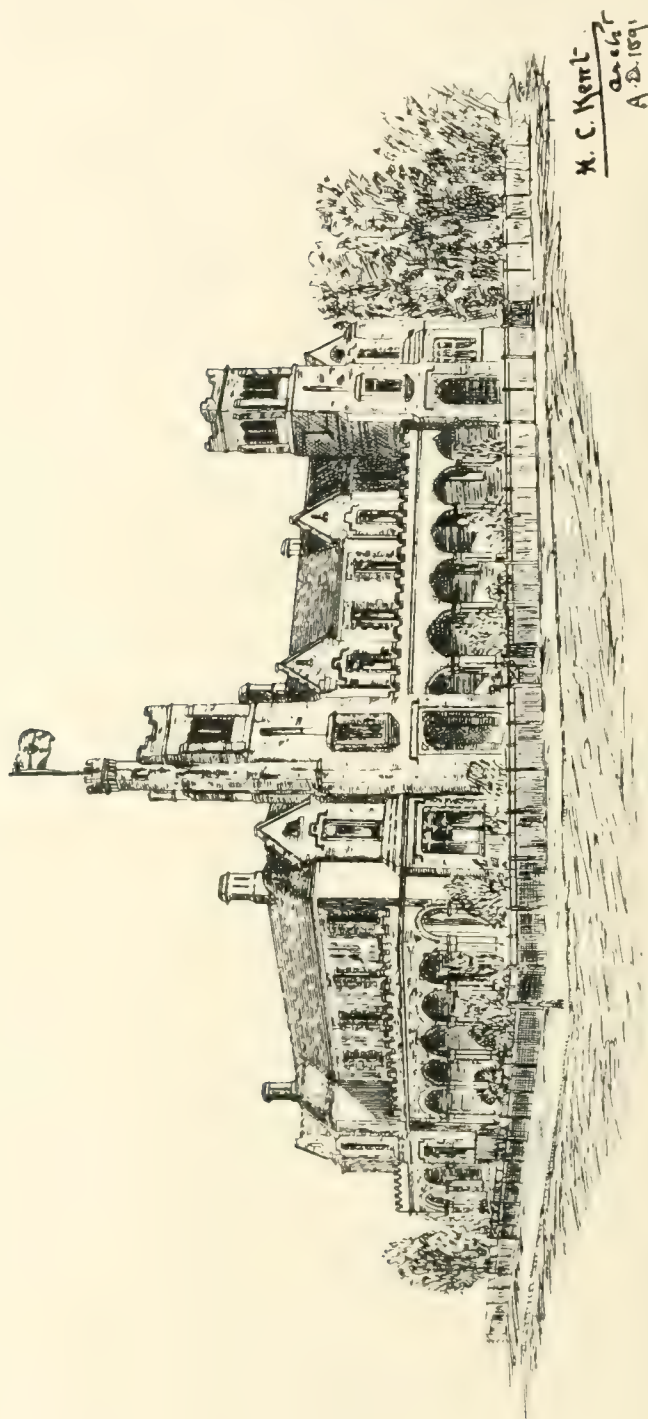
That the Brethren shall endeavour to introduce the knowledge of agriculture and such useful arts as they know among the natives; and that they shall bring as much of the land, which they may purchase for the use of the Mission, gradually into cultivation as may ultimately supply them with the necessaries of life.

That £100 shall be allowed for the purchase of cattle and other articles of immediate subsistence to be taken from Botany Bay, if that sum be necessary; but it is hoped that the cattle and other articles may be obtained by the favour of friends in New South Wales, at least in part.

That £80 be allowed for furniture, as per list, for the Mission House in New Zealand.

JABEZ BUNTING,	}	Secretaries.
JOSEPH TAYLOR,		
RICHARD WATSON,		

Leigh's nine months' residence in New Zealand had given him some knowledge of the people to whom he was about to devote his efforts. "I felt," he said, when nearing the shore, "as if divested of all spiritual strength. We were running in upon a nation of ferocious and blood-thirsty heathens, where there was no power to protect, and while the country was convulsed by war. Never shall I forget the agony of mind I endured, until reflection brought me to feel that I was surrounded by the Divine perfections, and that a hair could not fall from our heads without the concurrence of God." The Church Mission agents again received him most cordially: while the natives were so pleased at his return that they rubbed his nose until the skin was removed entirely from the point. But trouble soon came; and from an unexpected quarter. Marsden had supplied Leigh with two fine asses, which the natives mistook for large pigs. During the night the asses wandered on sacred ground, not knowing it to be *tapu*. For this



BURWOOD LADIES' COLLEGE.
Completed design

offence their legs were tied, they were put on board a canoe and left on a desolate island. Leigh secured them next day, and in the presence, and for the pacification of the natives, lectured them roundly for their ingratitude and indecency. Then the asses were pardoned. Marsden had previously lost two valuable horses for the same offence; while an intrepid rooster, which persisted in perching on a small building made *tapu*, had to suffer permanent banishment.

Is it to be wondered at that Leigh endured agony of mind while contemplating his prospective field of labour? The Maoris thought little of life. They were cold-blooded and revengeful, even killing, roasting and devouring their own children. "Their conversation was sensual, their ideas filthy, and their language obscene. Chastity was rare, if known at all. They were given to sorcery, witchcraft, murder."—(*Buller, Forty Years in New Zealand*, p. 207.) Words need not be multiplied; one incident only will serve as an index to their awful character. When the Chief Hongi went to battle with Hinaki, the latter was shot. Hongi scooped out the eye of the dying Chief, swallowed it, and drank the warm blood as it flowed from the throat into which he had plunged his English knife.

It was Leigh's intention to form his station at Mercury Bay; but in this purpose he was thwarted by the action of Hongi, who, with Waikato had visited England. This visit had fired Hongi's ambition and increased the intensity of his desire for distinction and blood. Hinaki was favourable to this proposal, when Hongi stepped in to say that he had a little difference to settle with Hinaki. During his absence one of his people had been killed, and he must have satisfaction; he intended, therefore, to sweep that people from the face of the earth. At the head of three thousand men, Hongi invaded Hinaki's territory, and the destruction of the natives there was complete. Hongi's return had plunged the country into a war which lasted five years, and entirely changed the face of things. Hongi had extreme difficulty in procuring muskets, which he thought was occasioned by the interference of the Missionaries. He therefore shunned them and became reserved and irritable, though he promised Mr. Leigh that he would protect him. The natives followed his example, and refused to work unless paid with firearms.

Leigh was now joined by Mr. James Stack, whom he had known previously, and who felt called to devote his life to Mission work in New Zealand. Mr. Stack was duly accepted as a Wesleyan Missionary; but after some years service he joined the Church Mission. Leigh now determined to seek another spot, and with five Maoris, he set sail for the North on a tour of inspection. Storm-driven, they were forced to seek shelter in Wangaroa Harbour, where *The Boyd* massacre had taken place. The natives granted them the use of a hut, into which Leigh crawled, and was soon soundly sleeping. In the night he was disturbed by one of his men pulling his legs: "Do you not hear," he said, "that they are quarrelling about the time for roasting and eating us to-morrow?" But Leigh was indifferent; in quietness and confidence he found his strength. With the Chief Te Ara, he sailed around the harbour and succeeded afterwards in effecting his escape by the lavish distribution of fish-hooks. Returning home he made a second tour of inspection, accompanied by the Rev. J. Butler in the

Church Mission boat, which was placed at his service. Though Oruru Valley and Wangarei were inspected, the party finally decided on Wangaroa. It may be of interest to add a list of the expenses incurred on Leigh's first visit in selection of a suitable Mission site. "One piece of salt pork, seven pounds; one piece of bacon, seven pounds; three quarts of rice; one and a half pounds of tea; three and a half pounds of sugar; six bottles of porter; two bottles of brandy; three hundred fish-hooks; twelve knives; four razors; six pairs of scissors and two axes. To four natives who navigated the boat, one hundred and fifty fish-hooks."—(*Leigh's Life*, p. 178.)

On the 5th July, 1822, Leigh made another visit to Wangaroa Harbour, travelling on board *The St Michael*, under the command of Captain Beveridge. In this magnificent harbour they anchored, and on the following Sunday (8th June), Leigh conducted the first religious service ever held in that part of New Zealand. His text was I. Sam. vii., 12. "Hitherto hath the Lord helped us." He saw the remains of *The Boyd*; and he also saw vegetables growing, the seeds of which had been left by Captain Cook. The next morning they sailed up the river for twelve miles to the residences of George and his brother Tepui. In this beautiful and fertile valley a site for the Mission was chosen, and a rude building was erected on the hill side. One of the first sights Leigh witnessed on the following Sabbath, was the arrival of a canoe with slaves, one of whom was killed, roasted, and eaten in the village. The station, situated about twelve miles from the harbour, and known as Wesleydale, "was sequestered among hills and mountains of almost every size and shape; most of them covered with excellent pine trees; many running from sixty to a hundred feet without a branch, and their trunks from three to six feet in diameter. The soil around, as will be imagined, was very fertile."—(*Turner's Life*, p. 43.) But even the beauties of this lovely spot could not compensate for all their troubles. The thievish habits of the people sorely taxed their patience, the rough-built tenement afforded sorry shelter from the heavy rains, Leigh was forced to sleep in a cask which had contained stores, and the natives often refused food supplies unless they could receive an equivalent in fire-arms, against the supply of which, the Wesley Missionaries resolutely set their faces. It would have been well if the same remark applied to every other Missionary agent; but it is to be feared that this was not so.

Arrangements were now made for religious services, morning, noon and night, to which the natives were freely admitted. During the next month the settlement was greatly disturbed by the arrival of a war party from the Bay of Islands. Hostilities at once commenced in front of the Mission premises, which were attacked by order of Tepui. They entered the enclosure, and "after repeated assaults," says Leigh, "they were unable to force open the door; and, towards evening, the Bay of Islands' Chief desired an interview with Tepui: when, after mutual explanations, they became friends, and ratified the agreement by an exchange of muskets. This day has proved to us the necessity of living above the fear of death. There was much disturbance about our dwelling during the night; but we rested in peace."—(*Leigh's Life*, p. 192.) Next day, on

distributing a box of axes among them they withdrew, and the work proceeded quietly. Leigh, anticipating the future, now purchased the five acres of land facing the Mission premises. The original possessors of the land were asked to state their demands, which were taken down and the list read over to them. Asked if that were all, Leigh insisted on doubling what they asked. When in later years, the equity of all such purchases was tested by order of the British Government, it was declared in open Court that the property at Wangaroa had been settled on the most honourable terms. Mrs. Leigh formed the girls into a class and taught them the value of soap and the use of the needle, while Mr. Leigh showed the men how to cultivate the land and sow it with wheat.

Mr. and Mrs. Leigh were now greatly cheered by the arrival of reinforcements in the persons of Mr. White, Mr. Hobbs, Mr. and Mrs. Turner, with Miss Bedford, who accompanied Mrs. Turner.² The Missionaries rejoiced together and encouraged each other in their self denying labours. Messrs. Turner and Hobbs found their Brethren, tools in hand, working at their dwelling. Three days after Mr. Turner's arrival, Mr. and Mrs. Leigh, accompanied by Mr. Marsden, took their final departure from Wangaroa in *The Schnapper* for the Bay of Islands *en route* for Sydney. *The Brompton*, which was to take them from the Bay of Islands, was detained; and when she did sail, an easterly gale sprang up, she missed stays, struck a sunken rock, began to fill immediately, and afterwards went to pieces. Mr. and Mrs. Leigh, with Mr. Marsden, were put on shore on a desolate island without food or shelter of any kind; while the Captain put off in a boat for New Zealand. Here they remained three days and three nights, with no other food than some potatoes, which two natives, who, like themselves were storm driven, kindly left them. On the fourth day a small vessel, containing friends from the Bay of Islands, came to their rescue; and on the 15th November, they left in *The Dragon* on her way from Tahiti to New South Wales. Leigh's health was shattered.

To follow the Mission party through its night of toil, to attempt a record of its trials and struggles, and to give particulars of its ultimate triumphs cannot be done here, though one is strongly tempted to dwell upon the fascinating story. But the aim of this chapter is simply to glance at the New Zealand Mission in its relationship to New South Wales. The Mission party lived together as one family, giving effect, as far as possible, to the Committee's plan of operations. Prayer and Class meetings were regularly held, and at least one English service on the Sabbath. To this practice Mr. Turner attributed blessed results. A more eligible site was selected for the Mission, and the frame of the cottage taken by Mr. Leigh from Sydney, was put together, It is superfluous to add that the natives caused great anxiety. The irrepressible Hongi was much in evidence. The Chief, George, who played so prominent a part in *The Boyd* fatality, was constant in his attentions; and the rank and file followed the example of their Chiefs. Mrs. Turner and her maid were threatened with the fate that befel the hapless sailors; and George confidently told Mr.

² Miss Bedford afterwards became Mrs. Lancelot Tredale of Sydney.

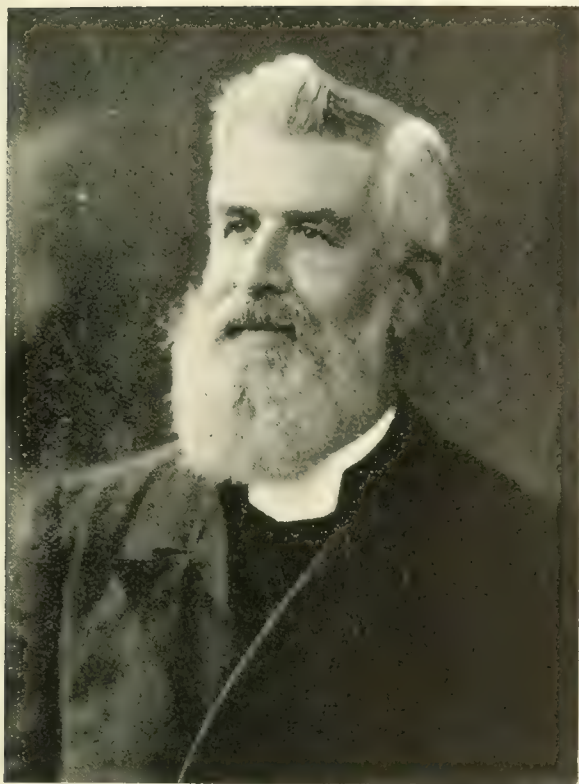
Turner that when his heart rested where nature intended it to be, he loved him very much; but when it rose to his throat he could kill him in a minute. It was very often in his throat! The everlasting *tapu* caused frequent strife. A scrofulous boy, the son of a Chief, had his garments boiled in an iron pot. The pot therefore was sacred and must forthwith be forfeit. The teapot was stolen; the dinner cooked in the yard was carried off—oven and all; and the clothes on the line on washing day were a weekly temptation. But worse than all, and sickening in its effects upon the Missionaries was the shameless roasting and eating of human bodies. This was the depth of degradation reserved for the Maoris' enemies. Running one day to ascertain the cause of some commotion, the Missionaries found the body of an old man roasting between two logs.

The Missionaries however toiled bravely on. In six months they were able to teach the children in the open air. Then two temporary, rough buildings were put up in the chief villages to serve as Schools and Chapels. These buildings were formally consecrated to God on Sunday, June 13th, 1824. They were the first Wesleyan Churches built in New Zealand. A Maori hymn was sung; Mr. Kendall, who unexpectedly was present, prayed in the same language, Mr. White prayed in English and then addressed the congregation, fifty in number, and Mr. Shepherd interpreted with great fluency. The Missionary hymn

"From all that dwell below the skies,
Let the Creator's praise arise."

concluded the service. The dedication of the second Chapel was a repetition of the same ceremony. The work now gave promise of success. Messrs. Tyerman and Bennett, of the London Missionary Society, had visited the Island in *The Endeavour*, and their report was favourable. They came very near death, however. The natives had them at their mercy; and but for the timely arrival of Mr. White and George, they would doubtless have been murdered. George's interposition was attributed to the influence of the Mission. Nothing of great moment transpired for some months, though Mr. Turner observed that the natives were becoming hostile. During March, 1825, both Mr. White and Mr. Turner were attacked by Ahudu, a principal Chief. Mr. White escaped with a few cuts and bruises. Mr. Turner's injuries were more serious. The natives now seized the whaling brig *Mercury*, which had put into the harbour for supplies. The influence of Messrs. White and Stack saved the loss of life, though it could save nothing else. The impression produced in the native mind by this plunder was not favourable. Arrayed in grotesque and ludicrous style, the thieves began a hideous dance before the Mission premises.

The agents of the Church Mission now made a visit to Wangaroa for the purposes of counsel and advice. As the result of these deliberations, Mr. Turner wrote thus to the General Committee:—"It was the unanimous opinion of our friends present that our lives were in danger, and that we ought to leave as speedily as we could and in the best way possible. Their decision was influenced by the following considerations:—1st. The conduct of the natives



THE REV. RAINSFORD BAVIN.
President, 1907.

towards ourselves in the affair above mentioned; spearing me and assaulting Mr. White. 2nd. The taking of the brig *Mercury*. 3rd. The speculation that the different tribes around the Bay of Islands would come against our people and punish them. 4th. The probability that Europeans might call them to account, and, if so, it being very likely that we should fall victims to their rage and malice. 5th. That, after such base conduct, should we continue amongst them, it might be injurious to our Brethren at the Bay of Islands, as their natives might take occasion from the conduct of ours, to behave ill towards them. 6th. That George, one of our principal Chiefs, was dangerously ill, and had requested, in the case of his death, that the natives of Shukeanga would come, and strip us of all we possess, if not kill us, as *utu*, or payment for the death of his father, who had been killed through the taking of *The Boyd*, and for whom he says he has never yet had 'satisfaction.' This report is believed by our friends; and I have been repeatedly told by his brothers that when he dies we shall be '*ka wali*,' 'broken,' or stripped of all, and that this request must be looked upon as the last *will* of one who was about to enter the world of spirits; and made to those to whom revenge is sweet. Viewing the case in this serious light, we could not disapprove of the conclusion come to by our Brethren, who, I believe, as Brethren, feel for us and our cause. But, though our judgment approved of the measures recommended, our feelings have not suffered us to take any steps towards carrying it into execution. And we now think it will be best to continue at our post for the present, and quietly wait for the salvation of God!"

They had not long to wait for further developments. Shunghee sent word that the Missionaries were to leave to enable him to make war upon the Wangaroans; and he sent a canoe, seven feet wide and seventy feet long, for their accommodation. Messrs. White and Hobbs took a boat load of things away, while Mr. Turner and Mr. Stack remained in possession. "The thought of leaving the place," says Mr. Turner, "which a few months before had seemed so promising, was almost more than I could bear. Though our lives appeared in danger, it was one of the greatest crosses I ever had to take up, to give my voice that we should depart!" Shunghee, however, recalled his expedition, and George died; and though an attack was designed and debated, Te Puhi prevented it. George had expressed a wish that they should be kind to the Missionaries. Though several hostile tribes were camped near, tranquillity seemed assured, and Mr. White having left for England, the trio remaining proceeded with their Missionary labours, not without encouragement.

In the midst of unrest and excitement, the Missionaries toiled on through the winter of 1826, when another invasion was imminent. Hongi sent word to the Wesleydale tribes to leave their food and fly for their lives; for, if he saw the face of any of them, they would be killed. Three hundred strong, they entered the valley, broke into the Missionaries' garden, threatened to spear Mr. Hobbs, and demanded the surrender of a slave girl whom Mr. Turner had redeemed. A few nights afterwards the natives came on afresh. Luke Wade,

whose duty was that of watchman for the night, roused the party at daybreak, as the natives were coming up to the house. Their greeting was "We have come to take away your property, and you must be gone." They soon gave effect to their threat. Wade's house was broken into and every available article on the premises was carried to the canoes. Windows were next smashed, doors broken down, and the beds purloined. The Missionaries now felt that they must leave; for when the goods were gone, the savages would turn their attention to their persons. While the thieves were busy at the back door, the Missionaries escaped by way of the front. When Mrs. Turner was about to leave, a savage raised his weapon to cleave her to the ground. But his hand was stayed by God. For greater security, the Missionaries had placed a part of their stores above the ceiling, where the marauders, in poking with their spears had disturbed them. Just at the psychological moment a shower of nails fell on the dusky warrior's head: and the fall was so sudden and unaccountable that it gave rise to many thoughts, during the contemplation of which Mrs. Turner mercifully escaped.

What words can describe the agony and torturing suspense of that journey of twenty miles to the Church Mission Station? The company comprised Mr. and Mrs. Turner and three children, the youngest five weeks and two days old. Luke Wade and his wife, who had not long arrived from England, and Mr. Hobbs and Miss Davis from Paihai. Wading the river several times, intercepted by another war party from Hokianga, from whom Patuone saved them, they struggled on, till they were met by Mr. Stack and Mr. Clarke. Other friends met them further on the road, and eventually, like Paul and his ship wrecked companions, they all safely reached their destination at Marsden's Vale. Once again among Christian friends, they were lovingly entertained by the Rev. H. Williams and his wife. On the following Sunday (14th January, 1827), Mr. Turner preached from the words: "These are they which came out of great tribulation." The Lord's Supper was partaken of, and he baptised his infant son. The plunderers did their work quite in harmony with previous records. Hongi's tribe stole all it could carry away; and Hokianga made the sacrifice complete. The premises were burnt to ashes; the live stock was killed, and the savage barbarians even dug up the coffin of Mr. Turner's infant child to secure the blanket which they supposed contained the body. Mr. Turner's library they fully appreciated. They tore it in shreds for cartridges. Two books only were left, and they were secured by the Rev. Samuel Marsden during a visit made at a later date.

Thus ends the first chapter in the romantic story of the New Zealand Mission. It has worthily been designated "one of the most noble, best sustained, and protracted struggles to graft Christianity" upon a savage nation. The succeeding chapters must be told elsewhere, as the Conference of 1826 formed New Zealand and Tonga into a District, making it independent of and separate from New South Wales. When the complete story of this Mission is told, and by whomsoever it is recorded, let not the heroic conduct of this band

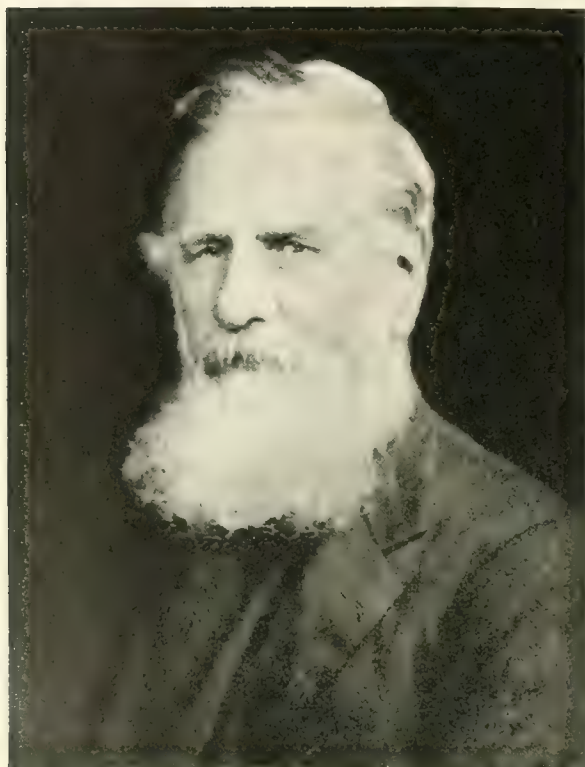
of men and women be overlooked, or held too lightly. Their action in leaving their station has been the subject of adverse comment. But the critics, like the poor, are always with us. We have no other words than those of praise, and no other feelings than those of admiration for their patient continuance. Mr. Turner clearly states the position when he says: "I have never for an hour, amidst all our trials and dangers at Wangaroa, entertained the thought of leaving the place unless absolutely compelled." And Mrs. Turner, when stripped of all, pleadingly asked her husband: "Cannot we remain and prosecute our Mission somewhere in the land?" They could not remain, for God's hand was guiding them elsewhere; and in Tonga they found a sphere of great blessedness. Disappointed, though not disheartened, the Committee sought the help of the Governor and Shunghee, and resolved to try once again. Mr. Stack and Mr. Hobbs, with his wife, returned after six months' stay in Sydney; and being joined by Mr. White, who was appointed Chairman, the Mission was again undertaken, and successfully established.



MOSMAN SCHOOL CHURCH.



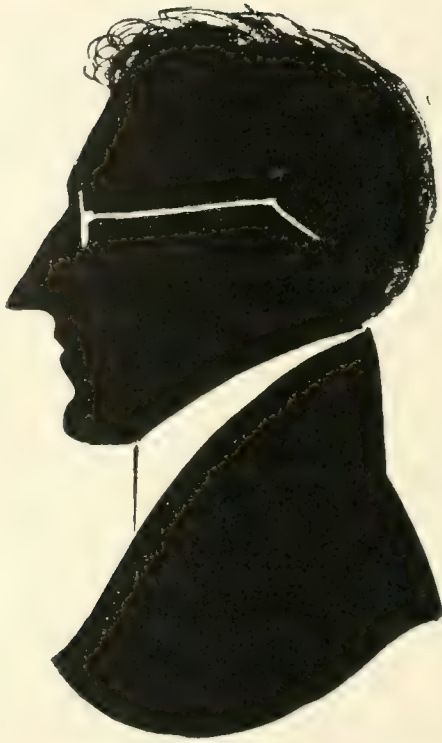
CROWN STUDIOS
PADDINGTON CHURCH.



THE REV. GEORGE HURST

REV. JOSEPH ORTON'S SUPERINTENDENCY.

Appointment of the Rev. Joseph Orton as Superintendent—His Work and Sufferings in Jamaica—Difficulties of his Position—His Loyalty to the Committee—Review of the Work—The Question of Allowances—Reception of Candidates for the Mission—Settlement of Mission Properties—Progress and Reports—The Stranger's Friend Society—The Wesleyan Tract Society—Revival—Formation of the Sunday School Union—Its first Report—Rules and Membership—Suburban Sunday Schools—Division of the District—Review—Illness of Mr. Orton—His Character and Death.



THE REV. JOSEPH ORTON.
Second Superintendent of Missions in Australia.

[This is the only picture of Mr. Orton available.]

CHAPTER VIII.

THE REV. JOSEPH ORTON'S SUPERINTENDENCY.

OBSERVANT travellers have stated that in whatever part of Australia they have wandered traces of the Aborigines' presence were found in curious carvings on the rocks. Students of Methodist history in this land will bear testimony to the impress of Joseph Orton's hand upon the foundation work of the Church. Leigh was the pioneer Missionary of Methodism in Australia, and he did a noble work. But Joseph Orton was the Builder, and from the material he found lying around him, he built up the foundations of a structure standing broad and strong to-day. It is cause for constant regret that justice has not been done to this good man's memory; and that the great work he did for Methodism has never been set before the public. This should be done, if for no other reason than that the Methodists of to-day may know in some measure, if not in full, what the pioneer Missionaries endured in their efforts to preach the Gospel of Peace, and to plant Methodism in the Southern Seas.

When the call of the Church came to Joseph Orton to become Superintendent of the South Sea Missions, he was labouring in the Bury St. Edmunds Circuit, where he was stationed on his return from the West Indies. Strange now to relate, he had been imprisoned there for preaching the Gospel to the slaves. Landing at Jamaica in 1826, he found that the Missionaries had to encounter persecution from the slave holders while ministering to the unfortunate slave population. In addition to this injustice, Mr. Orton received a letter from the Clerk of Peace forbidding him, in austere language, to hold meetings after 6 p.m. "I endeavoured," he says, "with prudent firmness to evince my determination of pursuing a course in which I was perfectly justified by law and precedents, having made myself acquainted with the rights of the matter." On the following day, he waited on the Chief Magistrate, who, in the most candid manner, told him that he had been teased by the Church of England Rector into such a course. The evening services were injurious for various reasons, the Rector alleged. Nothing daunted, Joseph Orton and his Brother Missionaries continued their services, until the Act passed in 1826 by the Governor and Assembly of Jamaica, prohibiting meetings being held among the slaves after sunset, or the taking of contributions for charitable or religious purposes was put

in force, and its penalty—imprisonment—fell on the offenders. This iniquitous Act, specially aimed at Dissenters it is said, put Joseph Orton in prison for six months. Henceforth he bore in his body the marks of the Lord Jesus; and the seeds of the disease which carried him to an early grave, were sown during his incarceration in a cold, damp, and foul prison.

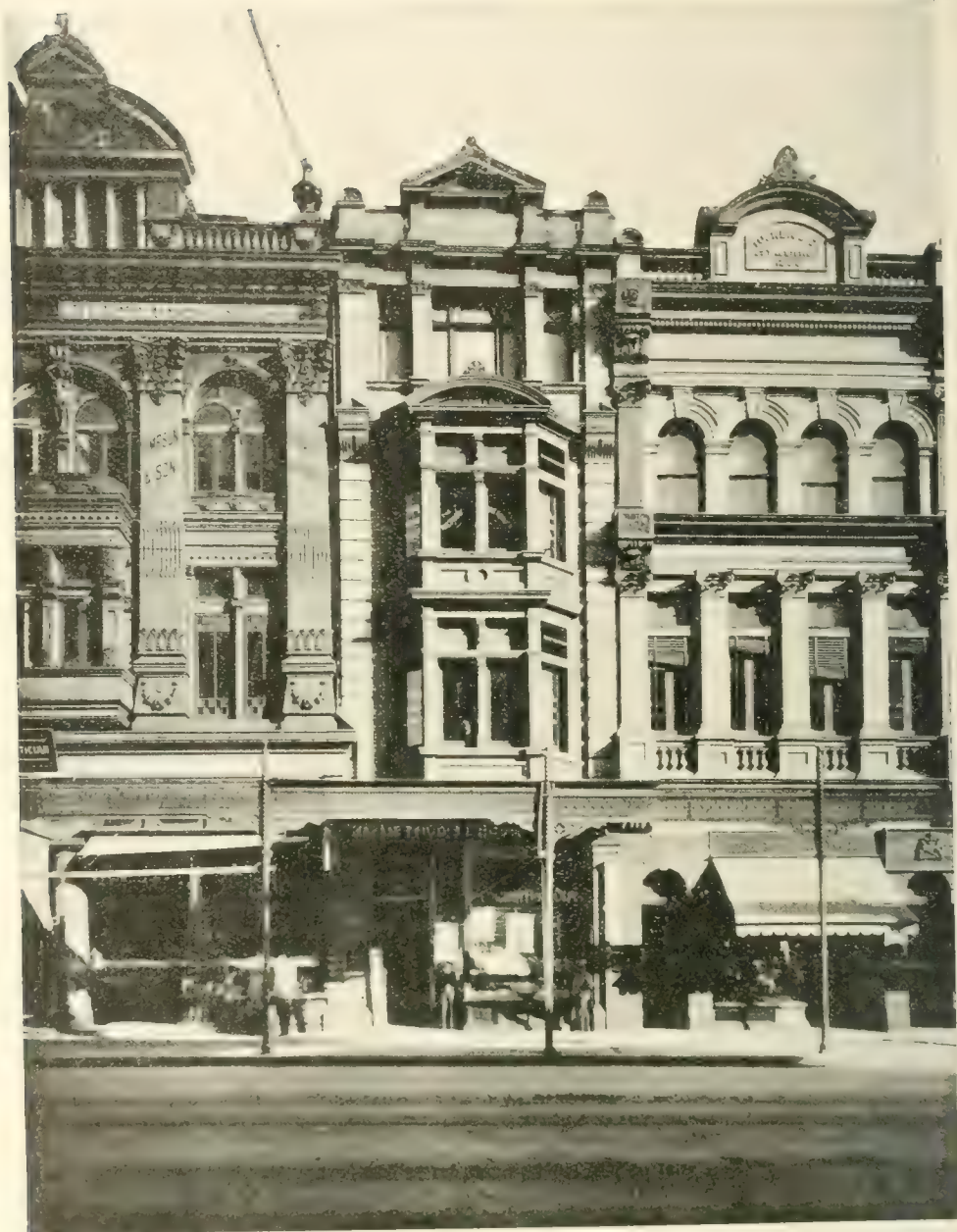
On his way to Sydney, he spent several weeks in Hobart Town, where he assisted the Rev. Nathaniel Turner, and addressed the annual Missionary Meetings, giving an account of his persecutions in Jamaica. The cause of his delay here was found in the tardy discharge of *The Auriga*, which occupied several weeks. When in Sydney, he entered heartily into his work, taking in hand the affairs of the Mission. That this was no easy task may be gathered from the words of the Rev. Richard Watson to Mr. Orton, prior to leaving England. The New South Wales Mission, said he, is the only one of our Missions that has been a disgrace to us! "When I arrived in the District in December, 1831," says Mr. Orton, "the cause was indeed low, with but little prospect of success, excepting in Van Dieman's Land—and even in that place the Society at Hobart Town was in a disturbed state. From several unpleasant circumstances, their preacher, Mr. Hutchinson, had been induced to give up his charge and leave the Connexion. My path in Sydney was at first exceedingly rough in endeavouring to raise the tone of discipline—and my duties arduous on account of having the entire business of the Islands upon me."—(*Journals*, vol. i., p. 221.) "I met a people," he writes at another time, "whose suspicions as to the character of a Wesleyan Missionary had from circumstances been excited, and of which, I, in some measure, became the subject."—(*Ibid.*, p. 151.) With that business-like despatch, for which he afterwards became well-known, Mr. Orton summoned the Missionaries to the District Meeting. "I was greatly pleased," says Nathaniel Turner, who had travelled from Hobart Town to be present, "with the spirit and wisdom with which Mr. Orton conducted the meeting, but much pained by the disclosures made in answer to the searching inquiries as to moral character, and the proper exercise of discipline. The new Chairman wept like a child in deep sympathy for those concerned; and, poor man, after all his pity and tenderness, he was called to much suffering in consequence of the faithful discharge of his duty. I, too, shared in the reproaches of the misinformed in these matters, because I had been faithful to my conscience and my God in the information it behoved me to give. How true the saying of the wise man: 'One sinner destroyeth much good!'"—(*Turner's Life*, p. 140.)

The spirit in which his work was done may be gathered from his words: "My duty to the cause of God and to the Committee is paramount to any mere private feelings of kindness or apparent charity." In March of the same year he writes thus to the Committee:—"With regard to the progress of this Mission, I think I understand your opinion to be, that the work having been begun, it must spread by its own growing resources. Allow me to beg you to reconsider those views, if I am correct in their having been adopted by you. Please to take into account the description of the great mass of our population; and the

infantile state of our Colony, together with the encouragement which is now afforded by the emigrants who are flocking to our shore. Three more Missionaries might at this moment be employed very usefully in this Colony. And, though I dare not guarantee any specific increase in subscriptions towards the expense, yet I am assured that a considerable increase to our local funds would be obtained under such circumstances. In Sydney there really must be a second Preacher appointed. Here is a population of more than fifteen thousand, and there are but two Churches and one Dissenting place of worship besides our own. We have two places of worship—that is, Chapels—besides several other places, where we are called to officiate, and but one Preacher stationed here, whose time is much taken up with matters referring principally to the Islands, and which will increase upon the person who has the charge of this District, in proportion as this Colony rapidly rises in importance and our Island Mission Stations extend and increase."

He threw himself heartily into his work and found relief in visiting places where previously no Wesleyan Missionary had preached. "This morning"—Sunday, August 19th, 1832—he writes in his Journal, "I commenced Divine Service for the first time at Botany Bay. The weather being exceedingly unfavourable from long continued rains, and heavy rain this day, there were comparatively few persons in attendance. In the evening I preached at Macquarie Street Chapel to a thin congregation. The people have not yet acquired that Christian feeling of love and zeal that renders them proof against the inconvenience of a shower of rain. But unhappily for them, the love of the world will carry many of them through fire and water. Thank God these words are not applicable to all!" The next day he writes again: "This evening I preached at Prince Street Chapel to a small congregation. I did not feel my mind at liberty in my work, but rather contracted in my views—and my delivery was forced. I fear my soul is not sufficiently alive to God, or I should feel more liberty in declaring His love to man. Personal piety is the very soul and spring of useful preaching."

The Missionaries in attendance at the Twelfth Annual District Meeting, which met in Prince Street Chapel, Tuesday, January 10th, 1832, were Joseph Orton, Chairman, George Erskine, Nathaniel Turner, William Simpson, and John A. Manton, Secretary. There were several matters of grave importance, demanding patient and prolonged thought, in the consideration of which, Mr. Orton says, he found the presence of Mr. Turner of considerable advantage, as he was able to afford information it would otherwise have been difficult to obtain. The questions which had previously caused friction required prior attention. The Committee had ordered Mr. Erskine's return to England. But the District Meeting could not give effect to that decision, as Mr. Erskine's health, coupled with the opinion of his medical advisers, forbade such a step; and they therefore recommended that he remain a Supernumerary in the Colony. Of Mr. Hutchinson's retirement, the District Meeting spoke emphatically. "The District also feels it incumbent to express their most decided disapprobation of Mr. Hutchinson's conduct, in thus secularising and abandoning the important work of the



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THE METHODIST BOOK ROOM.

Ministry." While still a Missionary, he had successfully applied to the Lieut. Governor of Van Dieman's Land for a grant of land with a prospective view to settlement.

The vexed question of allowances was remitted to the Meeting for consideration. And from the fact that it was discussed repeatedly, it is evident that it was well considered. The Missionaries declared that the allowance for board was by no means equal to the expenditure upon the most economic scale. The amount should be increased to 35s. per week for a married, and 21s. per week for an unmarried, Missionary. Fuel and candles cost considerably more than the Committee allowed; and the District Meeting suggested an advance of £1 10s. per quarter. In some places as much as 3s. per week was paid for water; and this amount could or should be allowed as a water rate. They concluded their statement thus: "Though the Brethren have thus appealed for an increase in their allowances, they will not presume to make any additional charge until they receive the sanction of the Committee." By this saving clause they avoided the rock on which their predecessors had struck with such dire disaster. The conciliatory spirit had its effect upon the Committee; for the District Meeting of 1834 thanked its members for the increased allowances and their kind consideration, even though they had not seen fit to grant all that was asked. The question again cropped up in 1835, when most of the principal articles of provision rose 100 per cent.; while flour advanced 200 per cent., and was likely, so they said, to continue at a high rate. Whether this request was granted does not appear; but as the Committee had expressed its willingness to hear any statement the Missionaries might make doubtless it was favourably received.

Another stone of offence with Mr. Orton's predecessors was the selection and reception of candidates for the Ministry. The Committee desired every encouragement to be given to intending candidates; but it had strong objections to the manner in which they had been previously received and appointed to stations even before the Committee had an opportunity of considering their qualifications. Mr. Orton therefore, says that upon the taking out of Preachers, which "in this District has caused much unpleasantness," he moved "with caution." His first step was to employ John Leach as a Hired Local Preacher at the rate of £50 per annum; and his next to recommend Mr. Leach and Mr. Thomas Wellard as candidates for the Ministry. Mr. Leach was a nephew of the Rev. W. Leach of England. At the next District Meeting, Matthew Lassetter, who was married, had four children, and had been a Local Preacher in the London South Circuit for some years, was recommended as a candidate. "I am persuaded," says the Chairman, "that he would be an acquisition to our Mission"; and William Schofield who heard him preach from the words: "Set thine house in order," says that "his pathetic manner was much in his favour." But these recommendations came to nought. Mr. Leach retired through ill-health, Mr. Lassetter entered into business, and Mr. Wellard's offer was not sustained.

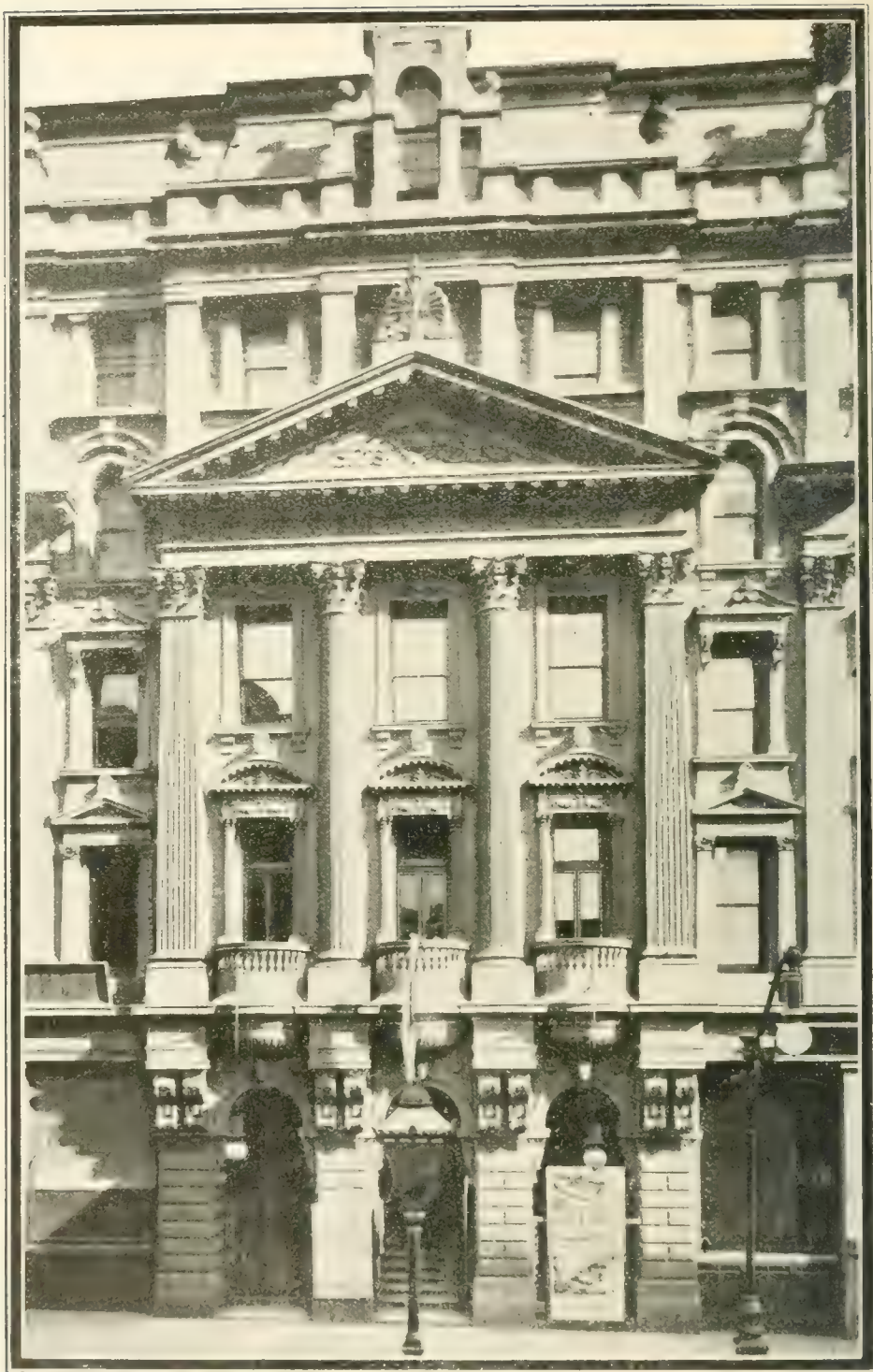
Another difficulty to be grappled with was the unsatisfactory state of the Mission properties, which, with the exception of two Chapels in the Windsor Circuit were not settled according to Conference plan, and not therefore secured to the Connexion. With the other properties the original documents had been drawn up in the names of Messrs. Leigh, Lawry, Mansfield, Carvosso and Horton, without any provision for transfer or settlement; and it now became necessary to obtain Power of Attorney. The Macquarie-street property was originally granted by the Government to Messrs. Carvosso, Lawry and Mansfield and their assigns *for ever*. "How my worthy predecessors could be so remiss," says Mr. Orton, "I cannot conjecture." Mr. James Scott, who gave to the Mission the Chapel in Prince Street had died suddenly without having executed a deed of settlement. The District Meeting of 1835 again considered this question and thus expressed its decision: "Owing to the peculiar tenure on which property is held in this country, many difficulties presented themselves. A recent Colonial enactment has rendered it necessary that all property not regularly granted from the Crown should pass through a Commissioner's Court instituted for the specific purpose of declining claims. After which, all undecided landed property not having a regular grant from the Crown, or not having the favourable decision of this Court reverts to the Crown. Under this enactment, some of our principal properties have been brought before the Commissioner's Court and have received favourable decisions. But as it is attended with considerable expense we have not yet brought the less important places before this Court. They therefore remained unsettled and in a precarious state. There are several properties, for which we have no means of establishing a claim."—(*District Minute Book*, vol. iii.) At their next Meeting, they were able to report a satisfactory settlement. A special Act of Parliament had been secured, which gave to them a valid title to the Macquarie Street property and enabled them to dispose of it as occasion required. A grant from the Government had also been obtained for the Chapel and Mission House in Prince Street, while the properties at Castlereagh and Windsor were legally secured. The Mission House site at Windsor being in a desirable situation for business, its sale was recommended with a view to the purchase of a more convenient house contiguous to the Chapel, the balance of the sale money being placed towards the purchase of a Mission House at Parramatta.

These matters being disposed of, the Missionaries were able to give greater attention to higher concerns. "With regard to the labours and the progress of religion amongst us," writes Mr. Orton, on October 26th, 1832, "I scarcely know how to write; sometimes I am on the mount and then in the vale. At Windsor things go heavily, and I believe Brother Simpson finds it hard work to encourage himself to go forward. At Parramatta a little encouragement presents itself. The Society increases slowly; there is peace and harmony, and the prospects are rather flattering than otherwise. According to arrangements, I take my turn at the country Circuits, and have thereby an opportunity of observing more minutely, and giving my advice as to the proceedings of my Brethren on these Stations. In Sydney we are doing pretty well. The congregations have greatly

improved, the Society gradually increases, there is perfect harmony among the members, and I trust a general good feeling towards our cause is rapidly restoring—though Methodism in this Colony, from several unhappy occurrences, has received such a stab in the public estimation, that it will be some time before the tone of feeling in its favour is restored; during which period it will be uphill work for your Missionaries. . . . In Sydney there is a population of 15,000 or more, and including the Roman Catholic places of worship, there is not accommodation or provision for 3,000 persons. Two of our Missionaries might be very usefully employed in Sydney and its environments, especially considering that a considerable portion of the time of one is necessarily taken up with the Tonga and New Zealand Missions.”—(*District Despatch Book*, vol. i., p. 174)

The state of the Work of God caused them heartfelt regret that it had so long languished; and they could not but look back, they said, with painful feelings to those unhappy occurrences “which have so evidently retarded the progress of the Work of God in these lands.” As means to an end, they suggested that it be made a point of conscience with each Preacher to bring into full operation all the rules and usages of Methodism as far as practicable in all Circuits; for in this respect they found great laxity. At the suggestion of Mr. Orton, they also recommended that there be frequent interchanges to enable the Superintendent to take a more thorough oversight of the work. The need of another Preacher to work the extensive field for usefulness in and around Sydney was set forth. Prominence was also given to the need of a strict observance of the Sabbath and the advantages of open-air preaching. Such admonitions soon made themselves felt, and an improvement was apparent. “The Work of God,” said the District Meeting of 1834, “presents the appearance of gradual improvement, and the discipline of Methodism has been more general and efficiently brought into operation. . . . We dwell together in perfect unity, being of one heart and one mind.”

The District Meeting thought the following methods likely to advance the interests of the Church: “1. That viewing the circumstances of the respective Circuits in New South Wales, particularly the want of additional help, and their adjacency to each other, it is desirable at least for the present that they be worked as one Circuit; judging that such an arrangement would tend to the furtherance of the cause. But, though *one Circuit*, we recommend the Committee to allow them to appear in the Report as *District Stations*. 2. That in consideration of the pressing claims of Sydney for an additional Preacher, and the prospects presented for much greater usefulness, we are of opinion that a second Preacher should be forthwith appointed to Sydney; and the Windsor Stations be supplied once a fortnight on the Sabbath by the Sydney and Parramatta Brethren, until more help be afforded us. 3. A commodious Chapel in a more eligible part of Sydney, is not only desirable, but indispensably necessary. We believe our cause here has languished in a great measure from the discoura-



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THE CENTENARY HALL, YORK STREET.

ging circumstances and situation of the Chapel; and we are certain that all our influential friends are quite prepared to come forward liberally to accomplish arrangements for the erection of a new one."

In his official letter, accompanying the Minutes, the Chairman writes: "With regard to the cause of religion amongst us in this district, I cannot state anything of a very flattering character; but I think I can confidently state that though our improvement is very gradual, it is manifestly certain; therefore—especially considering the depraved community in which we labour—we have occasion to thank God, and take courage. My hopes are sanguine as to the advantage likely to accrue from our Sunday Schools. In Sydney they have greatly increased; two years ago the number of children did not amount to thirty; and now they are upwards of two hundred, conducted by an adequate number of indefatigable Teachers, and under the direction of an efficient Committee.

. . . It affords me much pleasure to observe that there are several young men of very promising character, who have recently connected themselves with us, who are already actively engaged in various departments of the Society, and from whose continued, zealous services our little Church may confidently hope to derive lasting advantage. In Sydney we are greatly in need of more help in our public work; more devolves upon me than I have competency to accomplish. I hope ere this the Committee have favourably considered our past representations and afforded us an additional Preacher for Sydney. It will be remembered that the District decided to withdraw the Preacher from Windsor, and place him in Sydney until more help was afforded, however, this we have not yet acted upon. It became so painful a proceeding to forsake a place so long occupied, that I thought it advisable to defer from period to period, hoping for the arrival of a Missionary. Still anxiously looking for intelligence favourable to the interests of our cause in this Colony."—(*District Despatch Book*, vol. i., p. 223.)

In September of the same year, he writes in more hopeful strain. "It affords me very great pleasure to be able to inform you that as Brethren we continue to dwell together in unity, and I believe mutual esteem. The spiritual state of the District is gradually improving and wears a more encouraging aspect than formerly. In Sydney, the Lord is evidently moving in the hearts of the people. The congregations of late have very much increased. The members of our Society appear to have much more stability and devotedness to the cause of Christ, many of whom are earnestly panting after the fulness of the blessing of the Gospel of Christ. I have of late discovered to my great satisfaction, that the apparent indifference as to the prosperity of the Church, over which we have had too much cause to lament, is giving place to an interest and concern for its welfare."—(*District Despatch Book*.)

This year witnessed the formation of one important Society and the resuscitation of another. The first was the Stranger's Friend Society, formed in the latter part of the year 1835: "the operation of which," to quote the Minutes, "promises to be of great service to the spiritual interests of our cause, as well.

as the temporal relief of the sick and distressed." In the formation of this Society, Mr Justice Burton rendered assistance. Mr Orton sketched off "in a very rough manner," a few thoughts to serve as the ground of the prospectus they were about to publish in the papers. These thoughts he submitted to Mr Justice Burton, who revised them and suggested the insertion of a clause of which Mr. Orton said he quite approved. A meeting was held in Macquarie Street at which the Rules were passed and ordered to be printed. This Society, Mr Orton regretfully reports at a later date, had been diverted from its original purpose. The second Society was the Wesleyan Tract Society, which was either an offshoot of the Australian Tract Society, or an attempt to make that organization of more direct benefit to the Wesleyan Church. The members of the District Meeting said: "We consider the distribution of religious Tracts to be a very important auxiliary toward the promotion of the work of God; and were our Tracts in general circulated in the Colonies, we doubt not they would considerably further the interests of our Societies. Accordingly, the Superintendent of the Sydney Circuit has been directed to take immediate steps for the formation of a Wesleyan Tract Society."—(*District Minutes*, 1835.)

The District Minutes of 1836 contain expressions of gratitude to Almighty God for His continued blessing. The membership had not largely increased owing to removals and the cutting off of several "merely nominal members." "We have, notwithstanding, the happy assurance of an increase of piety, unity, and stability throughout the Societies. We likewise have reason to believe that our excellent economy is better understood, cordially embraced, and more conscientiously observed than has been the case in times past; which may be viewed as a pleasing feature, particularly as having a prospective reference to the prosperity of our cause in these increasingly important Colonies. . . . Considering the mixed classes constituting this community—the prejudices arising therefrom—and the consequent nature of the soil, which our Divine Master has called us to cultivate, we have reason to thank God and take courage."

Mr. Orton's Journals supply interesting details of the work then in progress in Sydney. Writing on Thursday, January 15th, 1835, he says: "This evening the Love Feast was held in Princes-street Chapel. At the commencement, the meeting was rather dull; about nine o'clock, there was an evident feeling among the people, which gradually increased. I requested that those who were really seeking the forgiveness for their sins, would simply express their feelings, and many were led to do so. The expression of feeling so much increased, and as it was getting late, I concluded the public service and requested as many as thought proper to remain. The penitents were collected near to the pulpit, and we recommenced our supplications. The Lord was pleased to answer prayer. The meeting continued until a little past midnight, during which time a most powerful manifestation of the presence of God was felt. Six persons found the pardoning mercy of God: principally young persons; amongst whom it rejoices my heart to record was my own beloved daughter. . . . I count this blessed season the beginning of better days amongst us as a Society. My heart



THE REV. WILLIAM KELYNACK, D.D.
President of General Conference, 1896

is excited more ardently than ever to cry 'Lord, revive Thy work.'” The next day he writes that the District Meeting had been attended with much more Brotherly affection among the Preachers, and many refreshing seasons from the presence of the Master of Assemblies.

This period also marked a great advance in Sunday School work, and witnessed the first attempts to deal with this important department of the Church in a statesmanlike manner. On Whit Monday, 18th May, 1834, a public meeting was held in Princes-street Chapel, with Mr. Orton in the chair, when a scheme for the formation of “The Wesleyan Methodist Sunday School Society of Sydney” was adopted, thus superseding the almost defunct Sunday School Union. The prime mover in this organisation was Mr. George Allen, who drafted the rules, saw the Society safely launched, and acted as General Secretary for some years. The Report submitted at that meeting read thus:

“The Committee of the Wesleyan Methodist Sunday School Society, in Sydney, in presenting the annual report of their proceedings, desire to express their gratitude to the great Source of all good, by Whose watchful care and kind Providence they have been spared to see another Anniversary of their Institution. And they have reason to believe, that during the past year, they have not laboured in vain, nor spent their strength for nought. During the year your Committee have had many difficulties to contend with; but so far from being discouraged, they unanimously determined, by the assistance of Him Who seeks and knows all things (and without Whose blessing all attempts to promote His Glory would be fruitless), to persevere with increased ardour in the path of duty, relying on Him for assistance and direction, Who, on a most interesting occasion said: ‘Suffer little Children to come unto Me and forbid them not, for of such is the Kingdom of Heaven.’

“Your Committee feel peculiar pleasure in being able to inform the friends of this Institution, that the Schools under their immediate care, are, by the blessing of the Almighty God, in a more prosperous and encouraging state than they have been for some years past; both as regards the increase in numbers, and the good effects which, there is reason to believe, have followed the instructions imparted to those intrusted to their care. During the past year, nearly 200 children have been admitted into the Schools; the present number on the books in both Schools is now 202 (in Macquarie-street School, 94; and in Princes-street, 108); of whom 122 are regular attendants, receiving the best of instruction; concerning many of whom there is good reason to hope they have not learnt in vain; but that the truths of the Gospel are taking root in their hearts; and your Committee think it not presumptuous to believe, that many of the children placed under their care are preparing for usefulness in the world; and they doubt not when their heads shall be laid in the silent tomb, many of these shall rise to fill their places and become the representatives of this blessed Cause to promote the welfare of which we are now met.

"Your Committee have also to congratulate you on the increase of Teachers in the Schools, all of whom appear to be zealously affected in a good cause; and many whose hearts are imbued with heavenly love, are well adapted to communicate to the children (in the spiritual sense of the word, the important truths of the Gospel, with such agents as these who take Christ for their Captain and Guide. Your Committee look forward with pleasing anticipation, and already perceive the desert rejoicing and blossoming as the rose. Your Committee, however, while they are thankful for the many efficient Teachers, who are already employed from Sabbath to Sabbath instructing the rising generation, would earnestly and affectionately solicit the aid and co-operation, especially of those young persons whose situation in life and disposition of mind, render them well adapted to further the glorious ends of this Institution.

"Your Committee beg to state that by the Treasurer's account, it appears there is a balance in favour of the Institution; that £7 6s. 9d. has been received and £7 10s. 11d. has been expended during the year; and while they are desirous of expressing their gratitude to those friends who have so liberally contributed to the support of this Institution; and, although there is at present a small balance in the hands of the Treasurer, the expenses of the present Anniversary will more than counterbalance it. It is therefore humbly hoped that the ensuing year will prove Sunday Schools are rising in importance in the estimation of what has ever been considered a kind and benevolent Public.

"Your Committee in closing this brief report of their proceedings for the past year, feel that they cannot do better than implore the Divine aid and assistance, in order that the great objects of the Institution may be carried into effect. And in uniting their earnest supplications to the God and Father of all our mercies, that He would hasten the happy period when Sunday Schools shall have spread their hallowing influence over all lands, and when the kingdoms of this world shall become the kingdoms of our God and of His Christ."

An elaborate and formidable list of "General Rules" for the management of the Society was adopted on the 17th of the following month. The aim of the Society was to afford gratuitous instruction to the children and adults. The Society was to consist of subscribers to the amount of 10s. 6d. annually, Teachers over the age of 18 years, with the resident Missionary as President. The Schools were to be under the government of the General Committee, which had power to suspend or expel any member for immorality of conduct or breach of its rules. Annual sermons were to be preached and collections made on Whit Sunday, and on the following day the children were to be publicly examined and rewarded, according to merit. The duties of the various officials were clearly set out. The Committee was to meet the first Thursday in each quarter, to appoint a Superintendent and Secretary for each School, to control all expenditure, to appoint Visitors and Teachers, and to "make a strict enquiry into the moral character and attention to the duties of the School of all the Teachers and Officers." The work also of the General Secretary, Superintendent, School Secretaries, Teachers and Visitors was defined; and the Teachers were explicitly

informed that they must attend punctually at 9 o'clock in the morning and from 2 to 4 o'clock in the afternoon, that while in School they must observe a serious attentive deportment, avoiding talkativeness, and that during singing and prayer they must stand at the head of their respective classes to keep them in order. Corporal punishment was not to be allowed, correction being meted out by the forfeiture of reward tickets. These rules were not always observed; but the delinquents appear to have been promptly taken to task, some Teachers being struck off the roll for irregular attendance, and others reprimanded for striking the scholars. At the examination at one public meeting, Mr. Orton says the children "acquitted themselves much to their own credit and to the great satisfaction of their Teachers and the friends in general. The public meeting was marked by several able and interesting addresses in favour of Sunday School operations before a crowded assembly."

There were two Schools only—Princes-street and Macquarie-street—when the Society came into existence; but in the course of a few years others were founded, and the organization was extended with most beneficial results. In January, 1837, the Society resolved to open a Sunday School at Surry Hills, in a room "kindly offered" by Mr. Lancelot Iredale, and Mr. Robert Bourne was appointed Superintendent. His first report shows an attendance of 2 Teachers and 18 Scholars. The same year the Secretary of the Bathurst School requested permission for his School to enter the Union; and Mr. McKenny, then Chairman, reported that he had succeeded in raising a sum of money for the erection of a "commodious School-house," on the ground attached to Macquarie-street Chapel. To this sum the Legislative Council had voted £150, available when called for. At the close of the year, the Union Committee resolved to build the schoolroom, its dimensions to be 40 feet by 24 feet, and 14 feet high "from the floor to the lowest part of the ceiling." The building, running parallel with Macquarie-street, was to cost £400, and its erection was to be superintended by the Rev. J. McKenny and Messrs. Piper and Peacock, who were to "act under the direction of Mr. Verge." Mr. McKenny and Messrs. Piper and Bowden were "to fit up the schoolroom" at a cost not exceeding £40. The newly opened School in Druitt-street was next affiliated to the Union, joining in February, 1838, with Mr. Kirwood as Superintendent. At the end of the year it reported 5 Teachers and 104 Scholars, and in the early part of 1843, the Secretary recorded its demise. In May, 1839, Surry Hills School had grown to 6 Teachers and 40 Scholars, and Mr. Allen had been succeeded by Mr. Thomas Bowden in the office of Secretary. Liverpool street School first appears as part of the Union in 1841, with 12 Teachers and 128 Scholars. This School afterwards passed into Hay-street. The total for all the Schools in that year was 35 Teachers and 301 Scholars. The year 1844 tells of the removal from Macquarie street to York street, with most encouraging results, of a new School at Chippendale, with 75 Scholars, and Mr. Roseby, Superintendent, and Mr. Scott Secretary, of another School at O'Connell Crescent, "about two miles from Sydney" "a place of great importance the population rapidly increasing," with 84 Scholars under the charge of Mr. H. Saxby. Two years later brought

three additional Schools: Pymont, Balmain and Waverley. At Pymont, Mr Bennett was Superintendent and Mr. Brown Secretary; at Balmain, Mr. Goldledge took charge, while Waverley was under the superintendence of Mr Vickery. Toxteth Park, Lane Cove, South Head and Canterbury, first appear in 1847, while Newtown joined the following year. South Head had a brief existence. It started well, but being unable to find a suitable place of assembly, soon lapsed. Sussex-street School was closed when the Chapel in which it met was disposed of; and the Union itself may be said practically to have ceased on the division of the one Circuit in Sydney into two, viz.: North and South Sydney. That the Society did great work was apparent. It gave prominence to Sabbath School work, it jealously guarded the character of its agents, it did much to spread Scriptural knowledge, in addition to teaching many to read, and it trained as useful workers in the Church, men and women whose names have become household words, and who have filled, or are even now filling important public positions in the State.

The Hobart Town Society now thought that the time had arrived for the division of the District, and with that end in view, it communicated with the Committee, praying that Van Dieman's Land should be made a separate District. When asked its opinion upon this proposal, this Meeting said: "We judge that such an arrangement is inexpedient and unnecessary. 1. Considering the smallness of the present number constituting our District, a division would materially weaken the tone of Methodistical economy bearing upon us as Methodist Preachers, the salutary operation of which is obvious, particularly with regard to those obligations towards each other and the Body of which we constitute a part. 2. We cannot see what advantages would be derived by the Society of Hobart Town from such a division. 3. Estimating the zeal and great liberality of our kind friends of Hobart Town, we are fully of opinion that the financial produce of their assiduity and benevolence should be exclusively applied to the spiritual interests of that part of the District. And we doubt not but the Committee will, in this respect, meet their fullest wishes by sending them more help. The proposition we hope will meet the approbation of the Society in Hobart Town, to whom we can but give full credit for the purity of their motive, their sincere attachment to the economy of Methodism, and their loving zeal for the cause of the Redeemer."—(*District Minutes*, vol. iii., p. 341.)

Notwithstanding this adverse judgment, the Committee authorised the separation in 1835, and appointed Mr. Orton as Chairman of the newly formed District, the Hobart Town Society having pressed for his appointment as Superintendent. He still retained the office of General Superintendent of Missions. To the acceptance of this twofold honour, he was not averse, though he found occasion to complain of the manner in which effect had been given to the request. His accounts had been unfairly criticised, he contended. "Never has my mind," he says in a letter to the Committee, "been so severely wounded before. I feel that I have occasion to complain, and do sincerely hope and respectfully request that I may not again be subjected to such undeserved obloquy."



BROWN STUDIES.
THE METHODIST COLLEGE, BURWOOD.

On reviewing his work as Chairman, previous to his departure for Tasmania, he writes: "On Sunday, the 24th ultimo (February, 1836), I bid adieu to Sydney, which has been the principal sphere of my operation for the last four years; in the course of which period many have been the trials through which I have passed; and on occasions have endured racking anxiety on behalf of the Church. When I arrived, I was aware that I was entering a scene, the performance of which would be extremely difficult. I accordingly commenced my labours with fear and trembling, and yet in humble dependence upon the sufficiency of Divine grace."—(*Journal*.) Referring directly to his work in Sydney, he writes: "After labouring there four years, I had the gratification to see the Society trebled, and with great reluctance left a most loving people." And, in 1839, when resigning the office of General Superintendent, with the view of returning to England, and in which office he was succeeded by Mr. Waterhouse, he places this record in his *Journal*: "The District had then (in 1832) 5 Preachers. There are now 1 in two Districts, which was then one District. The members are at least four times the amount, and though the Society of Hobart Town has been disturbed and injured by designing, high-minded, litigious persons, at present all is peace, with the prospect of harmonious and successful operation. I have had the happiness to labour with my dear Brethren in the Districts with much harmony and affection; and feel myself greatly indebted to them for their united and zealous co-operation in aiding me to carry out my plans for the promotion of the cause of God in their respective spheres. In giving up my charge, the breaking up of the connection, which had so long and happily subsisted among us, was one of the severest trials which I have been called to endure. That which affords me the greatest comfort next to the approbation of my Divine Master is the confidence of the Wesleyan Missionary Committee, whose agent I have had the happiness to be during a period of nearly 14 years. Their repeated expressions of decided approbation have been highly gratifying, and have often afforded me encouragement when my hands have dropped, and my heart has been ready to faint."—(*Journals*, vol. i., p. 222.)

Mr. Orton did go "home"; but it was to his "long home"; that, however, did not transpire until he had rendered more valuable service still to the Committee and to the Church, in whose service he wore himself out. Before his departure from Australia, the infant Society at Port Phillip resolved to give expression in some practical form to the esteem in which he was held. Arrangements were therefore made for a valedictory meeting, at which an address and a valuable gold watch were given him. And with many expressions of esteem and affectionate farewell, his friends watched him set sail for England. Though they knew it not, he was setting out on his last journey. On the 2nd of March, 1842, with his wife and ten children, he boarded *The James*, in charge of Captain Todd. Wearisome nights and a distressing cough reduced him to an "extremely debilitated state," and his strength slowly ebbed away. The last entry in his *Journal* bears date April 4th, 1842. When rounding Cape Horn, he passed within the veil; and his body, like that of his great predecessor, Dr. Coke, was lowered into the depths of the sea. His last words were: "All is well. All

is well." He was 46 years and 6 months old, having been born at Hull on the 1st October, 1795. No monument marks his resting place, and he needs none, for his most worthy monument is found in his enduring work. The first Wesleyan Missionary to cross the Blue Mountains and organise Methodism on the Bathurst Plains; the first Missionary probably to visit West Maitland, there to encourage and counsel Jeremiah Ledsam and the Society he had gathered around him; the first Wesleyan Missionary to visit Port Phillip, and there, on Batman's Hill, in the presence of a few settlers and their servants, several Aborigines and the notorious Buckley, to preach the Gospel; the first to travel to the spot afterwards, chosen as the site of the Buntingdale Mission, what other distinction does he need? And yet he has other honours. He was imprisoned for Christ's sake, he endured hardship for the Aborigines' sake, he suffered adverse criticism and misrepresentation for the Committee's sake, and he severed himself from his home and family, taking long, tedious voyages to New Zealand and other places for the work's sake. In his Journal he frequently wrote—

"What troubles have we seen,
What conflicts have we past,
Fighting without, and fears within
Since we assembled last."

He can now sing—

"But out of all the Lord
Hath brought us by His love;
And still He doth His help afford,
And hides our life above."

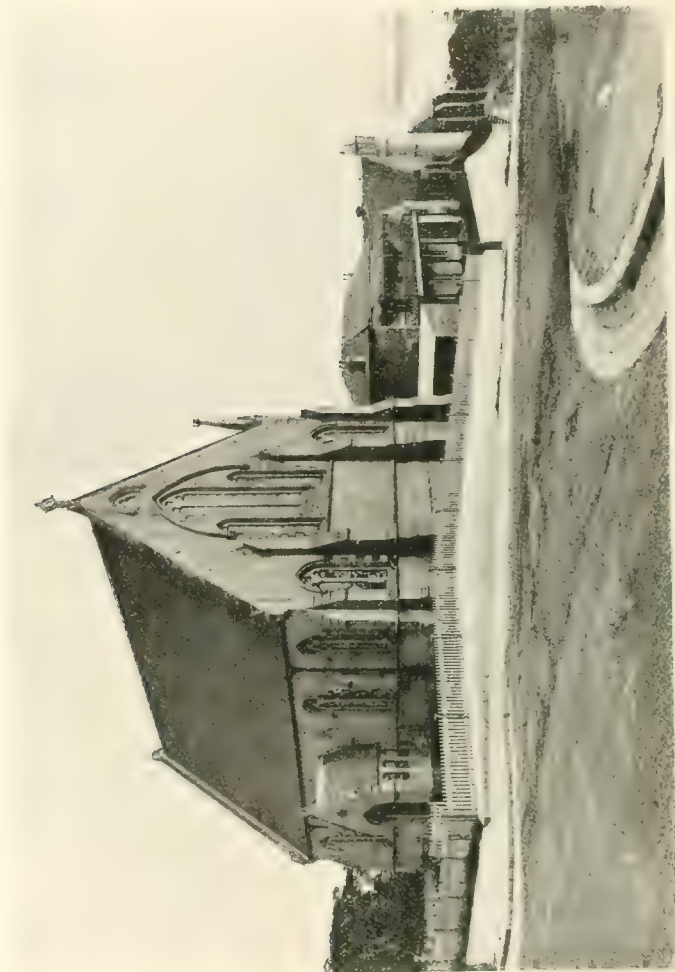
When the news of his death reached Port Phillip, a Memorial Service conducted by Mr. Dredge, was held in the Chapel at Geelong on the 18th December, 1842. In his address, Mr. Dredge said: "The period of Mr. Orton's appointments in this distant portion of the Mission Field was one of unprecedented importance. And there can be little question that to his judicious, prompt and indefatigable labours, and those of his coadjutors under his direction is to be attributed much of the stability which the cause has assumed, as well as the wide-spreading prosperity which still crowns these Missions. Lofty in the object after which he aspired, and single minded in the motives by which he was actuated, he was in labours more abundant; and amidst evil report and good report, he nobly disclaimed to falter if by any means he might be instrumental in maintaining unsullied the character of Methodism and saving souls from death."

COUNTRY METHODISM.

Bathurst—Rev. Joseph Orton's First Visit to Bathurst—Incidents by the Way - Description of the Country—Mr. William Lane—First Services in and Around Bathurst—Mr. Orton's Second Visit—His Third Visit—Request for a Missionary—Extracts from Journal—Appointment of Rev. F. Lewis—Reports—New Chapel—Progress—Rev. D. J. Draper - Rev. S. Wilkinson—Developments—Appointment of Rev. Benjamin Hurst—Gold Discovery at Ophir and Turon River—Methodism at Orange, Mudgee and Dubbo.

Hunter River - Pioneer Methodists Jeremiah Ledsam—First Chapel - Visits of Revs. John McKenny and Joseph Orton—Description of Country—Appointment of Rev. Jonathan Innes—Newcastle - Rev. F. Lewis—Revival News and Progress - Review of Work—Mr. Robert Belford—Other Methodists—The Manning River, Singleton, Murrurundi and the North Coast.

Goulburn—Pioneer Methodists—Mr. Matthew Trenery, Mr. John Wheatley and others—First Missionary—Rev. W. Lightbody appointed—Reports and Progress—Queanbeyan, Gunning and Collector—Rev. William Schofield's appointment—Tom Brown—His Companions near Camden—His Work at Jerriwa Creek—Characteristic Incidents of the Man—Letter from Tom Brown—Silas Gill—John Wheatley.



CHURCH AND PARSONAGE, NEWCASTLE.

CHAPTER IX.

COUNTRY METHODISM.

WHAT is now the important town of Bathurst first received consideration from the District Meeting in 1832. In the latter part of that year Joseph Orton wrote to the Committee: "For several months I have been repeatedly solicited to visit the district of Bathurst, about 120 miles from Sydney. My many pressing duties in Sydney have hitherto prevented my compliance, but I have now made arrangements to visit them in a few weeks. We have several friends residing in that district who are very desirous that a Missionary be stationed amongst them, and who have promised very liberally towards his support. I believe there is an opening for extensive usefulness. The result of my visit will enable me to give more decided information, and I hope to possess myself of interesting facts as to the state of prospects regarding the wretched Aborigines of the neighbourhood over whose miserable condition my bowels yearn with the deepest concern. I judge we are verily guilty concerning this portion of the brotherhood. Providence has brought us to them, and we are literally driving them from us. *Something must be done for them!* The incidents of my visit shall be duly transmitted; and I have no doubt they will be such as will induce you to afford us additional help in this increasingly important Colony; and especially for the miserably degraded heathen population"—(*District Despatch Book*, p. 170.) In his official report after his return he says: "I am of opinion that a Missionary might be employed to great advantage in that part of the country. We have already a Society there, organised by myself during my visit, consisting of persons who were members of our Society in England, and who have been in the habit of meeting together as regularly as circumstances would allow; and have done credit to their Christian profession, though destitute of the public means of grace or pastoral attention. They have pledged themselves to do all they can towards the support of a Missionary, if one be sent. At all events, they intend to erect a Chapel, and one gentleman has promised £50 towards its erection: and I am persuaded that others will come forward liberally. However, whether we station a Missionary there or not they must have some attention as well as that part of the country in general. I therefore purpose that they shall for the present have a quarterly visit from one of us, the expense of which visits, calculating that we take the Circuit horse, will be a little more than £20 a year. This amount, I have no doubt, will be met by subscriptions from our friends there."—(*Despatch Book*, p. 178.)

On the morning of Monday, October 20th, 1832, Mr Orton commenced his "long contemplated tour to the interior of the country," which had for its main

object a visit to Bathurst. He set out in company with Mr. S. Terry. Calling at Mr. Schofield's, at Parramatta, they passed on to Prospect Hills, where the "undulated and conical face of the country presents a beautiful aspect." Four o'clock brought them to Mr. Terry's estate at Mount Pleasant, which was the "most Anglocised in appearance" of any he had yet seen. In the evening the persons on the farm were called together "in number to upwards of twenty," and a service, which gave great satisfaction, was held. The next day the little Chapel built by John Lees at Castlereagh was visited. It was "in the most dilapidated state. The parish school is taught in the Chapel, which consisted of about a dozen children under the care of a Master, with as little order as I have ever seen." Service was announced for 5.30 that evening, and the intervening time was spent in visiting John Lees, a "man sorely afflicted" and "in a state of bodily agony and spiritual depression." But few persons attended the service; and on his return to Mount Pleasant he preached again at 8 o'clock.

At daybreak the next day their faces were turned towards the Blue Mountains. Crossing Penrith Ferry and ascending Lapstone Hill, they breakfasted at a small tavern "in the midst of sterile rocks, far from any other human habitation"; and at six o'clock reached Collett's Inn, where they had dinner, tea, and supper in one meal. Divine service with "the family and domestics" over, they were eager for rest, having travelled fifty-six miles. The next evening found them, after journeying 30 miles over "most uneven country and bad roads," at Rainville, the residence of Captain Raine, formerly a sailor, by whom they were "heartily welcomed." During the day they fell in with a party of Aborigines, with whom Mr. Orton entered into conversation. In guessing the age of the white persons present they persisted that Mr. Orton must be sixty-two, and that he lived "long, long, very long time."¹ Before he could set out the next day he was visited by Mr. Lane, "a member of our Society," who had been apprised of his visit. To induce Mr. Orton to return with him to "Tarana," named after an adjacent mountain, Mr. Lane promised to accompany him to Bathurst the next day. A pleasant day was spent, followed by a service in the evening; and next day, in company with Mr. Lane, the journey was resumed. At O'Connell Plains "we rested and took refreshments at the house of Mr. Smith, who, with his wife, are members of our Society." That evening they reached Bathurst, and Mr. Orton was introduced to the Anglican Clergyman, the Rev. Mr. Keane, a broad-minded, though eccentric man.

Mr. Orton's description of the country around Bathurst is worth reproducing: "The plains of Bathurst extend several miles in length and breadth, with scarcely the appearance of a shrub. The surface of the plains is pleasingly undulated, and covered with verdure, affording excellent pasturage for sheep; flocks of which are to be observed in every direction under charge of the shepherds of their respective proprietors. The country round the plains is exceedingly fine, well-wooded (though not encumbered), and intersected by numerous refreshing rills of water in meandering directions, generally tending to the Macquarie River. A great proportion of the soil is exceedingly good,

¹ Mr. Orton was then 34. He attributes this error to his "sage appearance," and his "spectacles."

and fit for any agricultural purposes, requiring but little artificial aid. The atmosphere is very clear, and the climate is mild and salubrious, though occasionally subject to keen frosts, heavy falls of snow, and severe thunderstorms. The hailstones, or rudely shaped lumps of congealed fluid, which fell, were unusually large, many measuring from four to six inches and upwards in circumference, by the pelting of which, I understand, there were some instances of stock being killed; but such storms are of exceedingly rare occurrence. Upon the whole this part of the country is conducive to bodily health and pecuniary profit. Its inviting character has allured a considerable population of settlers of various grades; the industrious of whom are reaping the ample reward of their persevering toil."

The next morning, Sunday, Nov. 4th, he attended the Church of England service, and heard Mr. Keane preach "a very impressive and good sermon," in a temporary Church formerly a barn, but now fitted up to do duty until the contemplated building was erected. "In the afternoon," says Mr. Orton, "I preached to the men on Mr. Terry's farm; afterwards rode back to the settlement, and spent a pleasant evening with Mr. Keane in company with Mr. and Mrs. Raine." Monday was spent with Captain Raine and Mr. Lane in riding through Queen Charlotte's Vale to the Government settlement. At the Vale, Mr. Lane had purchased 120 acres of land, on which he intended to build a house, to be called "Orton Park," and also to erect a Chapel.

Springfield, 27 miles west of Bathurst, and on the road to Wellington Valley, the residence of Mr. Tom, "a member of our Society," was the next place of visit. Arriving at five o'clock, they were heartily welcomed, and Mr. Orton preached to a small congregation "with considerable liberty and good to my own soul." An "individual" was so much affected during the sermon that he called the next day and seriously inquired if someone had not informed the preacher of the "particulars of his wicked life, imagining that the preacher otherwise could not have referred so pointedly to his actions, and described so clearly his feelings." That same day two of Mr. Tom's children were publicly baptised. On his return journey to Bathurst Mr. Orton took breakfast with Mr. Glasson and Mr. Hawke, and observed what was to him the mysterious process of making damper. As there were no "inns" on the way his bachelor friends provided him with a slice of damper and some corned beef. When travelling he was led to reflect upon any advantages which may have arisen from his visit to Springfield. He thought that he could discover some good. He had embraced the opportunity of hearing the word of God; he had reconciled two persons, who, from some trifling dispute, were under the temptation of coolness and distance, likely to engender decided enmity; and he had organised a Class of five members, which he hoped would be the foundation of a numerous Society.

Friday and Saturday were spent in Bathurst, when he rode round the settlement, and called upon "the Rev. Mr. Thompson of the Scotch Kirk, with whom I spent an hour in pleasant conversation. He is an intelligent young man," though stiff in the formalities of the Scotch Church. This pleasant conversation turned upon the advantages of composing and reading sermons. Mr. Thompson held "most tenaciously" to the reading of sermons; while Mr.

Orton argued in favour of extemporaneous preaching. On the following Sabbath (Nov. 11th, 1832) Mr. Orton, according to appointment, preached in Bathurst both morning and afternoon, in the barn of "Mr. William Lane, formerly of the Nepean." "On both occasions the congregations were small, but I felt considerable liberty in preaching to them. I pray God that His blessing may accompany the Word spoken. In travelling across the plains to the place appointed for the holding of service, I had a narrow escape from a very serious accident. Whilst carefully endeavouring to avoid a bog, of which there are great numbers on Bathurst plains, my horse suddenly plunged into one with his



CHURCH, SCHOOL AND PARSONAGE.

Orange

fore feet, and instantaneously sank to his shoulders, and fell on his side in the bog with me partly under him. With some difficulty I extricated myself from my unpleasant and dangerous situation, and escaped without further injury than that of spoiling my clothes. In the evening I preached to the men on Mr. Terry's farm." Tuesday was spent in company with Mr. Keane in visiting his farm, eight miles from Bathurst, where Mr. Orton addressed the men.

On his return journey to Sydney he again called at Mr. Smith's, at O'Connell's Plains, where he conducted service; and next day rode over to see the Rev. William Walker, late Missionary to the Aborigines, who had settled there on land presented by the Governor. With Mr. Walker he had a long conversation. "He is most certainly a clever man," but "he has been injudiciously managed by those who were placed over him." Of the people gener-

ally throughout the District Mr. Orton said, "I have found my heart engaged for the welfare of the people. Surely the Lord will bless these means which my visit afforded a people, who but seldom hear the Gospel preached. If but one soul be saved by these occasional visits and services, my labour as an instrument in the hands of the Lord will be amply repaid." On this return journey, Mr. Orton says he preached to three chain-gangs; travelled with Captain Brown, who desired to have his company; called at the "weatherboard hut," and walked over to see the "water-fall" in the neighbourhood of the Inn. "Our guide informed us that he was one of six prisoners for life, who were offered by the Governor a free pardon if they should effect a descent; but after every effort for three weeks, trying every part of the ravine, they were obliged to abandon the project." The following Wednesday evening he reached home after an absence of three weeks, having called again at Mount Pleasant.

His second visit to Bathurst, when he again had Mr. Terry as his companion, commenced on Friday, November 1st, 1833. He visited the settlers, "in the neighbourhood of our little Chapel at the Nepean River," and took tea with Mr. Stockfish. Mr. Stockfish expressed himself in strong terms of approval of the Wesleyan Mission, and in confidence stated that as he had no relatives he intended to make his property over to the Missionary Society. To avoid the Statute of Mortmain, Mr. Orton says he proposed to furnish Mr. Stockfish with a proper form of bequest. That evening was spent at Mount Pleasant, when Mr. Fulton, one of the Chaplains, "greatly amused and instructed" them in reading the MS. of a pamphlet against Popery which he was about to publish. On Sunday he preached to two chain-gangs in the vicinity of Collett's Inn. Monday brought him to Mr. Smith's, where he preached to a "tolerable congregation." Tuesday he breakfasted with Mr. Walker, dined with Mr. Lane at "Orton Park," and preached at a neighbouring house in the evening. Wednesday he was again with Mr. Keane, and at night preached at Mr. Lane's house. Sunday, Nov. 10th, he conducted service at Mr. Lane's, preaching from the "Sacrifices of Religion." In the afternoon he preached in the Township to a very small congregation, the weather being unfavourable, and Mr. Keane not having fulfilled his voluntary promise to announce the service. In the evening he preached in Mr. Smith's house at O'Connell Plains to a considerable congregation, and met the Society for tickets. On the following Tuesday he was home again.

The third visit to Bathurst was undertaken on Thursday, October 16th, 1834. A call on Mr. Simpson at Parramatta, several services among the chain-gangs, the temporary loss of his watch, and an occasional bog in the bad roads are the chief items of interest on the up journey. Arriving late at O'Connell Plains (Sunday, 19th October) he proceeded direct to the Chapel, preached from the words: "There is a sin unto death," and baptised two children. This Chapel had been built by, and at the expense of, the Rev. T. Hassall, of the Anglican Church, who owned a farm in the neighbourhood. It was capable of seating 150 people, and was appropriated to the use of both Wesleyans and Anglicans. On Monday, with the snow thick on the ground, he visited Mr. Walker, where he examined a half-caste girl—a candidate for baptism. When

on the way to Bathurst next day he was met by Mr. Lane, who piloted him through the Macquarie River, then so high that six inches of water was in the body of the gig. He preached the next evening, and had a spiritual and profitable conversation with Mr. George Hawke, who was pronounced a "good man" with a "kindred spirit." Friday was spent in inspecting "a spot of land promised by Mr. Lane to the Society, on which to erect a Mission House, Chapel, etc. It is an eligible piece of land."

Mr. Orton shall now complete the story in his own words:—

Saturday, 25th.—Rode over to Mr. West's at Macquarie Plains and arranged to preach there on Friday next. Read a portion of Scripture and prayed with the family. Proceeded from Macquarie Plains to the settlement of Bathurst; visited the Rev. Mr. Keane, and returned to Mr. Lane's. In the evening visited and performed service at Mr. Johnson's residence in Queen's Vale. An intelligent Scotchman, of strict moral habits, and I have reason to believe under the influence of religious principle.

Sunday, 26th.—I preached at Mr. Lane's house to a crowded and attentive assembly, amongst whom was a neighbouring Magistrate and his family and several other respectable persons. Selected for my text the Young Ruler's question to our Lord: "What shall I do to inherit eternal life?" After the public service I baptised Mr. Lane's child. In the afternoon rode over to a place called the "White Rock," and preached to a tolerable congregation from "Godliness is profitable to all things." Mr. Street and Mr. Lawson were present and several of the neighbouring farmers. In the evening walked over to the residence of Captain Raine in Queen's Vale. Arranged for preaching in his house on Sunday afternoon next.

Monday, 27th.—Visited the Rev. Mr. Keane in company with Mr. Glasson. Examined the Church which is in course of erection. In my judgment it is a very badly constructed place; the external appearance is heavy and unscientific and internally incommodious. In company with Mr. Lane proceeded on a visit to Mr. Tom's of Springfield. In the evening baptised two of Mr. Tom's children—twins; one named Ellen Wesley and the other Emma Fletcher. Afterwards preached to a number of persons collected together from: "I am Thine, save me." After service I accompanied Mr. Glasson to his bark tenement about half a mile from Mr. Tom's. In one corner of his hut a bed was made up for me, on which I rested during the night as comfortably as could be expected.

Tuesday, 28th.—Returned from Springfield to Mr. Lane's. On our way called at the settlement where Mr. Hawke is overseer, belonging to Colonel Wall. We obtained refreshment and proceeded to Queen's Vale through the bush. A most picturesque and pleasant ride.

Thursday, 30th.—Rode over to Mr. Terry's farm, spent a short time with Mr. Turner the Overseer, and returned to Mr. Lane's. In the evening held a prayer meeting, when the Lord was pleased graciously and powerfully to manifest His presence. It was truly refreshing to our souls. After the prayer meeting a consultation was held regarding the stationing of a Minister at Bathurst, and the erection of a Chapel, Mission House, etc. The principal friends present were Messrs. Lane, Tom, Hawke, and Glasson. They were quite

hearty in the cause, and expressed their determination to exert themselves to the utmost to accomplish the object. They liberally pledged themselves to meet the ordinary expenses of a single Missionary if one should be sent. It was agreed that Mr. Lane's kind offer of an acre of land should be accepted, and that as soon as convenient the draft of a Chapel about 30 feet by 40 be prepared and submitted for approval.

Friday, 31st.—Took a round of about twenty miles, visiting several of the friends in the neighbourhood. Returned by way of Macquarie Plains and preached according to appointment at Mr. West's from Romans viii., 6 v. The rain has fallen in torrents the greater part of the day. I have, however, fortunately escaped by travelling between the showers; so heavy was the rain



MR. GEORGE HAWKE.



MR. JOHN GLASSON.

that in many parts the plains were an extensive sheet of water. There was also a most severe hailstorm; the stones falling, in many instances, being larger than a pigeon's egg; several lambs were killed by them. Such a storm has not been witnessed before by the oldest settlers.

Saturday, Nov. 1st.—Walked into the settlement of Bathurst, preached at the hospital, and walked back again, a distance of seven miles.

Sunday, 2nd.—In the evening preached at the settlement of Bathurst to a rather thin congregation, from Ephesians v., 14. In the afternoon preached at the house of Captain Raine; the large drawing room was filled with persons who all seemed attentive, and I trust the Spirit of the Lord conveyed His own Word with power to some hearts. Spent a profitable evening with Mr.

Johnson in conversation and prayer. After returning to Mr. Lane's I gave Society Tickets to those who are considered members.

On his return to Sydney Mr. Orton sent the following official report to the General Committee, writing under date November 19th, 1834.

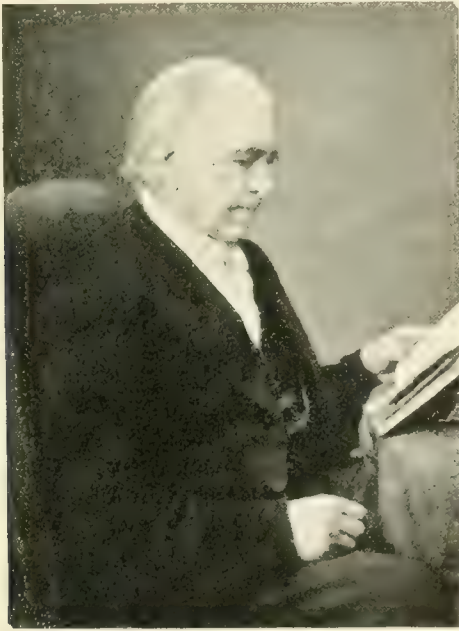
"I have just returned from a pastoral visit to our little Society at the interesting and promising settlement of Bathurst, situated about one hundred and thirty miles interior from Sydney, over a very broken and extensive range of hills called 'The Blue Mountains.' After overcoming the difficulties of traversing the ridges, valleys, and swamps of this tedious part of the road (being a distance of about seventy miles) the traveller is amply gratified by the appearance of a beautiful open country; the contrast of which, with the wild and limited scenery of sterile rocks, horrifying ravines, and dense thickets, is most delightful. My journey afforded me an opportunity of preaching the Gospel to many who very rarely are favoured with hearing the Word of God. It is my practice on these journeys to officiate at the end of every daily stage, whether at an inn or at a private establishment; and on all such occasions every facility is afforded for assembling the people, who willingly come, and thankfully receive the message of mercy.

"My attention is particularly directed to the road parties and iron gangs, which consist of men convicted of offences committed in this country, who are sentenced to penal labour, and are employed in making and keeping in repair the interior roads. They are interspersed over the country in parties of from fifty to three hundred in number. They are generally a most depraved set of men; but they are sinners for whom Christ died, and should, by His Ministers, be called to repentance at every opportunity. If an important collateral object of penal conviction be reformation, these poor creatures, over whom one's bowels of compassion cannot but yearn, are most piteously neglected; being destitute of any means likely to accomplish so desirable an object. Whenever I have officiated amongst them, they have appeared to give profound attention, and, in many instances, have been suffused in tears while listening to the offers of Divine Mercy to the vilest of sinners; showing thereby that they are not all irrecoverably lost to feeling, and affording a hope that the bread thus cast upon the waters will be found 'after many days.'

"It gives me pleasure to be able to state that the members of our little flock at Bathurst continue to hold on their way, though they have to endure great privation, and are exposed to great temptations and danger in the want of the ordinary means of grace, and of pastoral attention, for which they are very anxious, so much so, that they have renewed their former pledges with increased and praiseworthy liberality, with a view of establishing a regular station and supporting a Missionary, in that part of the country. A few friends have combined their means, and pledged themselves to raise a sufficiency to meet the ordinary expenses of a single Preacher, with promises to extend their liberality as circumstances may enable them. They have in contemplation the erection of a Chapel without delay. One gentleman, Mr William Lane, has given to the Society an acre of land, in a very eligible situation, and a subscription of fifty pounds. Other friends who have come forward in a manner proportioned

to their circumstances; and the present list of subscriptions will enable them to proceed without embarrassment.

"During my visit a meeting of the principal friends was convened, at which, amongst other decisions regarding the establishment of a Station at Bathurst, it was unanimously resolved, 'That, on the ground of their being willing, and pledging themselves, to meet the ordinary expenditure of a single Preacher, the Committee of the Wesleyan Missionary Society, through the medium of the Chairman of the New South Wales District, be respectfully and earnestly solicited to supply them with a Missionary with as little delay as possible.' I therefore now officially forward the above resolution with my most cordial approbation and pressing support, not only on account of their great



MR. WILLIAM TOM.

liberality in a pecuniary point of view, but because there is an encouraging opening which ought to be entered without delay. An extensive population is scattered about the neighbourhood, which would afford to an active Missionary ample scope for labour and usefulness amongst our countrymen, who, in most cases, are without the means of grace, but are anxious to possess, and willing to the utmost of their power to support, a preached Gospel, and pastoral superintendence. I am hopefully waiting the intelligence that the Committee have granted our oft-repeated solicitations for a second Missionary for Sydney, and again beg that the request of the Bathurst friends may be complied with by sending a Missionary without delay. In Sydney we continue to do so as well as our means will allow, though much cramped for want of help"—*Methodist Magazine*, 1835.)

The Committee acceded to the request for a Missionary, and appointed the Rev. F. Lewis, who arrived in Sydney in company with Mr. McKenny and Mr. Draper. Mr. Lewis was a Welshman, full of fire and love, who knew well how to bring sinners to Christ. During his nineteen years' residence in Australia he was remarkable for his zeal, abundant labours, and great success. Reaching Bathurst on the 21st May, 1836, he wrote as follows on July 2nd of the same year:—"The population connected with this Station is very much scattered, so that I have a great deal of travelling. Last Sabbath week I rode twenty-six miles, through a dreary bush between services, and on last Sabbath, forty miles to three appointments. This will prevent me from visiting some of the places as often as I should wish; but I am determined, by God's help, to go to them as frequently as possible, and to preach as often as I can. The people here had been waiting my arrival with anxiety, and I met with a warm-hearted and friendly reception, not only from what we term 'our own people,' but from others. Such is the friendly feeling of the Clergyman, that he is disposed to render me all the assistance in his power. As we have at present no Chapel, he has kindly offered his old Church. I hope this good feeling will continue; and shall do all I can to promote it. Our congregations have been large and respectable. The people seem to listen with great attention. Some have begun to enquire, 'What must we do to be saved?' And some have entered into the rest and liberty of the Gospel. The Word of God is evidently sweet to their taste. Land for the Chapel is already given. We have moneys promised to the amount of about £200, part of which is received. Some preparations are made, and we hope in a few months to complete the building. Its dimensions will be forty feet by thirty. We have this day held the first Quarterly Meeting ever held on this side of the mountains. Our pecuniary circumstances are quite as good as our friends had anticipated; and a sense of God's gracious presence seemed to pervade every mind. We closed the day with Divine service."—(*Methodist Magazine*, 1837.)

The new Chapel was opened on the 10th October by the Rev. John McKenny, the total cost being £800, towards which £400 had been raised by private subscriptions and collections; and the Chairman had received a communication from the Government promising the same amount on the reassembling of the Legislative Council. The Government was also to issue the deed of grant. The following year Mr. Lewis reported to the District Meeting that some of their members who had been unfaithful were admonished and expelled; though the congregations in the town were increasing. "On the last night of the old year," he says, "we held our first Watch Night; and, if a delightful congregation, listening with deep seriousness and attention to the word of exhortation, and a considerable measure of hallowed feeling resting upon the mind, may be taken as indications of future prosperity, then we may expect that prosperity much more abundant than that of the past shall crown the labours of the ensuing year." The congregations at Queen Charlotte's Vale and Macquarie Plains were very encouraging, and, notwithstanding the recent effort on behalf of the new Chapel, the people had raised £140 towards the support of the Missionary. There was also an increase in membership of 17 for the year.

THE WESLEYAN PREACHERS' PLAN

FOR THE

BATHURST CIRCUIT.

1850.

PLACES	TIME	MAY				JUNE					JULY				AUGUST				PREACHERS
		5	12	19	26	2	9	16	23	30	7	14	21	28	4	11	18	25	
BATHURST	11-6½	2	1q	1	2	5-2	1s	1	1	2	11	2	2	6-3	5	11s	1	2	
Wednesday ..	7	2	1	1	2	2	1	L	1	2	1	2	2	3	10	1	1	2	
MACQUARIE PLAINS ..	3	3	1q	6		2	10	1	1	1	1	2	8		4	1	6		
Wednesday ..	6½	1s	2			1	2		1s						2	1s			
ORANOR	11				1						21				1				
Clifton Grove ..	3	1		5		S		2q	13				5	2		2	5		
Friday	6½	1			1s			2			2	1							
SUMMER HILL ..	3				1						2				1				
CORNISH SETTLEMENT ..	11	6	11	13	5	11	13	24	11	5	12	13	13	6	12	3	2		
Monday	6½	1	5	12	S	1	12	S	5	12	11	2	13	S	11	1	S		
Monday	7				1			2											
GUYONG	3	11	12	13	S	5	11	24	13	S	5	13	12	13	5	11	2		
GLYNDWR	3	7	7	7	4	7	8	7	4	1	7	7	4	8	7	7	7		
Tuesday	4			2		1s			2										
BRISBANE GROVE ..	6½				1T								2						
Tuesday																			
DOVENFELS ..	10½-6½	4c	2	P	1	7	P	2	1	P	P	13	7	P	2	4	P		
MOUNT CLARENCE ..	3	4		2	P				2	1			1	7		2	4		
MEADOW FLATS ..	2		5	2	7	1T	9q		2	14		13			9		4		
Friday	4												1						
CAMPBELL'S RIVER ..	11	8	9	4	8	2T	6	8q	8	8	13	8	5	10	4	9	6		
RICHARDS	3	8		4		10		8q		8		8J		10		9	8		
O'CONNELL PLAINS ..	11		4		6		10		9q		9		8J		6		8		
CARCOAR	3-6½						2												
Monday	7																		
PYE'S	11-3		2		9		4		7		8		9		4		1		
GROSSVENDOR	3	6		1		9		6			10		2						
WHITE ROCK	6½		1							2					1				
Monday																			

Society Stewards and Local Preachers are requested to give due notice of the collections, &c., that the directions of the Plan may be observed

The Quarterly Meeting to be held on Tuesday, July 9th.

THE LOCAL PREACHERS TO MEET AT TWO O'CLOCK, AND THE STEWARDS, &c. AT FOUR O'CLOCK, P.M.

W. FARLAND, PRINTER, BATHURST

The work now gave signs of development. The District Meeting of 1839 said it was absolutely necessary that another Preacher be employed in the district. "The Circuit will be one hundred miles in length, and in its wide extent embraces a great number of places which are not visited by a Christian Minister, and the persons resident at them never hear a sermon." The past year, said Mr. Lewis, "had been distinguished by the formation of a Branch Missionary Society, and by a pleasing increase in the funds. At the formation of the Society we were favoured with the presence of the Brethren, J. McKenny, J. Watkin, and J. Hunt, who by their excellent sermons and speeches excited very considerable interest in behalf of the Missionary Cause. The public Meeting was truly interesting, the congregations respectable and numerous, and the collection surpassed any previously realised in the Colony." There was an increase of £60 on the year; and this, Mr. Lewis said, was the first fruits of the harvest that would follow. But he found one drop of bitterness in his cup of joy. The principal teacher in the Sabbath School had removed into the country, the parents were indifferent as to the children's attendance, and the Sunday School had been suspended. Next year the District Meeting found additional incentive to action in the presence of two Romish Priests, "and our minds are greatly pained by the fact." One remained in the town, while the other traversed the "immediate neighbourhood." "The plan pursued by them we wish to adopt," said the Missionaries; and "there must be another Preacher on the Station." But notwithstanding the Priest's presence Mr. Lewis told the District Meeting: "With several of the older members of Society we are much pleased, as their experience fully justifies the conclusion that they 'are journeying unto the place of which the Lord hath said I will give it you'; while their conversation and example speak loudly to those around. . . . In pecuniary matters we have also done remarkably well, having raised (in addition to the sum of £140 towards the Mission House, which has been commenced) upwards of £210, being an increase of £30 on the past year." To assist the building of the Mission House the Government consented to give a grant of £520.

Mr. Lewis was succeeded by the Rev. D. J. Draper, who left Parramatta on the 26th February (1840), and reached Bathurst three days later, after a safe and pleasant journey over the Blue Mountains. Mr. James Byrnes accompanied him six miles on the road. Travelling in those days was an expensive matter. It cost £82 12s. 6d. to take Mr. Draper and his furniture to Bathurst! During the year 1841 he was able to report that a small Chapel had been commenced at Springfield. "Half an acre of land has been presented to the Society by Mr. John Glasson, who, with other friends in the neighbourhood, are resolved to finish the building at their own expense. It is almost ready for the roof, and will be finished in a few months." This Chapel was built of stone, being 24ft. by 16ft. in dimension. The year following Mr. John West, senr., gave half an acre of land at Macquarie Plains, and in 1844 the Chapel was erected largely through the liberality "of the Messrs. West, who have subscribed handsomely."

"In travelling these parts," Mr. Draper wrote, "one stands in need of strong nerves and unshaken trust in God; for our ears are frequently saluted with accounts of atrocities committed by armed bushrangers, and our eyes not unfrequently behold scenes where they have for a season spread terror and

alarm." His journeys not only involved long rides and personal peril, but frequent absence from home. His stay in Bathurst appears to have been a period of success and happiness, and his Journal gives evidence of earnest yearnings for the souls over whom he watched; and also of his joy at tokens of Divine favour and blessing upon the people. He speaks of preaching to "encouraging congregations, many of whom had come five or six miles" to the service; of being "thankful to bear precious seed to a soil so much neglected"; of "great seriousness and attention being manifested while he exhorted them to love Christ and keep His commandments"; of thankfulness to God "that he had been able to be faithful, and deliver his soul in warning the people."—(*Draper's Life*, p. 43.) One extract from his Journal will give some idea of his work in the Circuit.

Sunday, May 17th, 1840.—This morning I was favoured with a comfortable sense of the Divine presence, which proved the earnest of a good day. Preached at 11 a.m. from Joshua xxiii. A good congregation: the Lord favoured me with liberty, and the people heard with very great attention. May their profiting appear to all. Having taken a hasty dinner I mounted my horse and rode to Springfield, where I arrived a little before six o'clock, and preached to a very respectable and attentive congregation, from John xiv., 15. The whole of the families in this neighbourhood are emigrants from Cornwall, who, having been some years in the Colony, are pretty well established. About thirty persons attended the preaching, most of whom are young persons, for whose salvation I was much led out in prayer. Having completed my work for the day, and closed it in the enjoyment of the Divine favour, I felt that 'the sleep of the labouring man is sweet.'"

The Rev. Samuel Wilkinson, who followed Mr. Draper in 1843, wrote:—"At King's Plains, a temporary place of worship is in course of erection. The people have been visited, and Divine Service held for the first time, or recommenced at Emu Swamp, Pretty Plains, King's Plains, and the higher parts of the Fish River; at Kelso, the next township in general importance to Bathurst, we have opened a Sabbath School, and commenced service on the Sabbath afternoon." Mr. Wilkinson also states that a Day School had been opened at Bathurst with fluctuating numbers, and inadequate remuneration for the Teachers. "The withdrawal of Government assistance for educational purposes, or what amounts to the same, the restrictions under which it is at present doled out, has done a great injury to the rising generation of the Colony." The Boys' School closed after a brief period, but the Girls' department continued. In 1844 Mr. Wilkinson said the Quarterly Meeting appointed "four promising young men" as Exhorters, while he himself paid his first visit to Hartley Vale and Summer Hill. Summer Hill was "32 miles from Bathurst West," and Hartley Vale "45 miles east." At both places the great Head of the Church had placed open doors. The next year disclosed further developments. "During the year," to quote the District Meeting Records, "a quarterly visit to Carcoar has been made. This is the principal township south-west of Bathurst. Here we have a few members of Society, and a people anxious to hear the Gospel. A place of worship is in course of erection at Glyndwr, on the Fish River. Subscriptions are being raised for a new Chapel at Hassan's Walls. The difficulty

Wesleyan Centenary Hymn.

Spiritoso

1. One song of praise, one voice ... of prayer, A-round, a-bove, be-low; A-round, a-

Slow. *Lively.*

-bove, be-low: Ye winds and waves the bur-den bear, "A hun-dred, a hun-dred, A hun-dred years a-

go! A hun-dred years a-go! A hun-dred years a-go! A hun-dred years a-go!"

2. "A hundred years ago!" What then;
There rose, the world to bless,
A little band of faithful men,
A cloud of witnesses.
3. It looked like but a human band;
Few welcomed it, none feared;
Yet, as it opened o'er the land,
The hand of God appeared.
4. The Lord made bare His holy arm,
In sight of earth and hell;
Fiends fled before it with alarm,
And alien armies fell.

5. God gave the word, and great hath been
The preachers' company;
What wonders have our fathers seen!
What signs their children see!
6. One song of praise for mercies past
Through all our courts resound;
One voice of prayer that to the last
Grace may much more abound.
7. All hail "a hundred years ago!"
And when our lips are dumb,
Be millions heard rejoicing so,
A hundred years to come!

(Composed specially for the Centenary Celebration in Australia.)

of obtaining land in a good situation, with a good title, has been the chief hindrance to our having the same at Hartley. The houses in which service is held are generally crowded with attentive hearers. The sum of £100 has been paid towards the reduction of the debt upon the Chapel and Mission House in Bathurst; and the munificent offer of our friend, Wm. Lane, Esq., the remainder is in a great measure provided for. We are glad to record this year as the first in which the expenses of the Circuit have been paid by its regular income."

Rev. Benjamin Hurst informed the District Meeting (1846) that with sorrow he had to report a decrease in the number of members during the past year; but that, he said, was not surprising when they remembered the religious excitement which had previously prevailed. Yet he believed the Society to be in a more flourishing state, and there had been a decided improvement in the congregation at Bathurst, every seat in the Chapel being let. "At the Green Swamp, 12 miles from Bathurst, a congregation has been raised during the year, a Class has been formed, and through the Divine blessing upon the Word preached some had been recovered from the ways of sin, and were now rejoicing in a clear and delightful sense of God's mercy towards them in forgiving their trespasses. The Circuit finances were never in a better state than at present. The ordinary income has improved, and is still improving; and notwithstanding the great expenses of removal from Sydney to Bathurst, there is a balance in hand of £32 6s. 9d. The whole debt of the Bathurst Chapel and Mission House, amounting to £210, has been paid off, principally through the princely liberality of old and long-trying friends, who subscribed the noble sum of £100 towards this object. So that, notwithstanding the pain caused by the unfaithfulness of a few, we have much to be thankful for as to the past, and to encourage us with regard to the future. On this Circuit there is abundance of work for two Missionaries, and could a young man be appointed to it, there would be no difficulty in raising his entire support."

Next year Mr. Hurst said that he had met with considerable opposition from wicked and unreasonable men by means of which a few members had been greatly injured and others had been induced to leave the Society. But, notwithstanding, there had been many cheering signs of God's presence and approbation. The congregation had been thinned by the removal of about 50 of its members, but the attendance, notwithstanding, continued to improve, so that additional accommodation had been provided for 140 persons by the enlargement of the Chapel at a cost of £300. A Class had been formed, and public services commenced, at Campbell River, where the congregations were very encouraging. The arrival of a pious family from Ireland had also led to the formation of a Class at Meadow Flats. The Chapel at Bowenfells was completed and opened for Divine service, but its distance prevented the possibility of paying it much attention.

The following year the Rev. J. G. Millard was appointed Assistant Missionary, and together they were able to report to the District Meeting of 1848 that for many years past they had not been favoured with so many, and such clear indications of a genuine revival of the work of God. Several were deeply

convinced of sin, others were earnestly seeking peace with God, and many older members had been quickened in their desire to obtain holiness of heart. "With the administration of the Sacrament a few weeks ago the presence of God was felt in a remarkable manner; every soul present was bathed in sacred influence, and we had a delightful foretaste of the joys of Heaven." The service which had been previously held at Summer Hill was transferred to Rose Hill, where there was every prospect of a good congregation; and "a grant of two acres of land in the village of Orange has been obtained from the Government, and we are seriously purposing to build a Chapel upon it the ensuing year." A Class was also commenced at Hasson's Walls, and the services of the Chapel were much blessed. Guyong was also taken up as a preaching place, and the congregation was good and encouraging. During this year, a brick school-room, 30ft. x 16ft., was erected at the rear of the Chapel at a cost of £80, and was free from debt. The School had never been in a more prosperous state, and arrangements were being made to commence a Day School in Bathurst.

Mr. Hurst was now removed to Sydney East, his place being taken by the Rev. Benjamin Chapman, who had with him the Rev. William Byrnes as Assistant. Mr. Chapman said that the past year had been an eventful one in the history of the Circuit owing to the action of a few persons who had endeavoured to sow the seeds of discord and strife; but this was soon overcome, and the greatest cordiality and brotherly love prevailed. The employment of a second preacher had enabled them to pay greater attention to the places previously on the plan, and to visit regularly several new places. The result was that the Churches had been strengthened, the newly-arrived emigrants had been saved from wandering as sheep without a shepherd, and the Word had been blessed to the conversion of many sinners. The income had been equal to the expenditure, and, but for the large fall in the price of wool, which prevented some from redeeming their promises, there would have been a surplus on the year. During the year "a very excellent brick Chapel, 30ft. x 16ft. in the clear, has been erected at a cost of about £110" at Orange. "The most lively interest in this object was manifested by the people in the neighbourhood, and as nearly everyone of them contributed something towards its erection it is free from debt. It was opened for Divine service on the first of July, when the congregations were most encouraging. The sum of £12 was contributed on the occasion. As the population is increasing, we have a fair prospect of raising a very flourishing cause here." The mines at Molong and Bathurst had been supplied with Ministerial labour once a month. At the Bathurst mines 20 miles from Bathurst service had been held in the house of Mr. Thomas Pye, who had not only placed a large room at their disposal, but should the mine succeed, had promised to give ground for a Chapel.

The next year (1850) Mr. Chapman wrote that at Bathurst the congregations were large and increasing, and that generally the work was in a flourishing condition. Cottage Prayer Meetings had been productive of much good, and the Ladies' Sewing Society, by its useful exertions, had afforded valuable aid during the past year. The population at Cornish Settlement had con-

siderably increased, and promised soon to be much larger. Here the Chapel was already inconveniently small. At Orange, where an excellent Chapel had been erected the previous year, there were several friends in the neighbourhood who regularly attended. Owing to the extensive Circuit, the place had been supplied with Preachers from Cornish Settlement. Bowenfells was still, Mr Chapman said, "a wonder to them," for there God had done wonderful things. A visit had also been paid to Rylstone in consequence of urgent invitations and the rumour of a revival of religion, due mainly to the influence of a young man who had called at Bowenfells on his return journey from Sydney. After much distress this young man found peace with God, and opened his house for prayer on the Sabbath day. Thus when the Preacher visited the place, he found the people prepared, and in the afternoon preached to a very interesting congregation thankful for the Word. In the evening he met the little Society so providentially gathered "out of the wilds," and gave notes on trial to six persons, five of whom had since been received into Church membership. They were still zealously pursuing their course, striving to grow in grace. Mr Chapman regretted that they were unable to do more for this district, which was fast becoming populous.

The next year he wrote that the discovery of rich gold mines in the immediate vicinity and on almost every side of them had considerably interrupted and disorganised various departments of their work. A great number of their members and hearers had left their homes for the diggings, and the Sunday congregations were considerably reduced. Local Preachers and Class Leaders were among those who had suddenly become gold-miners, and the diminished attention to the means of grace, together with worldly attractions, had tended to lower the tone of Christian feeling. They had sought to follow the gold-diggers to the busy scenes of operation, and to bestow upon them what attention was within their power. "The portion of the diggings first discovered," Mr. Chapman wrote, "has been denominated *Ophir*, and are about forty miles west of Bathurst. These were visited by us immediately, and public worship was held there the first Sabbath after they were generally known, and while there were only a few hundreds of miners on the Creeks. The population of Ophir rapidly increased to several thousands. After the first few weeks the wicked men were emboldened to sin with little fear. Sad immoralities were practised, the Sabbath was awfully desecrated. We continued to preach there as often as possible. By many we were cordially welcomed, and generally obtained large and attentive congregations. In consequence of the discovery of other diggings, and the increased difficulty of working these on account of the flooding of creeks from the winter rains, the greater portion of the miners left, so that the present mining population of Ophir is not more than a few hundreds. When, however, the waters of the creeks subside no doubt thousands will again flock thither.

"The diggings on the Turon River have also recently been visited. The population working in this neighbourhood is to be numbered by thousands. On the occasion of the visit referred to, we held four religious services in the open air. The opportunity of hearing the Word was gladly embraced by many

THE
WESLEYAN PREACHERS' PLAN
 FOR
THE HUNTER RIVER CIRCUIT.

1847.

PLACES.	Time.	FEBRUARY.				MARCH.				APRIL.				MAY.					PREACHERS.
		7	14	21	28	7	14	21	28	4	11	18	25	2	9	16	23	30	
WEST MAITLAND	11	1	8	1	1	1	8	10	10	1	8	1	1	1	2	1	1	1	1
Tuesday	7	1	1	1	1	1	1	1	2	1	1	1	1	1	1	1	1	1	1
EAST MAITLAND	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
NEWCASTLE	11	8	1	8	2	8	1	8	2	8	1	8	10	8	1	8	8	2	2
Monday	6	8	1	8	2	8	1	8	2	8	1	8	10	8	1	8	8	2	2
SUNDERLAND	11	7	8	7	7	9	7	9	7	1	7	9	7	9	7	7	7	9	9
Thursday	7	7	8	7	7	9	7	9	7	1	7	9	7	9	7	7	7	9	9
WELLINGTON	11	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12
Friday	7	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12
RYAN'S FOREVER	25	3	4	2	8	10	1	12	1	3	1	8	10	1	11	1	8	1	8
Wednesday	7	3	4	2	8	10	1	12	1	3	1	8	10	1	11	1	8	1	8
MILTON FERRIS	11	3	4	2	8	10	1	12	1	3	1	8	10	1	11	1	8	1	8
Carroll's Creek	11	3	4	2	8	10	1	12	1	3	1	8	10	1	11	1	8	1	8
Monday	7	3	4	2	8	10	1	12	1	3	1	8	10	1	11	1	8	1	8
WINDYBATE	25	13	1	18	16	2	18	13	13	11	4	5	14	11	15	1	18	16	16
Friday	6	13	1	18	16	2	18	13	13	11	4	5	14	11	15	1	18	16	16
MORRIS	11	6	8	11	6	1	2	11	5	6	10	1	11	6	2	1	6	1	6
Wednesday	6	6	8	11	6	1	2	11	5	6	10	1	11	6	2	1	6	1	6
ELLEN'S FOREVER	11	6	8	11	6	1	2	11	5	6	10	1	11	6	2	1	6	1	6
Friday	7	6	8	11	6	1	2	11	5	6	10	1	11	6	2	1	6	1	6
ALLEN'S FOREVER	11	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
Monday	6	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
LEITCH'S FOREVER	11	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17
Wednesday	6	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17
MORRIS FOREVER	11	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
Friday	6	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
DEAN'S FOREVER	11	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
Wednesday	6	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
LEITCH'S FOREVER	11	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
Friday	6	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
NEWCASTLE	25	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11
Monday	6	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11

The Preachers are expected to attend their appointments, and if prevented to do so, to notify from some one who can do so.

The Quarterly Meeting will be held at the Mission House, Newcastle, on the 13th of April, 1847, to commence at 11 o'clock.
 Services: First, 2nd, 3rd, 4th.

Wesleyan Hymn Book may be obtained at the Mission House.

Readers of this will find the following names of the respective collections at least one Sabbath before the respective appointments, and that they are held at the appointed times.

FREDK. LEWIS, MINISTER.

of our members who were within reach, in addition to whom considerable numbers of all grades of religious opinion, and some perhaps of no religious opinion at all, seemed well pleased to join with us in our Sabbath religious exercises. Here also, as at Ophir, immorality abounds, and a wide scope is presented for the exercise of Christian sympathy. We are glad that some of our respected Brethren, the Local Preachers from our own, and other Circuits, have not forgotten the Saviour's claim upon their service, and have boldly stood forth in His name to call sinners to the Saviour. Their efforts have generally been acceptable. As at Ophir, we attempted on the Turon to organise a Society. But time will only tell whether our efforts will prove more successful than at the former place. In Bathurst, though so many usually worshipping with us have removed, our Sabbath congregations are not so much diminished as might be expected, owing chiefly to the influx of visitors from other places. But the week-evening Classes and services have fallen off considerably. At the beginning of the year we had very cheering tokens of the Divine Presence. The Word of the Lord had free course—while our members generally evidenced a growth of grace—several hearers were convinced of sin. Of late, however, we are sorry that the state of the work has not been so encouraging."

The Rev. Samuel Wilkinson now took up the work at Bathurst, being appointed to this station for the second time. The baneful influence of worldly cares and desires, and the extraordinary pressure of worldly business consequent on the scarcity of labour, had been severely felt, he said; and they had to deplore the sad effects of the strife and disorder of former years. But notwithstanding the discovery of gold, their contributions to Missions had considerably increased. At the Turon, where there had been many changes, much positive good had been effected. At Sofala, where the junior Minister resided a greater part of his time, a weatherboard Chapel had been erected. The inhabitants of the vast interior, lying beyond the limits of his Circuit were, he said, in a deplorable state of destitution, calling imperatively for Christian Missionaries. The Rev. John Pemell, who had now been placed in charge of the new Circuit, must be allowed to tell the story in his own way: "In December, 1849, I was sent to Bathurst, the Minister in charge being the Rev. Benjamin Chapman. The Circuit was low in piety, for there had been a fourth year's appointment against which the people protested. Great discord existed, and Cornish Settlement had separated itself. Gold was discovered at Ophir Creek by Mr. Hargraves and Mr. Tom's son. Mr. Chapman went one Sunday for service, and I went the following Sabbath, the Methodist Ministers being the first to visit the places. I reached Mr. Thomson's tent, tied up my pony, placed a log on him, and was invited to a feast of damper and mutton and tea without milk, sweetened with black sugar. At night a large opossum rug was spread on the grass, on which eight men lay; I made the ninth. I found some Local Preachers there, and I preached from the words: 'The Spirit and the Bride say come.' I had to visit Orange: There were no roads then, not even a sheep track. At Orange there was but one store, a hotel, a smithy, and a miserable hut or two.

"In the year 1851 a new Circuit was formed, of which I was Superintendent. The Circuit included Fish River, Jenolan Caves, Bowenfells, Hartly, Meadow Flat, and Riverlet. I lived with various friends, and spent a week or two at each place. The Church was of stone with two windows on each side, a door at one end and the fireplace at the other. I had to sleep in the little stone Church. Putting two forms together I spread my mattress on them, bringing my pillow and blankets from behind a calico screen. At Jenolan Caves we had a Chapel built of sod walls. I was the first Minister at Rylstone in 1852-3. I found Mrs. Provis there. We had a revival, and I visited them once a month. An old man named Read, converted at the age of 82, learnt to read, and died at 84. While I was at Joseph Taylor's Mrs. Stewart arrived, having ridden seventeen miles in order to get converted. We got two acres of land as a grant, and got up a brick Church. The Rev. W. B. Boyce opened the Church, and several souls were saved. There was no debt. On leaving Rylstone I was presented with a purse containing £35 and an address of congratulation.

"I was also the first Minister at Mudgee, Joe Taylor taking me from Rylstone on horseback. We applied for lodgings at the only decent inn in Mudgee; but as there was no room, Mr. Simpson, a blacksmith, took me into his house and I lay on the hard floor without bedding and a blanket over me. I arranged for service in the Court House, attending the Church in the morning. At night the Court House was filled, Nicholas Bailey being in the congregation. After the service I asked all the Wesleyans to remain, and I formed a Class appointing Mr. Lovejoy, from Cow Pastures, to meet them during my absence. Mr. Moss allowed me the use of his slab hut for preaching for one year without payment. The hut was a mere frame without floor or windows. Mr. Bailey, who gave me a home, said: 'That room is yours, never mind who is here.' A lad helped me to saw some logs for the support of cedar boards with which to make seats for the congregation. I made my own pulpit, and boarded off part of the Church for my bedroom. Thinking of getting up a brick Church, I selected two acres of land in Mortimer Street, formed a building Committee of Messrs. Blakeman, Viles, Amos, Lovejoy, and myself, and we determined to build a Church 36 x 16. Mr. Blakeman gave £50, and the cedar ceiling, and Mr. Viles £50 and all the carting. The building, which was fitted up with pews throughout, cost £500, and was opened free of debt. The foundation stone was laid by the Rev. J. K. Piddington, and as we had nothing adequate with which to lower the stone Mr. Piddington pushed it into position. The Rev. B. Chapman came up from Sydney to dedicate the Church. As there were several applications for pews, we resolved that at 10 a.m. on Monday the doors should be thrown open on the principle of 'first come first served'. Ten minutes after, all the seats were taken, except one, which I took for my wife. We secured a bell from Bromby and fixed it to a neighbouring chimney. When the Church was built I lived in the old slab hut. I was also the first Minister to visit Wellington. In 1854-5, I visited Dubbo, where I found two or three Methodist families. I engaged the Court House for preaching purposes, and the Chief Constable was present. He took up a tray and insisted on making a collection. I selected a site—the usual two acres—for Church purposes."

HUNTER RIVER.

The Hunter River District with its spiritual needs was first brought under the notice of the Missionary Committee by the District Meeting of 1832, when it was stated that there were 2,000 residents in the District. This appeal was repeated the year following, and again in 1835, when Maitland had been visited by the Chairman, who reported on the prospects of Methodism in the most flattering terms; but the matter remained in abeyance till 1838, when the District Meeting presented a more urgent plea. For during the year 1837 Mr. Jeremiah Ledsam had introduced Methodism into the District. Mr. Ledsam had recently arrived from Ireland with credentials from Gideon Onseley and other Ministers. He settled in Maitland as a coachbuilder, combining with his trade the duties of an auctioneer. He was a Preacher of more than ordinary ability. On the first Sabbath evening after his arrival he preached in his own house to an attentive congregation, and during the week rented a billiard room at the rear of Gornick's buildings at an annual rental of £20.² The seats and reading desk were furnished by Mr. Vincent G. Williams, a cabinet maker, and here the services were held for four years. The first Watch Night Service took place on the 31st December, 1837, and was conducted by Mr. Ledsam and Mr. Williams. They soon conferred with each other relative to the acquisition of a site for a Chapel. A public Meeting was convened, at which, by resolution, it was resolved to purchase land. Mr. Ledsam was to collect subscriptions "throughout the outlying Districts"; while Messrs. V. G. Williams, George Denshire, and James Bicknell "were to put forth their energies in Maitland and its neighbourhood." In a few months the sum of £270 was collected and placed in the Commercial Bank, together with £30 forwarded by the Rev. John McKenny. To this amount the Executive Council added a grant of £300, and, accompanied by Mr. Williams, Mr. Ledsam purchased the present site from Mr. Charles Robins; the adjoining allotment on which the parsonage now stands being secured soon after. The foundation stone of the Chapel was laid by Mr. William Galway the contractor; and the top stone was put in its place before the arrival of the first Missionary, the Rev. Jonathan Innes.³

In a letter to the Superintendent, the Rev. John McKenny, Mr. Ledsam gave the following particulars of his work:—

"The last Sabbath we commenced school at nine o'clock, when the children numbered 21. On December 3rd the number was 17. The prospects respecting this school are cheering, as I anticipate through the Divine Blessing that many more will be induced to assemble for the purpose of receiving religious instruction. You will please sanction the appointment of Bro. Williams as General Superintendent of Maitland Sabbath School. The public services commence on Sabbath days at 11 p.m., when Bro. W. reads the Church service; at its close

² This room was in the back yard of Norton the publican.

³ Mr. Joseph Caddy, who knew Mr. Ledsam, relates the following incident:—"I recollect that he had been holding a sale in the village during the week, and on the Sabbath he preached in our Chapel. Some of the funny ones were there; and in his earnestness he knocked the Bible, when someone called out: 'Knock it down, Jerry.' But Brother Dyer said: 'Amen!' Brother Dudley: 'Hallelujah'; Brother Clarke: 'Bless the Lord'; and another Brother: 'Amen.' Jerry was right and the others were silenced."

the Methodistic service is entered upon. The forenoon service concludes about a quarter before one. School recommences at 2 and terminates at 4 o'clock. Preaching at half past six. I am happy to inform you the evening service continues to be well attended; there were not less than 50 persons in the house last Sabbath evening. The congregation appeared to be all eye, all ear. I have induced Bro. Williams to assist me in the evening by commencing the service by



MR. WILLIAM BURGESS.



MR. JEREMIAH LEDSAM.



MR. SILAS GILL.

prayer, or should I commence, after the service I give place to Bro. W. that he may conclude. The rules of our Society were read Sabbath evening last: the entire congregation remained. I read a few extracts from your letter, and dwelt especially upon your intended visit to Maitland. Your visit to Maitland will be calculated to strengthen the weak hands, and I make no doubt will also be attended with good to the people; and also have the tendency of giving additional evidence that the services are conducted under the sanction of the Methodist

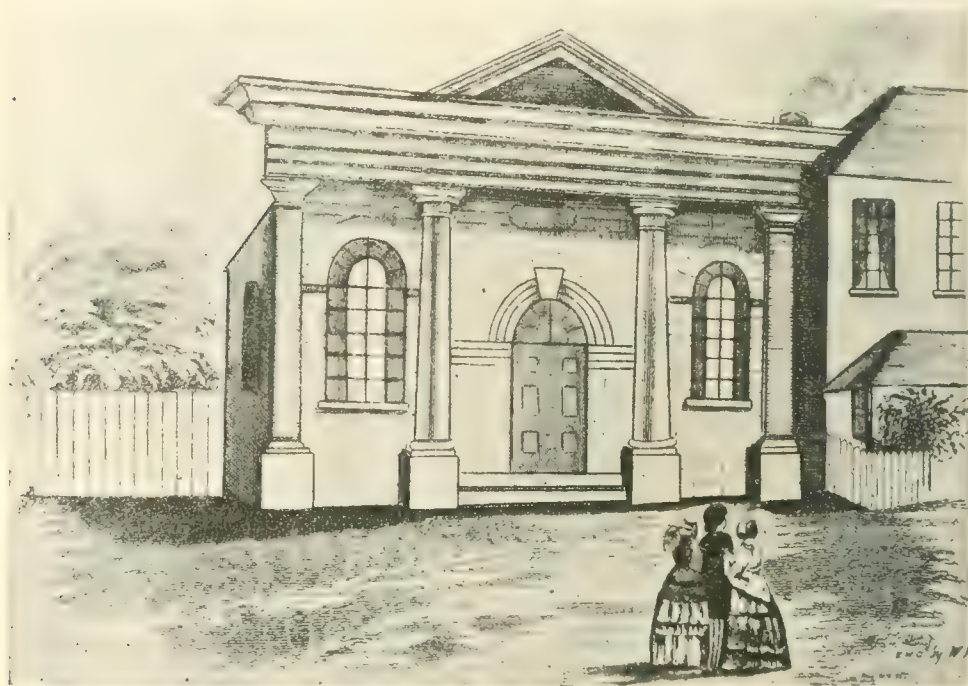
Superintendent of the Missions in N.S.W. You cannot reasonably put off your visit to us longer than the first week in the new year. Tuesdays and Fridays are evenings for prayer. At seven o'clock a few attend. A Class has also been formed which meets on Sabbath afternoons at 4 o'clock. It now numbers five. On this point I am very cautious, and hesitate in pressing persons to join us until, by constant attendance on public worship they evidence a sincere desire to flee from the wrath to come."—(*District Minutes*.)

After his removal to Tasmania as Chairman of that District the Rev. J. Orton visited Port Phillip a second time, and made a long journey of inspection in connection with the proposed Mission to the Aborigines. Before he had completed this tour he received instructions to proceed to the Friendly Isles to investigate certain charges made against the Rev. John Thomas by "the notorious P Dillon." Reaching Sydney with all haste he was detained waiting for a vessel; and while thus waiting, the Committee's instructions were countermanded. During this time of enforced idleness he determined to visit the Hunter River District. Leaving on board the steamer *Sophia Jane*, in company with his old friend, Mr. Lancelot Iredale, he reached Newcastle Friday morning, 9th August, 1839, at 7 o'clock. After taking in 10 tons of coal they proceeded up the Hunter River, "gliding with considerable rapidity along its very tortuous course, and arrived at Morpeth, or Green Hills, about noon." From Morpeth they took a vehicle "something like a caravan," which was waiting to take them to Maitland. "The roads were extremely bad; and the unbending springs of our carriage ill-suited to the roughness thereof, the result of which was that we were almost shaken to death." Mr. Iredale suffered so woefully that he had to retire for a short time in order to compose himself! The remaining part of the day was spent in pastoral visiting and in inspecting the new Chapel then in course of erection.

Of Sunday, August 11th, which was a full day, Mr. Orton wrote in his Journal:—"Preached at Morpeth in the morning from Rom. viii., 6 v. After the public service I baptised the following children:—Adeliza Maria, daughter of Vincent George and Ann Williams. Born 9th April, 1839. Mary Ann Bowden, daughter of Jeremiah and Eliza Ledsam. Born 1st July, 1839. Preached in the evening at Maitland from Proverbs xxiii., 24 v. Afterwards administered the Sacrament of the Lord's Supper." Next day they visited Mr. Crofton's residence, "situated about 7 miles from West Maitland in a southerly direction." In the evening Mr. Orton preached in Maitland from II. Cor. viii., 9 v. "The promising cause here," he says, "has been raised principally by the laudable zeal, persevering exertions, and consistent deportment of a Local Preacher from Ireland named Jeremiah Ledsam; by whose instrumentality preaching has been established, a Society formed, and a neat substantial Chapel nearly finished, and which will be completed free from encumbrance. The prospect here is very encouraging, and the cause would no doubt progress rapidly if they have a Missionary amongst them. There is an extensive field for usefulness which ought to be immediately entered."

The traffic on the River Hunter at that time was obstructed, and there was then some talk of the formation of a Company to remove these obstructions and

to bring more steamers into the Hunter River trade, "which is very desirable," said Mr. Orton, "as at present the whole is in the hands of one person, who has too much of his own way to be sufficiently accommodating to the public." There was then in existence a spirit of jealousy between East and West Maitland as to which place was of the greater importance; but Mr. Orton predicted that would disappear, when, by the increase of population and buildings, they became one. Their "present jealousies" would then "merge in a common interest." Next day he breakfasted with "Edward Sparke, Esq." and in the afternoon bid farewell to the Maitland friends and proceeded to Hinton, where he was "hospitably entertained by Mr. James, formerly of Sydney." On the return journey his spirit was somewhat perturbed in the first instance by a



FIRST CHAPEL AT WEST MAITLAND.

"young, conceited, self-complacent gentleman," who, with "extreme loquacity," advocated summarily flogging of the blacks without trial. The second cause of annoyance was the conduct of a Romish priest who came on board "with a sort of *wiry dancy* step, which I imagine to be peculiar to the fraternity," and proceeded to make a "pious parade" of a small Bible, which evidently was of greater service for show than study. Though Mr. Orton was himself unable to visit Maitland again, he suggested to the Rev. Nathaniel Turner that he should spend a Sabbath there, which he did in the latter part of the year 1839. He was warmly received by Mr. Ledsam; and as the Chapel was not yet complete he preached twice in the billiard room

to good congregations, gave tickets to the members and administered the Lord's Supper to the Society and a few other pious persons. Of the District he said "A more beautiful and fertile country I never saw in all my travels."

The Rev. Jonathan Innes, the first Missionary to be stationed at West Maitland, arrived during the year 1840. His appointment, he said, was regarded by the people with gratitude to God and to the Committee. In his first report to the District Meeting he records a gift of land at Patrick's Plains by Mr. J. Kingsbury for the erection of a Chapel and dwelling house, and on which a School House, used as a Chapel, had been erected free of expense to the Mission. And he proceeds to say: "At Patrick's Plains our Day School is in a



WEST MAITLAND CHURCH.

prosperous state, and is conducted on strictly religious principles. At Newcastle our congregation upon an average amounts to 100 on the Sunday evenings that we have preaching there; and they are very attentive to the word preached. Our Ministry here is much prized, and could we visit them regularly every Sabbath, many would join our Society. At Raymond Terrace we have recently established preaching, which has been well attended by many of the scattered settlers who manifested great anxiety for our continued exertions there, and eight have joined the Society." At Newcastle there was the prospect of establishing a good school which would have been undertaken earlier but for want of a suitable Schoolmaster. In 1844 the Government granted half an acre of land on which to erect a Chapel; ⁴ and one year later a second grant of half an acre

⁴ This is where Hart's and Firkin's shop stands.

was made adjoining the first site. An acre was also given for the purposes of a Burial Ground. Fortunately, the Schoolmaster was found in the person of Mr. William Lightbody, a native of Ireland; who was for a time Minister among the Primitive Methodists, and became a Wesleyan Missionary in New South Wales. On his arrival in the Colony he was employed as a Local Preacher and School Teacher in Sydney and the Hunter River Circuit "with great acceptance and usefulness." Mr. Lightbody gathered around him a band of earnest people who met regularly in a building situated at the corner of Newcomen and Scott Streets. His co-workers were Messrs. Nixon, Jackson, Tulip, and George Thrums.⁵ In 1841 Mr. Innes referred to the success of the Day School established at Maitland, and adds, "a Day School has also been opened at Wollombi" on a site granted by the Government for that purpose. The School House was to be built at the sole expense of the settlers, "who feel a lively interest in its being established." So also did the Papists, from whom considerable opposition was encountered; "but their object has been defeated," adds Mr. Innes. In 1844 the Government gave additional land for the purposes of a Chapel and Burial Ground. In 1842 Mr. Innes commenced services at the Paterson River, "where we have two pious members and good congregations," who soon set to work, for in the year following they were erecting a Chapel "built of slabs, plaistered inside and stuccoed outside. Its dimensions are 30ft. by 16ft., and it is fully expected that no debt will remain on it."

In 1843 Mr. Innes removed to Windsor, his place being filled by the Rev. Frederick Lewis, who, with characteristic fervour, took up the work of this promising District. "The Lord has favoured us," he says, "with an encouraging degree of prosperity during the year. Our congregations are improving. A very gracious influence has attended the preaching of the Gospel. A few fresh localities have engaged our attention and labours during the year. One of these, the Upper Allyn, a distance of about 45 miles from Maitland, has for some time past needed the visits of a Minister of the Gospel." The remarkable work in the Allyn River was brought about through the united efforts of Messrs. T. Doust and W. S. Grenfell; who, being much concerned about the low state of morals in their district, wrote to Mr. Lewis, requesting him to send them a Local Preacher and they would guarantee his salary. Mr. Lewis at once sent over Mr. T. Patterson of Singleton; who, travelling in Mr. Doust's dray with his wife and two children, safely reached his destination and took up his residence in a "humpy parsonage" built by Mr. Munsey and Mr. Grenfell. Two Sabbath services were held at Camberwell and one at a place higher up the River with prayer meetings during the week, Mr. Lewis paying a Quarterly visit, "rain or shine." Mr. Patterson visited the William's River and commenced services at Dungog. Subsequently some of these Methodists passed on to the Manning and assisted in the introduction of Methodism there. About twenty persons joined the Society, and so anxious were they for the means of grace that they engaged to subscribe £10 per annum to secure the services of Mr. Patterson as Schoolmaster and Preacher. In 1844 the Government granted them three acres of land for the purposes of the Mission. At Newcastle the cause was flourish-

⁵ Mr. William A. Steel, since prominently identified with Methodism in this District, attended these early gatherings.



THE FIRST CHAPEL IN NEWCASTLE.



CENTRAL MISSION HALL.
Newcastle.

ing. There were 50 members and a congregation of 200 hearers, whose regularity and serious deportment inspired the hope that they too would soon join the Society. A new Chapel was in course of erection which would be opened shortly.⁶ At West Maitland a Religious Tract Society was organised and in active operation; while by an extraordinary effort the sum of £270 was paid off the debt on the Chapel. At East Maitland Mrs. Muir and her son James presented an acre of land to the Mission on which to erect a Chapel.

The year 1845 witnessed a great extension of the work, which Mr. Lewis shall tell in his own way: "In reviewing the present state of the Society we are happy to record the fact that on the whole they are in a tolerably prosperous condition. In some localities the Lord has indeed done great things for us whereof we are glad. In West Maitland the congregations have been good, and several have been turned from darkness to light, and are now consistent members of Society. We indulge the hope that the day is not far distant when a second Missionary will be appointed to this Circuit. In the town of East Maitland our prospects at the present time are somewhat cheering. Since our last District Meeting we have succeeded in the erection of a very comfortable Chapel, which has cost about £35. It was opened for Divine Service on Whit Sunday, when it was crowded with attentive hearers. Since that period our congregations are much improved. Many very gratifying conversions have recently taken place, and the increase in Church members has been such as to render it necessary to divide the Class, and a third will shortly be required.

"At Newcastle a variety of causes have conspired to distract the minds of our people and to hinder the prosperity of our work. The removal by death of our highly esteemed, and truly devoted Brother Cox, who held the offices of Local Preacher, Class Leader, and Day School teacher, was severely felt. Our new Chapel was opened on the 29th June by Rev. D. J. Draper. The congregations were large and respectable, the sermons excellent, and collections very satisfactory. In our opinion this rising town ought to have a single Preacher stationed in it. At the Wollombi a small Society, consisting of about twenty persons, has been formed. At Singleton, Paterson, and Raymond Terrace we are still called to sow in hope, but little fruit having as yet appeared to cheer us in our work. On the Allyn River the Lord continues to bless the labours of His servants. Here such is the thirst of the people for the ordinances of religion that we have known men and women to walk about 28 miles to hear the Word of God. We have here an interesting Society of about 40 persons. At the head of the William's River, where until lately the Gospel of Christ had never been heard, the Lord has visited His people in mercy. We have seen seventy persons assembled in a bark hut in a dense forest on a dark night to hear the Gospel. A class of fifteen persons has been formed, and if properly attended to a prosperous Society will be raised. We have also been earnestly solicited to visit Port Stephens and Muswellbrook where we are informed there are a few members of our Society who are as sheep without a shepherd. Upwards of sixty souls have been added to our number during the year, and the fields are yet white unto the harvest."—(*District Meeting Minutes*.)

This Chapel may be seen on a picture in the Newcastle Council Chambers.

This story of Methodism in the Hunter River District would be incomplete without reference to the laymen who assisted the early Missionaries in their efforts to spread the benefits of the Gospel. Some of these laymen were the pioneers of the Methodist Church, and opened the doors through which the Missionaries passed to usefulness and success. Jeremiah Ledsam has already been referred to. Mr. Robert Belford, or "Bishop Belford" as he was popularly called, was one of these early pioneers. An Irishman by birth, he left Londonderry in the ship *Portland*, preaching every Sunday on the poop, while the Romanists held service on the forecastle. He reached Sydney in the early part of 1838 to find a year of famine succeeding a severe drought. Interviewing the Rev. John McKenny at the Emigration Barracks in Hunter Street, and through the assistance of the Rev. Robert Blain, Presbyterian Minister of Maitland, he was engaged as Overseer to a gentleman known as "Parson Woods," who had been a Catechist in the Anglican Church. "We had" then, says Mr. Belford, "a small cause in Maitland, consisting of a few members, viz.: Mr. Ledsam, Mr. C. Crofton, Mr. Griffiths, Mr. Galway, an architect who built the Church of England, Mr. Joseph Ede Pearce, myself, and a few others." Accompanied by Mr. Ledsam, Mr. Belford went to Morpeth, where they held the first Wesleyan Service in the open air as the people were leaving the Anglican Church. "That was the commencement of a good work at Morpeth," he adds. He then removed to Nelson's Plains, near to Raymond Terrace, where he found a Class already in existence. "I had services on the Sabbath in Mrs. Gilbert's house, until we fitted up a nice little place belonging to Mr. Boots; Mr. John Richard Houlding took a seat in it, and helped us along until we were able to build a snug little Chapel of our own. Our Society was increasing, Mr. Pearce removed to the Plains, and shortly after the Rev. Jonathan Innes was appointed. I then left the Hunter River District and went to the Manning River, where I was set down in the midst of dense brush. The Lord helping me, I cleared a spot for a make-shift, and an influx gathering then to the Manning, I formed a Society, and had my regular appointments for preaching places as follows:—Glenthorne, Mr. Thomas Trotter's, senr.; Taree, Mr. C. Crofton's store; Tinonee, Mr. Thomas Avery's and Mr. Carter's, Presbyterian Minister; Purfleet, Mr. Murdock's and Mr. Clennan's; Redbank, Mr. Samuel Gibson's; Chatham, Mr. John Newby's." The meeting at which these preaching arrangements were made was held under a gum tree on Mr. Belford's uncleared farm, and the Preachers were "the Bishop," Mr. Garratt, Mr. Crofton, and Mr. Isaac Rose. At Mr. Crofton's store there were a number of clocks in stock which some mischievous person so arranged that they should strike the hour of twelve one after the other. This helped to confound the Preacher, and caused considerable merriment among his hearers.

"Mr. William Plummer and myself," continues Mr. Belford, "often had to take off our boots and wade through swamps to get to some of these appointments, especially Redbank. I recollect my son John and myself were working in the District three months when I had to go home to the Quarterly Meeting in West Maitland. When I got home, the Rev. Mr. Angwin was at my place, and we talked over the advisability of asking for a Missionary for the Manning.

Old Mr. Curry opposed the motion; Mr. Angwin said he would go if they would send him; but Mr. Rabone, our Superintendent, said they did not bring out young men to send them to the bush! But "the Bishop" won the day, for he triumphantly adds: "The motion was carried and the Conference sent the Rev. John Pemell."

In the year 1846 Mr. Lewis reported that the work of God had continued to improve, and several very interesting cases of conversion had taken place. A new Chapel had been opened at Morpeth, 37ft. x 32ft. in dimensions, an event



METHODIST CHURCH.

Morpeth.

which they considered of great importance, as it would no doubt lead to the formation of a good Society there. Several new places, which were in a great measure destitute of the Gospel had been placed on the plan, and many others were now inviting their attention. Three additional Sabbath Schools had been established. The year following he said that in the town of West Maitland the Society was in an improved condition. The enlargement and very great improvements made in the Chapel, together with the erection of a large and

commodious vestry at its rear, were likely to prove beneficial to the cause; and though upwards of twenty additional pews had been put up they were all let with the exception of two. At Morpeth there were the germs of a most interesting Society. Since the erection of the Chapel "a respectable congregation" had continued to attend. Through the generosity of the Rev. W. B. Boyce, a lending library was formed. A weatherboard Chapel, capable of seating 100 persons, was built at Cooley Camp, and at Woodville an interesting Society con-



METHODIST CHURCH.

Glebe, Newcastle.

sisting of twenty-four persons was established. This infant Church was greatly indebted to a humble man residing in the neighbourhood, whose exertions, under the blessing of God, had contributed in no small degree to its formation. Chapels were badly needed at Woodville, Raymond Terrace, and Nelson's Plains. At Newcastle the Society was not so prosperous owing to removals and deaths. The congregation at Sugarloaf had erected a small slab Chapel and formed a Class of twelve persons. "More Ministerial labour," wrote Mr. Lewis, "is absolutely necessary for the successful cultivation of this very extensive and

promising field of Missionary toil; and it is hoped that ere long an additional Minister will be sent to assist in gathering in the precious fruit that is even now white unto the harvest."

It was reported to the next District Meeting (1848) that the past year at Raymond Terrace was one to be long and gratefully remembered, as it was a year of salvation to many souls. The membership had increased from twelve to forty. A Missionary Meeting was held for the first time. It was "enormously attended," and produced a lively interest in the cause of Missions. Services had also been commenced at Hexham, Stockton and Seaham, where a Society of 20 members had been gathered chiefly composed of persons almost totally neglected by all and living in the neglect of religion. Camp Meetings had been held at different periods of the year at West Maitland, Woodville, Raymond Terrace, and Stanhope. They were well attended, and were accompanied with the most beneficial results. At Port Macquarie, then formed into a Circuit, it was stated that regular services had been held on the Sabbath, and also at Rolland's Plains, Kempsey, and occasionally at two other places on the Macleay River. "The breaking up of the Government establishments with other circumstances have led to the removal of a large proportion of the inhabitants of this district, so that the congregations have been greatly reduced in number. There is good reason to hope that the word preached has not been altogether in vain, several individuals having joined the Society who are now enquiring their way to Zion with their faces thitherward."

Mr. Lewis now gave way to the Rev. Samuel Wilkinson, who reported to the District Meeting of 1849 that "for the greater part of the year this Circuit has had the labours of the Junior Preacher. The advantages derived have been obvious, the regular income of the Circuit has increased to the amount of £25, which in addition to subscriptions towards his support will amount to £40. The engagement on the part of some of our Leaders that their Classes shall not fall under the minimum of Methodist rule and the fact that some of their Classes, not in better circumstances than their neighbours have exceeded this, is worthy of commendation. The liberality of many of our people is very observable, but many have still something to learn on this subject. The almost entire absence of money in some agricultural parts for some months in the year makes the excellent system of weekly payments not so suitable, so that in our circumstances some established and further effort seems to be a desideratum. The interesting offering of the first fruits after Harvest seems to supply us with our institutions both Scripturally and appropriately." During the year they had paid the balance of debt on the West Maitland Church, amounting to £100, and had also raised £40 for the purchase of a burial ground. The Church was reported as being much too small. At Morpeth they still enjoyed the most manifest tokens of Divine blessings, the Chapel debt being liquidated and further necessary expense for repairs being incurred. At Woodville a Chapel was being erected on land given by Dr. Scott. The necessity of a larger place of worship was still felt at Singleton, but this had been met in some measure by the Rev. W. B. Boyce, whose help had enabled them to purchase land. Service

had been held in the Court House, where "enormous congregations attended" Mr. Wilkinson adds that in accordance with the wishes of the last District Meeting he made a Missionary tour of three weeks during the month of September to Muswellbrook, Scone, Murrurundi, and Liverpool Plains, his object being to prepare the way for Mr. Currey, who was appointed to that District. Services were held at the above-named places, and nearly every house visited, Tracts being distributed among the people. "The reception from nearly all persons was of the most kind and hospitable nature, the attendances generally good, and the readiness expressed by many of the people to support a Minister when sent was very encouraging. Our impression from all we saw and heard was that the Lord had opened an effectual door for the Ministry of the Gospel in these parts."

The Missionary may be allowed to tell the story in his own words: "The work in this Circuit has been commenced during the current year. It embraces a distance of 40 miles on the great Northern road, including Muswellbrook, Aberdeen, Scone, and the two townships of Haydowntown, and Murrurundi; at each of these places, preaching services have been held once a fortnight. In neither place have the congregations been large, the number of hearers amounting to one hundred and fifty. A Society has been formed in Muswellbrook, where the members hold a prayer meeting on the Sabbath, when there is no preaching, and once on the week day. The prospects of this place are encouraging. Preparations have been made for building a Chapel. About £50 have been subscribed in Scone for a like purpose. The Preacher in this Circuit has, during the year, visited several places on Liverpool Plains and New England as far as Armidale, a distance of 160 miles, preaching at Tamworth and Armidale, as well as at a number of squatters' stations. In these districts there is almost entire destitution of the means of grace and Christian instruction, while there is an evident desire on the part of the inhabitants to receive the Word of Life.

"The most remarkable circumstance that has happened is the opposition that has been offered by certain Clergymen. This has gone so far that one Minister waited on the Preacher after his first visit to one of the places in the Circuit, and solemnly protested in the name of God against his ever coming into his 'parish' again. And in addition to many other means used to prevent the people from attending the preaching, published a circular calling upon his parishioners not to subscribe to 'the maintenance of a certain strange and schismatical Teacher of the sect called Wesleyans.' This opposition has no doubt prevented many who would otherwise have attended the preaching. The prevalence of intemperance in the neighbourhood is truly alarming. There are seventeen licensed public-houses, and six wholesale dealers in spirituous liquors in the compass of this Circuit, while there are not more than 300 persons attending public worship. In addition to other efforts a regular weekly distribution of Tracts has been commenced, and several families supplied with copies of the New Testament."

The next year Mr. Wilkinson wrote in hopeful strains. "The Missionary spirit evinced at our Missionary Meetings," he said, "has been highly gratifying. The total amount of £102 exceeds last year by £40. Towards the erection of

three slab Chapels in different parts of the Circuit upwards of £200 have been raised. Towards the support of the second Preacher £38 has been contributed." And he adds: "At the close of the year, a visit was paid to Stroud, 50 miles from Maitland, in the above district. A large congregation met to hear the word in the Court House, which was granted by the authorities for the occasion. We met with about a dozen persons, who had formerly been members of our Society



SINGLETON CHURCH.

in England and elsewhere. That they have still retained the form of godliness and something of its power amid many unfavourable circumstances was a matter of thankfulness to God. Our reception was very kind and encouraging."

Of the new Circuit, placed under the name of Scone, the Assistant Missionary said the Circuit was rather a Mission by way of experiment in a thinly peopled district, chiefly important as leading to Liverpool Plains and New England. The Preacher had to travel far and to preach to small congregations,

finding here and there a few Methodists. He was preaching in the Court House at Muswellbrook and holding regular services at Aberdeen and Scone. He thus concluded his report: "In the course of the year the Preacher has made three journeys to Liverpool Plains and the Barnett River, and one journey to New England. He was everywhere gladly received, and believes that there is full employment and ample support in these districts for several active labourers. Chapels are much wanted in all our preaching places. We have already received grants of land at Scone, Murrurundi, Aberdeen, and Muswellbrook, and also at Armidale in New England. We should have commenced Chapels at Muswellbrook and Scone, but have been restrained by the General Superintendent. In the ensuing year we believe that the expenses of this Mission will be borne by the people who benefit by the labours of the Preacher. Considering the violent and unmeasured opposition of the High Church 'Puseyites' on the one hand, and the High Calvinistic Presbyterians on the other, and taking also into account the amount of personal influence brought to bear upon the inhabitants of the townships by the resident Episcopalian Clergy, who have recommended us as Schismatics, etc., we consider the fact of such liberal contributions having been raised to be no small proof of the quiet progress which our cause is making in the estimation of a large number of the most respectable people in the District."

The Rev. Stephen Rabone succeeded Mr. Wilkinson in 1851, and he was called upon in his first report to speak of the unprecedented commotion and the comparative desertion of some places in consequence of the gold discovery. But notwithstanding this they had purchased a piece of land in West Maitland, adjoining the Mission premises. The foundation for a stone or brick Chapel had been laid at Raymond Terrace, but the gold discovery had almost dispersed the people. At Bandon Grove and Dungog there were good congregations, but they sadly needed a Chapel at Dungog. The following year Mr. Rabone stated that the work was progressing steadily, though there was nothing remarkable to report.

These particulars may be supplemented by two sketches furnished by Mr. J. G. Turner and the Rev. John Pemell. "The rapid growth of families in the Hawkesbury River and the numerous converts on the Hunter and its tributaries, the Paterson and the Williams Rivers," said Mr. Turner, "developed among the farmers the spirit of exploration and enterprise. The most convenient opening at the time was the beautiful and fertile Manning River District, its embryo townships being about 110 or 120 miles by horse track from the Hunter. During those years (1853-4) Methodists from Bolwarra and the Lower Hunter, first prospected, and then with their families swarmed over to various parts of the Manning River. Several zealous Local Preachers and Leaders were in the exodus. They quickly, on their own initiative, and in all possible ways, began to spread Spiritual Holiness through the land. Up to that date no finer Methodist singing in Australia had been known than that of the Bolwarra Methodists, nor were there anywhere more devoted Preachers, Exhorters, and Leaders than the Brethren Belford, Delves, Rhodes, and their associates. The Revs. W. A. Quick and J. G. Turner were stationed at Maitland, in 1856.

"At his first Quarterly Meeting the Superintendent found himself surrounded by some thirty office bearers, to each of whom the wants of the pioneers on the Manning made strong appeal by their past fellowship and work. Mr. Quick, though willing, felt himself physically unfit for the journey of 250 miles, mostly over difficult country; his colleague, therefore, became his deputy to the Manning. Visiting all day and preaching each night during ten days he was able



TARLEE CHURCH.

to take in a true Methodist prospect. A conference of the principal workers was held at Glenthorne at midday in an open clearing. Steps were announced for recommendation, places were selected for regular service, suggestions entered and efforts made to obtain a Chapel site. On the Sabbath a fleet of river boats,

including a steam launch, brought the people to a beautiful home on the River bank, where a Methodist family had kindly arranged their spacious drawing-room for public worship. The principal places on the Manning at that time occupied were Taree, Tinonee, and Wingham; but the area for work outlined comprised several other places more or less distant. To the credit of the residential pioneer Methodist workers, it must be noted that there were frequent Gospel journeys taken to and from the Hastings River and along its branches by bush track.

"Mr. Turner's journey was repeated from Maitland the following year in the company of the Rev. W. Clarke, then at Dungog, both Ministers doing a considerable amount of work for the permanent interest of the Manning River people. During those visits and for years after the non Methodist districts appreciated alike these occasional visits and those of the zealous Local



CHURCH, SCHOOLROOM AND PARSONAGE.

Armidale.

Preachers. During the tour, a week-evening service, arranged for by request in a Presbyterian neighbourhood, was held in the local school house. Daylight fell just before the time for the lesson. Then three or four tall, gaunt, Caledonians solemnly rose, each producing a number of tallow candles for distribution, and as holders as many bottles. Then followed a sight as gladdening as comic. The whole congregation of Scotch men and women, each with a copy of the Word of God, and a light to see as well as hear what the young Minister was reading in the third chapter of St. John's Gospel! Their avidity was intense, and they gradually felt the Preacher's influence in his sermon on 'God so loved the world.'"

The Rev. John Pemell writes: "In 1855 we were appointed to Singleton, where I was the second Minister. Here there was a slab hut, but we built a brick Church without debt. I visited many other places, Muswellbrook being among the number, where I found one Methodist family, and re-opened the Church. When leaving Singleton I was appointed to the Manning River Circuit, where the land boom was on, some having paid as much as £15 per acre. The ground was so rich, that the settlers, who chiefly lived in tents or gunyahs, could not at first get a crop. The people had asked for an unmarried Minister; and when I was appointed I was met with a letter protesting against my appointment, as there was neither home, furniture, nor ground. We sailed on *The King William the Fourth*, the first steamer built in Sydney. My first home was a building owned by a Local Preacher, partly furnished, without floors or windows, in which we were allowed to place our bedding. In front of this building was the river, and on one side a ditch, across which a fallen tree served as a bridge. At low tide this ditch was a mass of mud and ooze. The water from the river was brackish, and it was all we had to drink. My wife was stricken down with malarial fever. The Chapel, which was on the other side of the river at Taree, was built of slabs and hardwood floor, without ceiling, and calico in lieu of windows. It measured 29ft. x 20ft., and was without a fireplace. In desperation I went to Mr. Playford. I told him that, as the Chapel was Methodist property and I a Methodist Minister, I was going to move into it to save the life of my wife and children. They repaired the slabs, put up a partition, built a fireplace with stones and bark, and carried our goods to the Church by boat. Notwithstanding all our troubles, services were maintained. Glenthorne was our principal place.

"I had to get a boat built, which cost us £15, and my removal to the Manning cost £20. My health was injured, as the climate was trying. At the District Meeting in 1859 I stated my case, and a Minister was sent up, but no good results came from his visit. During my second year I visited Port Macquarie, forty miles further north. The Chapel had been closed for years. I spent some time there, established services, got a Class together, and henceforth paid a quarterly visit. I then went on further still to the Muggle River, opening up some other places. I also visited Kempsey, two or three of us going on horseback. We held a meeting in the barn, and several were converted. On my return journey the Hastings and Camden Rivers were in flood. I had a narrow escape. On my return home I found my family had gone to Sydney, as I had been appointed to Pentridge. While holding the Quarterly Meeting we heard that *The Sampson* had gone ashore. Mr. Crofton's boat was manned, and we proceeded with all haste to the Pilot Station. My wife and children had an anxious time, and my books and effects were all ruined. We stayed at the Pilot Station that night, and on the following day my wife went on in a small sailing boat, and I went overland to Sydney."

GOULBURN DISTRICT.

The first official recognition of Goulburn and the surrounding district is found in the District Minutes of 1842, where it figures as one of the "New Stations" recommended to the attention of the Committee. The Minutes state: "Several gentlemen of property in the neighbourhood of these Towns (Goulburn and Yass) have expressed their desire to have the advantage of the labours of a Wesleyan Missionary among them. There is no doubt but the appointment of a Brother to labour there would be attended with very great good to that part of the Colony, and his entire support would, we have no doubt,



GOULBURN CHURCH.

be fully realized in that neighbourhood. Indeed, the sum of £100 per annum is guaranteed by those residing in Goulburn." Chief among these "gentlemen" was Mr. Matthew Trenery, who has been regarded by some as the Father of Methodism in Goulburn. He gave a slab building in Clifford Street, which was repaired and fitted up as a place of worship, the Presbyterian Minister, Mr. Hamilton, preaching the opening sermon by request. Associated with Mr. Trenery were Mr. John Wheatley and Mr. John Simpson, who both preached in Mr. Bulmor's house before Mr. Trenery's gift of the slab hut, Mr. Wheatley coming from Collector to conduct service. Soon after, Mr. Robert Blatchford and Mr. Henry Goldsmith, both Local Preachers, settled at Goulburn, and a

Class was formed, meeting in the slab hut with Mr. John Lansdowne as Leader. In 1846 the Rev. D. J. Draper paid a visit of inspection to Goulburn, choosing the site in Goldsmith Street for the Mission, and in 1847 the Rev. William Lightbody was appointed to the Circuit. The few Methodists at Collector led on by Mr. John Wheatley, were holding services in the house of Mr. John Sheridan, until they built a Chapel on land given by Mr. Wheatley, who also subscribed most liberally.

In July of 1847 Mr. Lightbody thus reports to the District Meeting: "In the town of Goulburn the work of God is progressing. During the year the Class has increased in number from 5 to 22, including those now on trial for membership. At Gunning a Class has been formed, which at present consists of 10 full members and 1 on trial. Some of them have obtained the forgiveness of their sins, and are now 'walking in the fear of God and in the comfort of the Holy Ghost'; whilst others are earnestly enquiring 'What they must do to be saved?' In Goulburn the congregation has so increased that the temporary Chapel in which we preach is generally crowded with worshippers. Subscriptions, amounting to near £200, have been promised towards a new Chapel, and arrangements have been made for its erection. In different parts of the country, seven new places have been opened for preaching from 8 to 50 miles distant from Goulburn, viz., Bangalore, Gunning, Bush Oak Park, Bindia, Richland, and Bunnaby, in all of which places our Services are well attended, and pleasing indications afforded us that the Spirit of God is working in the minds of the people." And Mr. Lightbody adds that the Government has also granted two acres for a Chapel School House and Mission House on which they were then about to build a brick Chapel 40ft. by 25ft. This Chapel was opened on the 23rd April, 1848, by the Rev. Mr. Harris of Sydney. Services were conducted at 11, 3.30, and 6 o'clock, when the attendance was good. On the following Monday a Public Tea, attended by 240 persons, was provided in the new building. Addresses were afterwards delivered by Mr. Harris and Mr. Lightbody, and Messrs. Trenery, Bayley and Saunderson. The entire cost of the Chapel was £255, towards which the opening ceremonies brought £32. One friend offered to put up the pulpit and ceiling, and to plaster the building free of cost. At the end of the year the debt remaining was £60.

The congregations were now improving, though at that time there "was a perceptible falling off owing to the uncomfortable state of the Chapel, in consequence of the plasterers being at work." There were three Classes, 44 members had been admitted to the Society, 14 were on trial, and the members adorned "their profession by their holy living." At Joraway, eight miles from Gunning, "the Lord has commenced a gracious work." At Brush's Farm and Stans Classes were formed, and at Collector there were 11 members and "about thirty or forty hearers." At Oak Farm, Bindia, and Bunnaby, "the power of the truth has been felt, but we have not been able to form a Class at any of these places, for want of a suitable person to take charge of it." Queanbeyan reported "a Class of twelve persons, who seem to be alive to God. There is a good opening

for Methodism if embraced. In this town and district many are beginning to see their lost estate. A few persons of influence have made liberal offers towards the support of a Missionary for the next year, provided he be appointed to reside among them." Next year Mr. Lightbody recorded grants of land at Gunning, Gundagai, Yass, Queanbeyan, and Bungendore, and gave a good report of the progress of the work. "The prejudices of many against Methodism are vanishing, and the people are now coming out to hear the Word of Life, some of whom have sought and found mercy, whilst others, though not seriously converted, are partially reformed, and have a sense of the evil of sin, of their duty



BROKEN HILL CHURCH.

to God, and a regard for the Christian Sabbath, to which they had formerly been strangers. There are 14 different places in the Circuit where moral darkness and destitution hitherto prevailed, which are now regularly supplied with preaching." At Gunning, "Methodism is generally esteemed." The new brick Chapel, 28ft. by 18ft., had been opened. The entire cost, £90, had been met. At Queanbeyan several "scoffers" and "professed enemies to Methodism" had begun to attend the services. Yass had now a Class "lately formed," Southwell's, Gundaroo, Old Collector, and Wheeo had regular services, while Bindia had "a Chapel large enough to contain 100 persons," with a congregation of 50 or 60.

Mr. Lightbody gave place to Rev. James Somerville, Assistant Missionary, in 1850. Mr. Somerville wrote that "the work of the Lord is steadily improving." Mr. Somerville was in charge one year only, being succeeded by the Rev. William Schofield. Mr. Schofield said that many "have recently left the town and country parts of the Circuit in search of gold. Yet we have to thank God for the good that does even now appear, in the increase of members, and

the manifest spirit of liberality, by which a debt of about £8 left on the Circuit last year has been paid—£25 upon Goulburn Chapel, and a few pounds upon Gunning Chapel keeper's House; the Class and Ticket Money are in advance of last year; also above twice the amount has been contributed to the Mission Fund—so that if an increase to our Church and an augmentation of our funds afford any evidence of spiritual growth we have it." The next year (1852) the Rev. William S. Byrnes tells of the havoc wrought by the rush to the goldfields. "The discovery of gold and the dissipation of mind which it has induced have seriously injured the work in this Circuit. Some have fallen away; and more have been deeply injured." Through removals to other parts of the Colony some congregations have been broken up, and others are very small. In the year 1853 a two-roomed brick cottage had taken the place of the old slab hut in which the Chapel-keeper lived. It had cost £73, and was free from debt. Jerriwa was "preparing to erect a brick Chapel forthwith." But when it was



MR. TOM BROWN.



MR. JOHN WHEATLEY.

erected the bricks had given place to slabs, at the cost of £120. Braidwood was following the example with a brick or stone building, and Moruya, or Gungah as it was called, had received a grant of land, on which in the year 1854 a weatherboard Chapel was built. The year 1854 witnessed the erection of a Mission House at Goulburn, towards which the people had contributed £1,100, and the Chapel Committee had given £300. The same year Mundanoon and Braidwood erected a Chapel, the slab building at the former place costing £25 only.

It would be impossible to think of early Methodism in this District apart from Mr. Tom Brown, or "Old Tom Brown," as he was familiarly called in his later days. Tom Brown was no ordinary man. An Englishman by birth, a prize fighter by profession, standing over six feet in height, without educational advantages in his youth, he was a diamond in the rough. But he *was* a diamond, and being taught by the Holy Spirit he developed wonderful gifts and graces which were all consecrated to the service of God. After his conversion he came to Australia settling on a farm near Camden. In those days there stood between

PLAN OF APPOINTMENTS

FOR THE

GOULBURN AND BRAIDWOOD CIRCUIT.

FOR THE

1855-6

PLACES	TIME	DECEMBER					JANUARY					FEBRUARY					MARCH					NAMES, &c
		2	9	16	23	30	6	13	20	27	3	10	17	24	2	9	16	23	30			
GOULDBURN, Thursday	11.6.7 7 3	3	4	1	1	1q	pl	3	1	2	8	10	12	1	2	1q	1	1	2			
MAYTOR.	3	3	5	8	11q	5	8	1	8	5	8	1	5	2t	8	1q	8	5				
MURRAY'S FLATS.	3	8	4	1	5	8	3	5	1	8	5	1	4	1q	5	1	8	5	2			
WHEEO.	10 1						4q				4				4			4q				
BIRDS.	3						4q				4				4			4q				
LANDRE'S	7						4q				4				4			4q				
WINDELLA, Tues	7	3q			1		3	1					3q				1					
DR STRAINO'S, Tues	3	3			1		3	1					3q				1					
RIVANA, Tuesday.	7			1q			2	2			4				2							
GUNNING Wednesday	11 7 7 6t	4q P	7 F	1 P	5 P	1D P	4 P	atb P	4 P	7 P	4 P	6 P	10 P	8 P	1 P	4 P	9 P	4 P	10 P			
STOREY HOLE	3	9	7	10	8	14q	7	9	6	7	9	4a	6	10	7	9	11	9	6q			
WEELY VALS, Friday.	21 8 8 P	7q P	4 P	9 P	7 P	1a P	4 P	10 P	3 P	6 P	10 P	4 P	4 P	4 P	9 P	10 P	7 P	4 P	1 P			
YARR	6 1	5	P	7	4q	5	9	7	4	6	10	7	4a	0	4t	7	4q	8	3			
MUNDONIAN	4 10 1	6	10	7	4q	6	9	7	4	6	10	7	4a	6	4t	7	4q	8	9			
FUDMAN'S CREEK	8														4st							
PARWOOD, Monday	7				4t				4a				4				4qt					
QUEENSTOWN, Tues	7		3		4				6a		3			3			4q					
GUNGADOO, Wed	7				4t				4a				4				4t					
COLDICOTT, Thurs	7.				4				4a				4				4a					
FISH RIVER	3																					
BERKSHAMBOLE	2	4q	0	6	7	0	10	6	7a	9	2	6	10	7	4t	4q		10	7			
BERUMA	11 3 2q	2		2	2	2	2	2	2a		2	2	2	2	1q	2		2				
MITTAGONG	11 3	0	2q		2t		2	2	2a		2	2	2	1q		2t		2				
IRON MINE	7 2q		2q		2	2	2	2a		2	2	2	2	1q		2		2				
OLDBURY, Thursday	7	2q		2		2	2	2a		2	2	2	1q		2		2					
SUTTON FOREST Wednesday	4	2q		2		2	2a		2	2	2	2	1q		2		2					
SAW PITTS, Thurs	1	2q		2		2	2		2	2	2	2	1q		2		2					
BOMALLA, Thursday	6	2q		2		2	2		2	2	2	2	1q		2		2					
MARULIN, Wed	7	2				2q			2		2		2		2				1q			
BRANDWOOD Thursday	7	3	1q	3	3	3	3	3	4a	3	1	4	1	1q	3	1	3	1				
MAJOR'S CREEK Monday	10 11 7	3q			3			3a					3		3q							
ARATUP	11			1q							3		3			3q						
BELL'S FLAT	3			3q							3		3			3q						
BELL'S CREEK					3q			3			3					3q						
CHUKANELLA	10 1		3q				3		3a				3			3q						
LITTLE RIVER	3		3a				3		3a				3			3q						
HONDAY, Thursday	7			3q			3		3a				3			3q						
LONG SWAMP, Wed	7		3q			3			3a				3			3q						
FRESHW. Monday	7	3											3q									

"Praise the Word, be
inspired, in season, out
season, rejoice, rejoice,
rejoice, with all long suf-
fering and distress —
H. Tim e 4. e 2

1 HURST
2 VANDERKISTE
3 MACE
4 GALE
5 BLANCHFORD
6 BROWN
7 WHITLEY
8 BELL
9 SANBY
10 STARR

REFERENCES
S Lord's Supper
B Baptism
F Annual's Duties
P Prayer Meeting
Q Quarterly Collection
A Aged Ministers List

The Preachers are requested to attend to their appointments punctually, or if unavoidably prevented, to procure a supply from the Plan

The Stewards are requested to have the Collections published, and made as per Plan.

Quarterly Meeting at Goulburn on the 4th January, when the Local Preachers will meet at 4 P. M., and the Leaders and Stewards at 3 P. M.

Hymn Books, and other Wesleyan Publications may be had at the Ministers' residences.

Luddenham and Camden, at the foot of the "stony ridge," a Methodist Chapel built of split slabs, roofed with bark and rough stools for seats. Here Tom Brown and his brother Bill, Silas Gill, the Wheatleys, and the Roots Brothers, both Local Preachers, met frequently in prayer and at Camp Meetings, the Camp Meetings being held in Bill Brown's paddock, near the Chapel, under a large bush-apple tree. Silas Gill was a great singer, and Tom Brown was mighty in prayer. And it was a question often discussed but never satisfactorily decided: Which was the louder, Silas in song, or Tom in prayer. On one occasion, when asked to pray in this little Chapel, Tom Brown carefully spread



CHURCH AND SCHOOLROOM.
Wagga.

his large-coloured handkerchief on the floor, and then, straightening himself with uplifted face, he said aloud: "Now for a blessing." He was mighty in prevailing prayer. While kneeling at a long form crying for mercy a number of penitents have been set at liberty as he prayed. It was retailed as a very choice morsel among the unbelievers that one of these early Methodists worshipping in the little Chapel near Camden had felt the pinch of poverty, from which he had been relieved in some measure by a previous flood which had deposited a plentiful supply of his neighbour's pumpkins on his property. But the last pumpkin had been eaten, grinding poverty was again a prospective reality, and

therefore out of the fulness of his heart he prayed: "Lord send us another flood, and more *punkins*." Among the cases of conversion here was that of a shoemaker who had lived a wild life, but under Methodist preaching was convicted of sin. Having previously attended the Church of England services he went to the Clergyman who told him that he was out of health and needed a tonic. The Local Preachers supplied "the tonic" by sending him to Jesus, Who healed his sin-sick soul. At a meeting held some time after, when the same Clergyman was in the chair, this man rose and said: "I thank God that the Methodists ever came here. I was in great trouble about my soul, and I came to you, Sir, and you administered carnal physic to a sin-sick soul; but I went to the Local Preachers and they led me to the Saviour, and I found mercy."

Tom Brown afterwards removed to Jerriwa Creek, about thirty miles from Goulburn, where he settled prosperously on a farm, his temporal circumstances being greatly improved. Jerriwa Creek was then widely, but unfavourably, known as the abode of cattle stealers. He went amongst them interceding for Christ and preaching the Gospel. In a few years the condition of things was entirely changed, some of the ring-leaders in sin becoming earnest Christians. A Church of seventy members was formed and a good brick Chapel erected. Such was his generosity that he mortgaged his farm to pay off the debt on one of the Chapels in the District. It was a pleasure indeed, says the Rev. John Watsford, "to labour among the people, and the good work was chiefly the result of Tom Brown's labours. He was the hardest working Local Preacher I have ever known. Sometimes he would travel forty miles on the Saturday, preach in three different places on the Sunday, and then travel forty miles home on the Monday."—(*Glorious Gospel Triumphs*, p. 122.) His sermons and speeches were always good, and as a platform speaker he was very popular. His alternation of the terrible with the tender in his preaching as he denounced sin was very effective. The use of these denunciations he humourously described as the shaking of his "brimstone bag." Hundreds, if not thousands, were converted under his preaching, and the remarkable figure with the green shade over one eye covering the result of a fall which he received when he missed an appointment—a solitary instance—was welcomed everywhere. His lack of education was more than counterbalanced by his remarkable spiritual power, his transparent consistency and his deep piety. He died as he had lived—an earnest Christian, February 10th, 1871, the Rev. W. H. Pincombe conducting his funeral sermon.

Around the memory of such a man there gather many stories, based on fact, but coloured by fiction. Among those authenticated, space can be found for a few only. Brown once told Mr. Watsford that when a prize-fighter he struck his opponent in the ribs and broke one of them; and, said he, "I tell you I did feel, and I said in my heart, 'Lord have mercy on me.'" Speaking one day on the different ways in which the enemy tries the Christian, he said: "One day, the champion prize-fighter was passing by me, and without a moment's thought I said to myself: 'I think, my fine fellow, I could polish you off in a few minutes!'" This type of muscular Christianity doubtless had

weight with the cattle-stealers of Jerriwa Vale. His addresses on Missionary work were powerful and attractive, though often marked by humorous incidents. For example, when speaking of the heathen he called them "Hopnitops," a blunder which the reporters could not resist circulating. But next time Tom spoke he said: "Now you reporters there, don't you go and put it "Hopnitops" to-night, but Hottentots; that's the right way to speak the word." In preaching, his whole body was in motion, his long arm stretched out or lifted high and coming down with tremendous force. When giving a Missionary address on one occasion he stood on the floor of the Chapel near a form, on the end of which was seated a man named Holgate, who was spell-bound by his rugged eloquence. Tom was speaking of the glorious Gospel carried the wide world round and winning the millions of dying heathen for Christ; and suiting the action to the word he swung his long, strong arm round and round until he struck Holgate on the head, bringing him to the ground. Rising rapidly and looking earnestly at the speaker he said: "All right, Tom; I should not have cared if you had knocked my head off, if it would have sent the Gospel round the world!" The following letter, written to the Rev. John Watsford in October, 1858, will further reveal this man's character:—

"Rev. Dear Sir,—

"You may be surprised that I should write to you so soon after your return, but Glory be to God! I write to tell you that Wilson has got his soul made happy this day. God broke his hard heart that night under the sermon, and he was in awful distress; he was like a madman till God set his soul at liberty. Glory be to Jesus! Now, Sir, we had hard work that night with the powers of darkness; but our Jesus hath stirred up His power and hath bruised Satan's head this night. We had three of our young people at the Chapel this night who had lost the witness. Charles Ginn is one of them, and of all that I ever saw that beat all. Isaac Butts was a wonderful struggle, but this of Charles far exceeded it, for it took nine or ten persons to hold him for fifteen or twenty minutes. Then the Lord cast out the fiend and made him happy. Glory be to Jesus! We had one at the penitent form at the time, and it seemed as if Satan, when cast out of Ginn, entered the other, for he fell and had a great struggle; so the Lord restored all three of them again. Glory be to His dear name for ever! Our people are all on fire for Jesus to take the kingdoms for His own. I shall feel thankful to you if you will write me a few lines after your Mission tour.

"I remain,

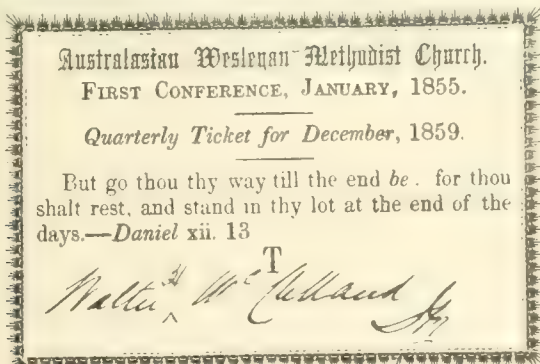
"Yours affectionately,

"POOR OLD TOM BROWN"

Silas Gill, another of this famous group which first settled at Camden, was born in Sussex in 1807, being familiar with services from his infancy, and being brought to God through the ministry of the Rev. Thomas Collins. Marrying in 1825, he emigrated to New South Wales in 1838, shortly after settling at Cowpastures, or Camden, as it is now called. While here he has been known to attend the meetings at Quarry Grove, sixteen miles distant, carrying his child in his arms, arriving home between two and three o'clock in the

morning. In the year 1848 he removed to Woodville on the Hunter River, and with the assistance of his brother, William Gill, opened a prayer meeting in William's house, followed by meetings in other houses, and eventually extending to the William's River. Here the Rev. F. Lewis was invited to visit them, making his quarterly visitation in a barn belonging to Mr. William Lee. Two Classes were formed under the leadership of the two brothers. They also went to Seaham and Wallalong, where Chapels were erected. Accompanied by Mr. Boltwood in 1857, Silas Gill removed to the Hastings River. At that time Port Macquarie Chapel was closed; but Silas set to work, travelling for hours on foot, and returning with half a dozen persons he would commence praying and preaching at some camp on the way. One night each week was devoted to the instruction of his family. He began the Mission at the Hastings River in a private house, and afterwards at Mr. Kerr's residence, where service was held for many years. Then he felt himself called to labour at the Macleay River, to which place he removed, continuing to preach till his death. He took the service at Frederickton on September 5th. On the following Monday he complained of cold, and died on Friday, September 10th, 1876, his funeral taking place two days afterwards, when his body was carried by the Church officers, and an address was delivered by the Rev. H. Wiles.

John Wheatley, yet another of this noble band, was born at Ashdowne Forest, England, 19th of April, 1792. When twenty years of age, he heard Dr. Adam Clarke preach, and the sermon made such an impression that he at once met in Class, and began to preach in the towns and villages around. It was under his preaching that Tom Brown was brought to Christ. In the year 1838, with his wife and family, he emigrated to New South Wales, residing for a short time in Parramatta, afterwards settling near Camden. Thence he removed to the Goulburn District, where he exerted his influence to extend Methodism, and became associated with its beginnings in Goulburn, Yass, Queanbeyan, and Gunning. His service for Christ was marked by untiring zeal. He frequently walked from Collector to Goulburn, a distance of twenty-two miles. He was a liberal giver to Foreign Missions and to all other organisations of the Church. He passed away in "the sere and yellow leaf" at the age of 80, leaving behind him a memory which will not soon be allowed to die.





THE REV. J. E. CARRUTHERS.

President, 1896

REV. JOHN MCKENNY'S SUPERINTENDENCY.

Rev. John McKenny—His Appointment and Arrival Improvement to Mission Properties—The Church Act—The Marriage Act—Census Returns—The Centenary of Methodism—Its Celebration in England Missionary Ship “The Triton”—Centenary Celebrations in Sydney Building of the Centenary Chapel—Public Demonstration—Opening Ceremonies of the Centenary Chapel—Romish Aggression in New South Wales—Popish Aggression in the South Sea Islands Progress of Methodism in Sydney and Suburbs—Candidates for the Ministry—James Dredge—John Watsford—Francis Glass—Thomas McClelland—William Lightbody—David Hazlewood—William Lowe—John McKenny's Illness and Death.



THE REV. JOHN MCKENNY.

Third Superintendent of Mission.

CHAPTER X.

THE REV. JOHN MCKENNY'S SUPERINTENDENCY.

THE Rev. John McKenny succeeded Mr. Orton as Superintendent in New South Wales, Mr. Orton's presence being required by the Committee in London to afford information in connection with the various developments of the work. Mr. McKenny was an Irishman by birth, being born at Coleraine in 1788. Shortly before his birth John Wesley visited his fathers' house, and earnestly prayed that the child yet unborn might be consecrated to God from his birth. Converted early in life under the ministry of the Rev. William Ferguson he joined the Wesleyan Society, and when between eighteen and nineteen commenced calling sinners to repentance. Placed on the President's list of Reserve when only twenty years of age, Dr. Coke selected him in 1813 as one of the noble band of devoted men to carry the Gospel to India and the Cape of Good Hope. John McKenny was the first Wesleyan Missionary to Africa, and for two years he laboured in Cape Town, when, owing to the illiberal policy of the Colonial Government, he was silenced for a time from public preaching. But this could not silence him elsewhere. In hiding-places, partly underground, to a chosen band of converts, consisting chiefly of pious soldiers, he proclaimed the love of Christ. In 1816 he sailed for Ceylon, where he laboured with prudence and zeal for twenty years. There success crowned his efforts, and he generally left behind him a good Chapel and School Houses. His health failing, in 1834, his medical advisers ordered him to England, where he arrived in 1835, and was appointed by the Conference of that year as Chairman of the New South Wales Mission. In the latter part of the same year, with his wife and family, he was again on the water, his companions being the Revs. William A. Brookes, John Spinney, Daniel Draper, and Matthew Wilson, with their wives, and Frederick Lewis.

Embarking in *The Bencoolen* on the 15th October, they were accompanied down the river by Dr. Bunting and the Rev. J. Beecham. In a memorable prayer of remarkable power Dr. Bunting commended them to God; and in course of conversation remarked: "You are going to New South Wales. A new world, and a most interesting field of labour. You will find a moral atmosphere unfavourable to the success of the Gospel Ministry. Years may pass before you witness any decided fruit to your labours, and I think it probable you will meet with many discouragements. However, success is certain. It

must come! It must come!" The voyage to Hobart Town occupied 132 days, the party arriving on the 22nd of February, 1836. They proceeded at once to the old School Room in Melville Street, where a prayer-meeting was being held. After their detention of five weeks, in which they received many gracious visitations from on high, they set sail for Sydney, where they arrived on Sunday, 3rd of April, after a most perilous voyage; and were just in time to hear Nathaniel Turner preach his farewell sermon in Macquarie Street Chapel prior to his second appointment to the New Zealand Mission. The Sacramental Service followed, and proved to be a bond of love in that service of Missionary farewell and Missionary welcome.

Mr. McKenny at once took up the work his predecessor had left to his care. In his first District Meeting Report he said that the past year had been one of severe trial and painful anxiety to the Missionaries who had recently arrived. New to the place and people they found the spirit of faction among the residents which threatened to make its appearance in the members of the Society. The Chapels as a rule were well attended, the services crowned with blessing, and there had been instances of sound conversion. He set himself the task of improving the Mission properties. The Mission House in Sydney being in a decayed state, it was absolutely necessary that it should be put into proper repair; one wing was therefore taken down and rebuilt, providing a home for the "Brethren coming to Sydney, either from England, the Islands, or the country Stations in the Colony." Princes Street Chapel was also lengthened 24 feet and renovated without extra expense to the funds; and during the year 1837 extensive repairs were made to Macquarie Street Chapel. A new gallery was erected, the ceiling removed, and "sundry important repairs completed," at a cost of £210, which amount was met by private subscriptions and collections. At the next District Meeting the Chairman was requested to take immediate steps to have the Model Deed registered in the Supreme Court, the expenses to meet such registration being raised "among the friends in their respective Circuits." At this meeting he was able to announce the receipt from the Government of the deeds of grant of the Mission property in Princes Street, for which a charge of £5 sterling had been made.

Mr. McKenny also sought to remove, or mitigate the disabilities under which the Wesleyans laboured. To the District Meeting (January, 1838) he reported that by the assistance of legal friends in Sydney he had prepared such an alteration in the new "Church Act" as would place the Wesleyan body on a footing with the other denominations. He presented a copy of these alterations to the Governor, requesting him to introduce them into the Legislative Council with a view to their adoption. This the Governor refused to do, stating as the ground of his objection that the assistance sought could be granted without any alteration in the law, as the advances made to the Mission by the Colonial Government could be charged in the Supplementary Estimates.

To this proposal the District Meeting very properly objected, setting forth its demurrer in the following terms:—"We conceive from the information we have been able to collect that it is the intention of Her Majesty's Government that all denominations of Christians in this Colony should stand on equal

ground; and as the plan proposed by the Colonial Government for our assistance will be attended with great uncertainty, being subject to the will of the Governor for the time being, we consider it our duty to press our claim to all the advantages and privileges intended by the Home Government. The District, therefore, instructs the Chairman to renew his application as soon as may be after the arrival of the new Governor for such an alteration in the late Act of Council 'for the building of Churches, Chapels, and Ministers' dwelling-houses, and for the support of Ministers' as will fully meet our case, and place us on an equality with the other Denominations in whose favour an alteration has been made in the Act referred to."—(*District Minutes*, 1838.)

The question of the celebration of marriages by the Missionaries also demanded attention, and as the members of the District Meeting claimed to exercise their right to celebrate marriages it was thought advisable to define the method of procedure. The District Meeting (1838) therefore resolved:—
 "1. That the Church of England Service shall be the form used, the Brethren being at liberty to use *extempore* prayer, and to give such advice to the parties as may appear suitable at the time. 2. That in all cases where licences are not obtained, the publication of Banns shall be made on each of three successive Sundays, during the celebration of Divine Worship. 3. That a Register shall be carefully kept in each Circuit, and copies of all entries made therein shall be brought to the Annual District Meeting to be entered in the General Register to be kept in the Mission House. 4. That the fee of ten shillings shall be paid on all marriages, which shall be placed to the credit of the Circuit in which the marriage shall be celebrated. 5. That in all places where there is a Chapel, the ceremony shall be performed therein and not in private houses. 6. That these Resolutions shall be made public through the medium of the Colonial Newspapers."

But soon after, the District Meeting (1839) resolved that "henceforth marriages be solemnised amongst us by licence as well as banns, whenever required." It was soon required, for the Rev. D. J. Draper had presented to him the following Licence:—"Whereas William Moore, of Church Street, Parramatta, Bachelor, and Elizabeth Watsford, of Church Street, Parramatta, Spinster, are desirous of entering into the holy estate of matrimony; and the said William Moore hath appeared before one of Her Majesty's Justices of the Peace for this Colony, and made affidavit that they are both unmarried and above twenty-one years of age, and that there is no impediment arising from consanguinity, precontract, or otherwise; this is to authorise you to solemnise a marriage between the said parties without the publication of banns. Provided that if it shall appear that there is any such impediment existing at this present time, this writing shall be null and void."

Another question of some interest, though relatively not of great importance, dealt with by Mr. McKenny and his brother Missionaries, was the numerical returns of the Church. The District Meeting (1845) resolved that as another census was to be taken during the coming year, "and as we have every reason to believe that the last census was very defective as a return of the number of Wesleyans in this Colony, in consequence of which our interests,



THE CENTRAL MISSION INEBRIATE HOME,
WARREN HEIGHTS, MARRICKVILLE.

were seriously injured; we resolved that to prevent as far as possible a similar occurrence, a circular shall be prepared by the Secretary to be signed by the Chairman and himself, which shall be printed and distributed as widely as possible among the members of our Societies and Congregations." Mr. Draper, who was then Secretary, prepared and presented to that District Meeting the returns.

English Methodism, after much discussion in the periodicals on both sides of the Atlantic, and on the suggestion of Butterworth, "whose large soul had comprehended its extraordinary Mission, and whose large means had been lavished upon its great schemes," resolved to celebrate its Centenary, and to commemorate it in the year 1839. The hundredth year of Wesley's ordination was first proposed as a suitable occasion, but eventually the organisation of the "United Society" at the old Foundry in London was considered preferable. For it was in that year the Methodist movement may have said to have begun. It was in that year the "Pentecostal" Lovefeast was held at Fetter Lane, and four days later that seven despised Methodists met in Conference. It was in that year that Whitefield and Wesley both first preached in the open air; that Wesley formed the first Band at Bristol, that he laid the corner stone of the first Chapel built by his people, and that he and his brother Charles issued the first volume of Hymns. The Conference of 1837 appointed a Committee to devise a plan for the celebration, the primary object of which should be "the religious and devotional improvement of the Centenary," and the raising of "a pecuniary contribution." A day for united prayer was appointed in January, 1839; Thomas Jackson, then President, was to preach a "Centenary Sermon," and prepare a Centenary volume, showing the progress of Methodism. And a day in the month of October was to be devoted to religious services in every Chapel throughout the Connexion.*

The celebrations were successfully held, many of the public Meetings being marked by great enthusiasm, and a sum totalling £216,000 was raised, the amount being apportioned thus: First, the Theological Fund for the erection of two new buildings and the general purposes of the Institution; second. Centenary premises and various other Missionary purposes; third, the purchase of a "Missionary Polynesian Ship" and the expenses of her outfit; fourth, the Chapel Loan Funds in England and Ireland; fifth, Kingswood and Woodhouse Grove Schools debt; sixth, the Auxiliary Fund. In addition to these allocations two special grants were made by the Centenary Committee, viz.:—£5,000 for a Centenary Monumental Chapel in Dublin, and £5,000 to the Wesleyan Education Committee for their Day Schools.

As local interest attaches to the purchase of the Missionary ship it may not be out of place to enumerate a few particulars. In the early part of 1839 the Missionary Committee purchased *The Triton*, of 120 tons burden, to be employed exclusively under their direction. "She has been examined by competent persons," said the Committee, "and pronounced in all respects suitable to the service which shall be required of her, in conveying Missionaries and

* See *Stevens' History of Methodism*, vol. iii., chap. 18.

stores between the Colonies of New South Wales and Van Dieman's Land, and the Friendly Islands, New Zealand, the Fejees, and other groups and Islands of the Great South Pacific Ocean. It is expected that advantage will be taken of this opportunity to send a reinforcement of Missionaries to the several stations in that part of the world, as well as a large supply of goods of all kinds, for the use of Missions." An appeal was therefore made for goods, and the Missionary Committee told its friends that the following articles would be acceptable:—A pinnacle, ready to be built on arrival at the Friendly Islands, to act as companion to *The Triton*; ship's tackling, suitable for the ship or smaller craft; sea stores; a tent, or marquee, for use on distant stations; furniture, including earthenware, tinware, and ironmongery; clothing of all descriptions; medicine and surgical instruments; bells for Mission Chapels and Schools; and stationery. The appeal was liberally responded to.

On the morning of the 14th September, 1839, *The Triton* was ready for her trip, as she lay in the harbour at Bristol. A valedictory service had been conducted the previous evening by the President, the Rev. Theophilus Lessey, at which the Missionaries about to leave were commended to God in prayer. The commencement of the voyage was marked by religious exercises. First, the infant child of Mrs. Beatty, the Captain's wife, born on board, was baptised by Dr. Bunting, who afterwards gave out the hymn,

"Blest be the dear uniting love,
That will not let us part."

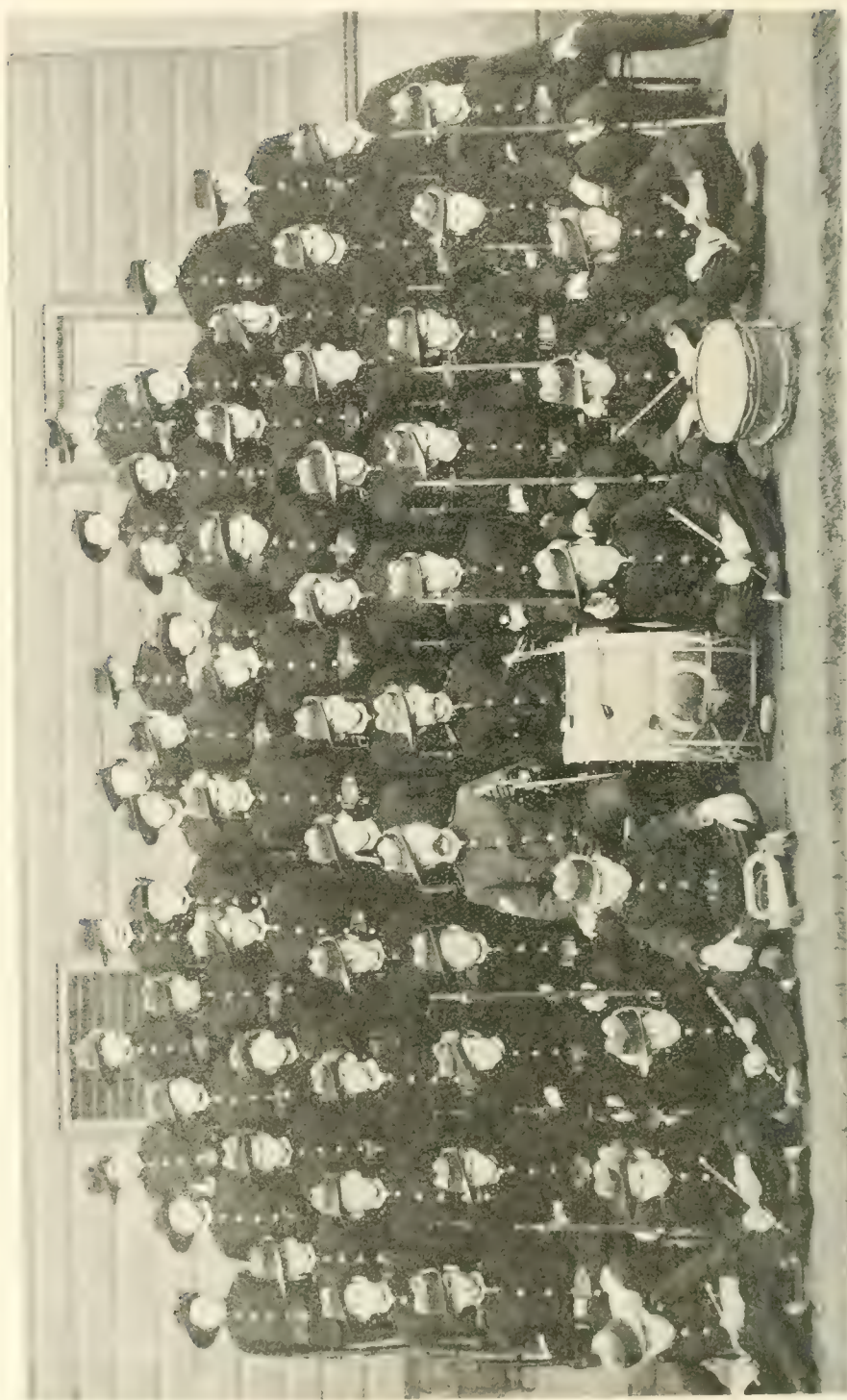
Then he and the Revs. J. Beecham and E. Hoole engaged in prayer. "It was a solemn and affecting season, and every heart responded to the sentiment, 'It is good for us to be here!'" The steward, Thomas Ingledew, evidently had an eye to the fitness of things; for, producing his Missionary box with the remark that he had been among the heathen and could testify that they needed the Gospel, he added that the Committee wanted £100,000 that year, and they "should all lend a hand." He received subscriptions from all present, handing over to the General Secretaries a handsome sum. *The Triton* now sailed away, on her errand of peace. Comfortably fitted up, thanks to Mr. Irving, she set sail with two large flags floating in the breeze—one having the Union Jack in the corner, and for a motto, "Glory to God in the Highest"; and the second bearing the inscriptions: "The Wesleyan Missionary Society's Centenary Ship, A.D. 1839," and "The best of all is, God is with us." Unfavourable winds compelled her to seek temporary shelter in Milford Haven. From Milford Haven to Madeira heavy gales were experienced, in which she lost her stern boat. But the party was all well and in good spirits, and in due time they arrived at their desired haven.

It was natural that the Methodists of New South Wales should follow the splendid example of their Brethren in England, and they seized this opportunity to bring to a happy issue the scheme for building a Chapel in a central spot, which circumstances had forced upon them. At the District Meeting of 1831 it was stated that "the very ineligible situation of Macquarie Street Chapel, being exceedingly detrimental to our cause in this town, it is deemed indispensably necessary that endeavours be made forthwith to dispose of the

said Chapel to the best advantage; and to erect a commodious one in a more central part of the town." "It is the universal opinion of our friends," proceeds the Minutes, "with which we fully coincide, that the erection of a commodious place of worship in an eligible part of the town, will tend materially to the advantage of our cause. And by the anticipated assistance of the Committee, the Trustees will be placed above circumstances of embarrassment." The "anticipated assistance" was the use, as a loan, of the New South Wales Auxiliary Funds for four years, a request originating with the Quarterly Meeting. The Chairman also supported this appeal. "Could the Committee view the circumstances of the case as presented to those of us who are on the spot," he writes, "I am fully persuaded they would yield to the point that such a measure is indispensable to the prosperity of our cause." As proof of their sincerity, "the following handsome subscriptions, with the promise of additional aid as circumstances may require," were already announced:—Messrs S. Terry, £100; J. Street, £50; L. Iredale, £50; J. Blanch, £25; and several other smaller sums. The Trustees, Leaders, and Stewards also forwarded a Memorial to the Committee through the Chairman, in which they recapitulated what had already been advanced with one striking addition. Macquarie Street Chapel "is quite out of the town, which is extending in an opposite direction," a fact which had "completely disheartened the friends" from making those exertions they were "heartily disposed to do." The memorial bears the signatures of the three Missionaries; Joseph Orton, W. Schofield, and W. Simpson, and Messrs. George Smith, Matthew Lasseter, James Blanch, J. Hamilton, Lancelot Iredale, John Jones, R. Mansfield, George Allen, William Piper, John J. M. Weiss, Mark Blanchard, John Terry Hughes, Thos. Street, John Hosking, and Henry Thomas.

On June 18th, 1839, a Special District Meeting was held, the Revs. J. McKenny, W. Schofield, J. Watkins, D. J. Draper, and S. Wilkinson being present, when the Centenary Celebrations were considered, and it was decided that no time should be lost in procuring a "suitable site for the erection of a large Wesleyan Chapel, to be monumental in this Colony of the Centenary of Methodism," and that meetings and services should be conducted "on a similar plan to the meetings held in England." Efforts were now made to dispose of Macquarie Street Chapel property, and the request for a loan was renewed, as the Governor, who had been interviewed by Mr. McKenny, promised to promote their views as far as possible. But the way did not open rapidly. It was difficult to dispose advantageously of the old Chapel and equally difficult to secure a suitable site for the new one. Both difficulties were eventually removed. Mr. Iredale secured the Macquarie Street property for £3,000, "to be paid by him as required for the building of the New Chapel";¹ and

¹ Mr. John Orton, son of the Rev. Joseph Orton, tells the following story in connection with the Macquarie Street Chapel: "I well remember when my father came home from Macquarie Street Chapel on one occasion he expressed himself thus: 'I could not get on well at all to-day. The old Pope was looking at me all the time!' By some misadventure the Roman Catholics had become possessed of two organs, and offered to sell one to the Wesleyans. My father was averse to having any dealings with the Romanists, but the Trustees got possession of it, and placed it in the Chapel. It was a high, massive, elegant, and powerful instrument with a figure on the top, either the Pope or some Saint. This figure disturbed my father's peace of mind so much that it was cut off."



NEWINGTON COLLEGE CADETS.

the Trustees on the 9th July resolved to purchase from Mr. William Hutchinson the present site in York Street, Messrs. Iredale, Peacock, Street, Hebblewhite, and Jones being deputed to carry out negotiations, while Mr. George Allen was requested to examine the title. On the 29th August of the same year, plans, measuring in the outside dimensions 80ft. by 65ft., and prepared gratuitously by Mr. Josiah Atwood, were passed. In October, Mr. Flood's tender for £4,950 was accepted, and early the next year a Government grant of £1,000 in aid of the erection was received.

Thus all promised well, and it appeared as if the Centenary Chapel, though a little late in making its appearance, would soon be complete. The Rev. John McKenny and the Preachers of the District were to lay the foundation stones when the set time arrived. Meanwhile, building material and wages suddenly advanced, and Mr. Flood informed the Trustees that in consequence he intended to discontinue the building. The Trustees sought legal advice from Mr. a'Beckett and the Attorney-General, through Mr. George Allen, with a view to holding Mr. Flood to his contract. But as this could not be done, relief was found in an offer from Mr. J. J. Hughes to complete the building for the sum of £6,000, the final expenditure exceeding this sum by some hundreds. This offer was accepted, and the Trustees purchased land from Mr. Hutchinson for a Mission House near the Chapel, receiving a subscription from him at the same time.

The foundation stones were laid on February 26th, 1840, at one o'clock. The Rev. F. Lewis commenced the service by giving out the hymn,

"Thou who had in Sion laid
The sure foundation stone."

afterwards engaging in prayer. The Rev. J. McKenny gave a short address, and in the name of the Father, the Son, and the Holy Ghost, declared the stone well and truly laid. William Schofield followed with a second address, and Daniel J. Draper announced another hymn, concluding with prayer. The heat was oppressive, the concourse large, and the feeling good. The following inscription was inserted:—"The Foundation Stone of the Wesleyan Centenary Chapel, York Street, Sydney, was laid by the Rev. John McKenny, Chairman of the Australian District Committee, Monday, 24th February, in the year of our Lord, 1840, and in the 3rd year of the reign of our Sovereign Lady, Queen Victoria, His Excellency Sir George Gipps, Knight, Governor of the Colony. The Rev. Theophilus Lessey, President of the British Conference, the Rev. Dr. Bunting, John Beecham, Robert Alder, and Elijah Hoole, Secretaries to the Wesleyan Missionary Society, and the Rev. John Waterhouse, General Superintendent of Wesleyan Missions in Australia and Polynesia." The Trustees were Messrs. Bowden, Weiss, Jones, J. W. Jones, Munce, Iredale, Caldwell, Coates, Inder, J. Byrnes, J. W. Brown, and J. Greer. This event was made still more interesting by the arrival, that morning, of additional Missionaries—Messrs. Henry H. Gaud, F. Sweetman, and Jonathan Innes—who witnessed the ceremony, and in the evening assisted at the Anniversary of the Missionary Society, held in Macquarie Street Chapel, under the presidency of Alex. McLeay, Esq. For some unknown reason Mr. Hughes failed to carry out, or even to

commence, his contract, and the Trustees, in despair, took possession, appointing Messrs. Bowden, Atwood, and Munce a sub-committee to supervise the work. The brickwork was completed in 1842, and the following year Jacob Juder's tender for the completion of the building, without galleries, was accepted, and in February 14th, 1844, the Centenary Chapel was opened.

But now, to retrace our steps to get back to the public celebration of the Centenary under the presidency of the Rev. J. McKenny. A public meeting was held in Macquarie Street Chapel, Thursday evening, July 25th, 1839, when "the assembly," says Joseph Orton, "was large and respectable, and the services on the occasion were conducted with spirit and considerable interest." The subscriptions amounted to £1,150, and it was resolved that the amount thus collected should be appropriated to the erection of the Centenary Chapel "Of such an unauthorised appropriation of funds" Mr. Orton did not approve "I view it," he said, "as a violation of principle and Connexional faith, to apply the funds raised without the sanction of the authorised body, the Centenary Committee." But evidently the donors were not with Mr. Orton in this view, for he appears to have been the only one to take exception to the course adopted.

On Sunday, October 13th, Centenary sermons were preached in all the Chapels throughout the District. In the morning the Rev. D. J. Draper spoke at Macquarie Street from the words: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."—(Acts v., 42 v.) In the course of his sermon he referred to the circumstances, operations, and success of the Wesleyan Ministry. At night, in the same place, the Rev. J. Watkin preached a characteristic sermon, "in which many good things were said" from the words: "Concerning this sect we know that everywhere it is spoken against."—(Acts 28, 22 v.) But the greatest event of all, at least in the eyes of the children, took place on the following Monday; and as Joseph Orton, who was an eye witness, has graphically described it, we cannot do better than quote his words:—

"The festivities of the Centenary were observed this day (Monday, 14th October, 1839), which has been looked forward to with expectations of delight. At an early hour the children of the respective Sunday Schools in the Circuit were in active and cheerful operation, thronging the doors long before the appointed time of meeting. They marched off in procession, with their banners flying, with inscriptions on them, betokening the respective schools of the Union; and after taking their rounds, they met at Macquarie Street Chapel yard some time after 11 o'clock. The children, with many others, assembled in the Chapel to listen to an address delivered by the Rev. J. McKenny from the subject of young Samuel, which interesting service was concluded by the Rev. Nathaniel Turner with prayer. The children were then sumptuously regaled in the yard with plum cake, ginger beer, oranges, buns, etc.; hilarity beaming from every countenance, and exhibiting itself by a thousand playful tricks, for the allowance of which a license seemed to have been given. Though the probability is that none of these children will witness a similar occasion, yet they will talk of it to their children and children's children through succeeding

generations, until the period shall arrive when an accumulated progeny will have the happiness of celebrating the Anniversary of the Centenary of Methodism, I have no doubt under circumstances, even much more auspicious than those which we are this day called to contemplate with such delightful feelings of gratitude to that God who has raised up and called us to associate with a people so highly favoured of the Lord.

"At five o'clock a large and respectable party assembled for the purpose of taking tea together. Very much credit is due to the persons, particularly the ladies, for the provisional arrangements for the occasion. All was orderly, there was a plentiful supply of food and attendants, every countenance beamed with joy and happiness, nor am I aware that there was one jarring chord; as every one seemed harmoniously to join in symphonious notes of gladness and praise. At seven o'clock a numerous assemblage of persons met in the Chapel, according to arrangements made, for the purpose of allowing anyone an opportunity of stating their views on the subject of the Centenary who might feel disposed. The conduct of the meeting devolved upon Mr. McKenny, and as only a few others could be induced to speak, we were obliged to take the principal part in the meeting. The addresses were pious in their strain and very interesting. A very blessed unction manifestly pervaded the assembly, and, according to the best information, all were gratified; and those connected with us appeared to be more enamoured of Methodism than ever. I have had some fanciful thoughts as to whether our venerable Founder can in any sense participate in the sacred joys of this notable period and stage of a cause which, under God, he was so distinguished an instrument in commencing. O, what a numerous train of children directly and collaterally will he have when the glorified family of heaven be made up!"—(*Journals.*)

The Revs. J. McKenny and F. Sweetman preached the first sermons in the New Chapel, but the official sermon was preached by the Rev. Walter Lawry, who had then returned to Polynesia as General Superintendent of Missions. He took for his text Ezekiel xxxiv., 26 v. Popery was then putting forth strenuous efforts to capture the young life of this new land, and Mr. Lawry, during his sermon could not resist a reference to it. Speaking of the holy hill and the stability and permanency of the Church he said: "But at the glorious Reformation, Protestantism arose in all its strength, and smote the whore of Babylon in its mouth, and, I was going to say, knocked the teeth down her throat." Miss Allen presided at the organ. The Rev. D. J. Draper, who was then in charge of Sydney Circuit, described the building thus: "The size is 74ft by 54ft. in the clear, and without the galleries, which have not yet been erected, will comfortably accommodate 700 persons. The whole premises are settled on the provisions of the Model Deed, and the financial state of the Trust, although at present not exactly defined, is considered to be such as to inspire the utmost confidence as to future prosperity. The congregations are exceedingly good, and from our hearts we thank God for the completion of this noble edifice for His worship and service." The building of this Chapel affected Methodism in the city, for the congregations doubled, the Missionaries' sphere of operations was greatly enlarged, while "the ordinances of religion have been attended

with a rich effusion of the Holy Spirit, and have been channels of mercy to many souls. Several new Classes have been formed, which are well attended by the members. Some of the old Classes are very large, and it is hoped that in a very short time several others will be established. The prayer meetings are well attended, and a very gracious influence rests upon the people."

In a publication (*Sydney*, in 1848) this Chapel is thus described: "The Wesleyan Centenary Chapel is one of those few good buildings of which the Wesleyans particularly, and the citizens generally, have reason to be proud. Indeed, few of the provincial towns in England can boast of a building equal to this. The basement is divided into two spacious school rooms, capable of affording accommodation for 500 children. The interior arrangements are in the usual style adopted in England. The pulpit, which is octagonal, with geo-



CROWN STUDIOS

METHODIST BOOK ROOM.

metrical staircase ascending from the aisle, is a very clever piece of workmanship. A gallery is now in course of erection, its panels and other fittings to be the choicest Colonial cedar, and the workmanship equal to any at home. The Wesleyans are rapidly gaining ground in this Colony . . . so that now in the city and suburbs there are no less than ten Chapels, all well attended." The population of Sydney and suburbs was then 50,000, and the Sydney Circuit embraced Sydney, Toxteth, Waverley, Newtown, Botany, Ashfield, Moorfields, Lane Cove, Pyrmont, and Balmain, with seven Missionaries in the entire Colony. "They were a happy few," says the Rev. Joseph Oram, "with Mr. Boyce at their head." But "Preachers and Churches grow old and pass

away like candles and candlesticks, but the Gospel is like the sunlight, whose radiance is as fresh and young to day as when it fell for the last time, ages ago, on a world without a sinner in it, or a tearful eye, or a human grave."

This development of the work at the Centenary Chapel was accompanied by many other signs of a cheering nature. In 1838 Mr. McKenny writes:—"God, in His good providence, has opened the country before us in its length and breadth, so that we have only to go up and possess it. I am sure the Committee will be at once ready to avail themselves of the present state of things, and feel their obligations to enter the open door that Divine Providence has set before them. This is not a question of mere pounds, shillings, and pence; for it now assumes this form: Shall Australia be a Protestant or a Popish Colony? The number of Priests who are being sent out is quite frightful; lately eight arrived in one vessel, and received from the Home Government £150 each for their passage and outfit. In Sydney, our Chapels are by no means equal to our congregations. . . . A blessed influence attends our services, and the increase of religion is manifest. *Come or send SOON to our help.*"

The question here raised was one which gave the District Meeting no little concern, a fact abundantly evidenced by the frequent appeals for more Missionaries. The Government having passed a Bill placing all denominations on an equality with regard to State Aid, this provision was eagerly seized by the various denominations. "The various parties are vieing with each other in order to establish their interests in every part of the country. The Episcopalians, the Presbyterians, and especially the Roman Catholics, are most zealous, and within the last six months no less a number than twelve Romish priests have arrived, each of whom had received the sum of £150 from the Home Government towards their outfit and passage." The "Bishop of Australia" was equally active, while the Presbyterians were bringing out Ministers and Schoolmasters. The Wesleyans, however, could not at first avail themselves of this aid, as their Chapels were not settled on the principles of the Church Act. But now they stood on the same platform as the other denominations. "And what shall we say to our Committee to induce them to act vigorously. This land is now before us in its length and breadth, a very extensive feeling of goodwill towards the Wesleyans exists throughout the Colony; and if we had *ten* additional Brethren on the spot we should be able to place them where their own personal and ordinary expenses would be met. The feelings of the Brethren in reference to the moral state of this country can hardly be described. Of course, we cannot but desire that pious Ministers of every denomination should come out here to the help of the Lord; but the favours shown and the facilities afforded to the Romanists at home and on the spot cannot but fill our minds with great concern for the religious and moral condition of this Colony. The question just now appears to be: Shall its poor inhabitants be consigned to the awful and destructive errors of Popery; or shall they be rescued by a timely and powerful effort on the part of Protestants? We, as a Body, have the confidence of the community, and, in fact, they look to us and say: 'Our houses, our estates, our purses, are open to you; only provide us with faithful labourers to rescue the Colony from the evil that now threatens us, and let the

religion of the Scriptures be the religion of Australia.' This statement is not highly coloured; it is matter of fact. And if ever country had claim upon Missionary enterprise it is New South Wales. We want men. The country will supply the means. The District would therefore earnestly urge upon the Committee the necessity of sending the number of men requested, and the propriety of an application to Lord Glenelg for assistance in their outfit."—(*District Minutes*, 1839.)

This matter was again referred to the following year. The Minutes speak of the absolute necessity of an increase of Missionaries to counteract the "awfully growing influence of Popery. The events of the past year have not in any degree allayed our fears respecting the danger in which Protestantism is at present placed; nor are we less impressed with the conviction that if effectual resistance be offered to the spread of Popery in this Colony, the Wesleyans must take a very prominent part in that resistance. The facts we named last year relative to our having access to every part of the Colony we now repeat, and have no hesitation in saying that several more Missionaries would be entirely supported by the people, especially with the aid now afforded by the Government."—(*Minutes*, 1840.)

The District Meeting also found itself called upon to consider Popish aggression at Tahiti, then under the care of the London Missionary Society, where the work of that body had been hampered by the action of Captain La Place, of the French Frigate, *L'Artemise*. This frigate, getting on the rocks, was nearly lost, and with very great difficulty was kept afloat till she reached Papeete, where for several weeks 150 natives were pumping day and night to keep her from sinking. In two or three months' time she was repaired, her crew, numbering 450, behaving themselves well while ashore. When ready to put to sea the Captain threw off his Jesuitical disguise, assumed a threatening posture, and demanded liberty for the Roman Catholics to worship when and where they would in defiance of the law passed at Tahiti prohibiting Roman Catholic doctrines being taught. He insisted that this law should be repealed, that a Roman Catholic Chapel should be built at Papeete, and at every other Station where there was a Protestant place of worship, and told the Queen that if she did not willingly agree he would make her. And he would enforce obedience in that gentle manner so characteristic of Rome's agents! He would land 200 men under arms to commence the work of devastation and death; he would set fire to the large Chapel, then the Queen's house, and afterwards the houses of the Royal family; and, finally, he would depose the Queen and put one of the Chiefs in her place. Under the influence of such treats, the Queen, though strongly averse to Popery, wavered, then feared, and eventually granted the demands. "Now I have no doubt that," writes the Rev. Mr. Davis (Papaia, July 25th, 1839) "we shall shortly have a swarm of Priests from their nest at Valparaiso."

The London Missionary Society's agents reported the matter to the home authorities, and to strengthen their hands they sought the help of the Wesleyan Missionary Society through the Australian District Meeting, before whose members copies of the correspondence was laid. At a Special District Meeting,

held in Princes Street Chapel, Sept. 25th, 1830, the Rev. J. McKenny, with the Revs. N. Turner, J. Orton, J. Watkin, D. J. Draper, J. Spinney, and S. Wilkinson, considered the matter. While they would carefully avoid meddling with political matters, they said, they could not forbear expressing their regret at the forcible and oppressive measures employed to secure the introduction of Roman Catholicism amongst a people unwilling to accept the forced, gratuitous services of the Romish Clergy. If such proceedings were practised with impunity serious apprehensions would be entertained for the peace and prosperity of the successful Missions in the South Seas, particularly as attempts had already been made to introduce the Priests at Vavau in opposition to the wishes of the natives. The District Meeting therefore drew the attention of the General Committee to these occurrences, suggesting the propriety of employing influence in such a manner as the importance of the case demanded.

But Popish aggression was not the only aggression that claimed the Missionaries' attention. The Centenary Chapel was filled, and it became necessary, in 1845, to add the galleries. The work of God in Sydney had extended in a most encouraging manner. "Several new Classes have been formed," Mr. Draper reports in 1844, "which are well attended. Some of the old Classes are very large, and it is hoped that in a very short time several others will be established. . . . It is believed that during the past year the number of persons attending our Ministry in the city has nearly been doubled, and we rejoice to know that a considerable number of persons, who at the beginning of the year were without hope and without God in the world, are now members of our Church, and partakers of the saving benefits of the Gospel."—(*District Minutes*, 1844.)

Material progress was also in evidence. At Surry Hills a neat Chapel, 24ft. x 16ft., was erected at the sole expense of Mr. L. Iredale, who had engaged to settle it on the Conference plan. At Newtown, in 1840, half an acre of land was promised by Mr. J. Jones for a Chapel and dwelling house, preaching services and a Class having already been established. Here, with a rising population, there was the prospect of great usefulness. At Botany Bay preaching was resumed, and at Canterbury, "a small village, our preaching is well attended." In the following year half an acre of land was purchased near the Sugar Works for £30, on which a temporary Chapel and School House were erected. At Liverpool Street, Mr. T. W. Bowden, having erected a large store, for which he had no immediate use, the lower part was placed at the Missionaries' disposal. Day and Sunday Schools were held in it, with service twice on the Sabbath Day. In 1842 Mr. R. Campbell, M.L.C., presented an acre of land on the Liverpool Road, Canterbury (now Ashfield), which was to be regularly conveyed, and on which a School House, to be temporarily used as a Chapel, was being erected. In 1843 "a very gracious work" at Gordon was reported. The Sydney Local Preachers, chief among them being Messrs. Pidgeon and John Bowes, had visited this place every Sabbath, preaching the Gospel in the house of Mr. Carver, in the midst of a people noted for adultery, drunkenness, and cockfighting. Here a Class was formed, with Mr. Goodsell as Leader, and James Uncles, W. H. McKeown, and Mr. and Mrs. Carver as members. Mr.

and Mrs. Bowes being on a visit to their friend, Mr. McKeown, they decided to hold revival services—the first held in North Sydney—when several persons were converted.

The following year (1844) the District Meeting reported a gift of land at Waverley, 30ft. x 60ft., and the purchase of an allotment at Balmain, 40ft. x 60ft., for the sum of "eleven pounds sterling." Both sites were "secured to the Connexion." The Chapel at Waverley was commenced the same year, being 25ft. by 15ft. "in the clear." "It is of stone, and will be a substantial building. A considerable part of the funds has been secured, and, as one of our friends in the neighbourhood has taken upon himself the responsibility of its erection, we do not apprehend any difficulty in its completion." Mr. Draper adds, in his report of the work, "a new School House, which is used as a Chapel, has been erected and opened for Divine Service at Ashfield, a village five miles from Sydney. A very encouraging congregation attends on the Lord's Day, and a Class has been formed." This brick Chapel was divided by a partition, the Schoolmaster living in the room at the back, which was 10ft. by 15ft. "At the Canterbury Sugar Works, the number of members has been considerably increased, and the prospects are very satisfactory. At Balmain, a settlement on the opposite side of the harbour, where a year ago preaching was discontinued in consequence of the very small attendance, a new effort has been made with every prospect of success. A Congregation of from 40 to 50 persons attends, and 20 are meeting in Class. A Class has also been formed at Waverley, $2\frac{1}{2}$ miles from Sydney. . . . Twelve persons are there united with us, and although the population is small we have reason to expect an encouraging congregation."

Next year (1845) still further advance was made, the Government granting land at the Haymarket and Chippendale, the former site "facing the Market Square, an eligible and most important part of the city," and the latter "a large and most valuable piece of land." At the Haymarket it was intended to erect a new Chapel and School House to supersede the place in Liverpool Street, lent by Mr. Bowden, who required it for his own use at the end of the year. At Chippendale there were large Sunday and Day Schools, and a good congregation, "but without adequate accommodation, being held in a confined private house." At O'Connell Crescent, Newtown, "Captain O'Connell has given a very suitable and valuable piece of land for a Chapel and School, where they are greatly wanted, the small schoolroom in use there being by no means equal to the purpose for which it is used." The financial and spiritual affairs of the Mission were now in a state of prosperity, notwithstanding the withdrawal of donations by members of the Anglican Church, who, under the narrowing influence of High Churchism, were confining their gifts to their own body. "But, thank God," adds Mr. McKenny, "we are enabled to maintain our position, and to exercise a growing moral influence upon Society, an influence that we do not consider lessened by the strong tendency to Rome manifested by many of the Ministers of the Church of England."—(*District Minutes*, 1845.)

But perhaps the most encouraging feature of the work was found in the number of young men ready to devote their lives to the preaching of the Gospel, a fact which gave the Missionaries the greatest pleasure. James Dredge, who was sent by the Home Government to Port Phillip in 1838 as one of the Protectors to the Aborigines, offered his services to the Mission, as he failed to find in the post to which he was appointed an opportunity to improve the moral, spiritual, and civil condition of the natives. The District Meeting of 1840 recommended his acceptance, and employed him as a Hired Local Preacher in the Parramatta Circuit at a salary of £200 per annum. As he was well known



THE REV. WILLIAM CLARKE.
President, 1877 and 1880.

to Dr. Bunting and several Ministers in the London District his acceptance was recommended without hesitation. "Physical incompetency" soon compelled Mr. Dredge to retire from the active work of the Mission. The next year John Watsford appeared before the District Meeting, and was unanimously recommended as a candidate. For two years he had been a Local Preacher in the Parramatta Circuit, though he was then but 21. He was described as having a good education, "some knowledge of the Classics, is deeply pious, very zealous, and in our united judgment is well qualified to be received," and "offers himself, without restriction, for any part of the Southern Hemisphere"

He was conditionally stationed at Windsor and the Lower Hawkesbury. In 1842 Francis Glass, a native of Ireland, who emigrated in 1841, and was employed in the Hunter's River Circuit, where he had settled, was also recommended as an Assistant Missionary. He was first employed as a Hired Local Preacher at Cowpastures, in the Parramatta Circuit, and afterwards as Assistant Missionary at Wollongong, where he continued but a short time, soon after leaving for America. At the same meeting Thomas McClelland, also a native of Ireland, who had arrived that year, and was labouring, "with acceptance," as a Local Preacher in the same Circuit as Mr. Glass, offered his services. He was cordially recommended, offering himself for any part of "Australasia or Polynesia." Mr. McClelland afterwards withdrew his offer, though he continued to act as a Local Preacher, rendering valuable service in West Maitland for many years. William Lightbody, already referred to in connection with Newcastle Methodism, was the sole candidate in 1843. And as he had already given proof of gifts and graces his acceptance was cordially recommended, and he was employed conditionally as Assistant Missionary at Camden.

The next year it was found necessary to hold a special District Meeting (January 31st) to consider developments consequent on the death of Missionaries in the South Sea Islands. Mr. Watsford was ordered to Fiji, and Mr. David Hazlewood was recommended as Assistant Missionary. Mr. Hazlewood, who emigrated to Australia in 1842, had been a Local Preacher in the Windsor Circuit (Eng.), and came highly recommended by his Superintendent, the Rev. William Brownell. Settling at Parramatta, he was recommended by that Quarterly Meeting as a man of excellent health, deep piety, a thorough knowledge of the English language, and "considerable acquaintance with Greek and Latin." Moreover, for three months he had been diligently studying the Fijian language, assisted by Mrs. Cross, widow of the late Rev. W. Cross, using the Grammar compiled by the Rev. David Cargill, M.A. As he could now "read the Scriptures in Feejeean with fluency" he was recommended as peculiarly fitted for Mission work in the South Seas. They were therefore instructed to proceed at once to Fiji in *The Triton*. In the same year William Lowe was recommended for the Ministry, having been a Local Preacher in the Nantwich Circuit, emigrating to this Colony in 1842, and eventually settling at Parramatta as a Local Preacher. That Circuit sent him on the District Meeting, and the District Meeting employed him as Catechist in the Windsor Circuit, until the Conference accepted him for the Mission.

And now Mr. McKenny's work was done. At the District Meeting of 1847 he became a Supernumerary, and went to reside at Stanmore. Under accumulated afflictions his patience was truly Christian, and his entire resignation to the will of his Heavenly Father remarkable. Gradually sinking, through extreme weakness, he was removed to his bed, from which he never rose again. Visited by his fellow workers, Messrs. Turner, Lewis, and Harris, he gave brief but expressive assurance of his interest in Christ. At nine o'clock on Sabbath morning, October 31st, 1847, the weary wheels of life stood still, and without a murmur or a sigh he passed within the veil. He was 58 years of age, having been a Missionary 36 years. He was buried in the Devonshire

Street Cemetery. An extract from the Conference obituary notice may fittingly close this chapter: "He was a man of simple faith in the atoning sacrifices of God's dear Son; a faith that was most uniform in its exercise, and most Scriptural in its manifestation. Both in principle and practice he was a thorough Wesleyan. He well understood and faithfully pursued the special and proper calling of a Minister in our body; taking the oversight of the entire interests of the Societies committed to his care, and labouring to advance the prosperity of every department of our work, the temporal as well as the spiritual. In superintending projects of Church extension, he displayed a truly correct taste and an excellent judgment, and by his wisdom and prudence he preserved our Connexional property from being involved in financial embarrassment."²

² In 1901 Mr. McKenny's remains were removed from the Mission House vault to the Wesleyan Burial Ground at Rookwood, the Government having resumed the Cemetery site for railway purposes.



MR. MCKEOWN



THE REV. JAMES F. MOULTON, D.D.
President, 1893.

THE MISSIONS TO THE SOUTH SEA ISLANDS.

The South Pacific Ocean—The Friendly Islands—Introduction of Christianity—The Religion of the Tongans—Arrival of Rev. Walter Lawry—His Reception and the Prospects of the Mission—Abandonment and Departure—Arrival of Revs. John Thomas and John Hutchinson—Arrival of Revs. Nathaniel Turner and William Cross—Progress and Success—Reinforcements—Revs. Peter Turner, James Watkin, William Woon—Revival and Summary—Fiji—Volunteers—Revs. William Cross and David Cargill—Drowning of Mrs. Cross—Language, Character and Religion of the Fijians—Arrival of First Missionaries—Their Reception—Reinforcements: Revs. J. Spinney, Matthew Wilson, J. Jaggars—Appeal, “Pity Poor Feejee”—Response to Appeal—Translation, Hardships, Development—Samoa—First Methodists—Arrival of London Missionary Society’s Agents—Appointment and Arrival of Rev Peter Turner—Misunderstandings—Withdrawal of Mr. Turner—Abandonment of Mission—Disruption.

CHAPTER XI.

THE MISSIONS TO THE SOUTH
SEA ISLANDS.

A GLANCE at the map of the world reveals a network of Oceanic islands dotted throughout the South Pacific Ocean, which are thus grouped: Melanesia, the Black Island region, Micronesia, the region of small islands, and Polynesia, the region of many islands. Of these groups the two most important are the Sandwich Islands in the north, and the Fiji Islands in the south, 4000 miles apart. The Fijian group numbers more than 200 islands, about 80 of which are inhabited, the largest island being Vitu Levu. All these islands, which are of volcanic origin, are well wooded and extremely fertile. The Friendly Islands, in the Polynesian group, consist largely of coral or volcanic deposits, and are extremely low, the chief island of this group being Tongataboo, or sacred Tonga. The Samoan Islands, also in the Polynesian group, are volcanic in origin, and are said to be among the loveliest islands in the Pacific. Nature produced "on mountain slope and peak and in coral lagoon her most beautiful effects. To compensate the people for their isolation, their island homes were enriched with many of the choicest gifts of Divine Wisdom and goodness. Forest and ocean gave them an abundant and varied supply of food, and a genial climate and balmy breezes ministered to their daily comfort." (*Christianity in Polynesia*, p. 11.) From whence the inhabitants of these lovely islands came is a question which cannot positively be decided. First discovered by Tasman in 1643, next explored by Cook in 1774, they were afterwards visited in increasing frequency by trading and other vessels. In the year 1804, twenty-seven convicts, who had escaped from New South Wales, succeeded in reaching the Fiji group, where they settled. At the end of thirty years one man only was left, an Irishman named Connor.

The attention of the Missionary Committee was first drawn to these islands by Walter Lawry and Samuel Leigh. Lawry had the prophetic insight; for it will be remembered that in the year 1818 he wrote to the Committee: "The Station (New South Wales) is certainly one of the most important under your direction. From us, in a few years, I expect to see Missionaries sallying forth to the numerous islands which spot the sea on every side of us. The Friendly Isles, Feejees, New Hebrides, New Caledonia, New Zealand, New Georgia; and to the north again, very contiguous to us, are the fine islands of New Guinea, New Ireland, Celebes, Timor, Borneo, Gilolo, and a great cluster of thickly

inhabited Missionary posts." But Lawry was not satisfied with prophesying great things. He did his best to bring about their fulfilment. And he therefore offered to go as a Missionary to the Friendly Islands, if the Conference would appoint him. To this the Conference consented at Liverpool in 1820, furnishing him with similar instructions to those given to Samuel Leigh. (See Chapter on the New Zealand Mission.) To the Friendly Islands' Mission the Committee attached special importance for the following reasons: "We are the only labourers, and because of the bearing which the success of such a Mission there will have upon that part of the world, comparatively unknown and unvisited."—(Committee's *Instructions*, vol. I, p. 55.)

Among the members of the Polynesian family, the Tongans took front rank. "Ethnologists claim for the Samoans and Tongans that in physical proportions they stand at the head of all races. In physique and brain capacity finer specimens of human development can nowhere be found."—(*Christianity in Polynesia*, p. 84.) They honoured and respected woman, and old age was never wantonly insulted. This in itself speaks volumes, and is an index to their superiority of character when compared with their neighbours the Fijians. If the Tongans took highest place, the Fijians could without a rival claim the lowest; their salvation is therefore the more remarkable.

The earliest attempts to take the Gospel to the Friendly Islands were made by the London Missionary Society. In April, 1797, this Society landed ten lay agents at Hihifo with a view to the civilization of the Tongans. But from a variety of causes their Mission was fruitless. Three of them were murdered during a native war; one became a pagan, and the remainder, after two years of stress and storm, seized the opportunity to remove to Sydney. One of their number, William Shelley, who settled at Parramatta, never ceased to labour for the re-opening of the Mission. Some years later, two native teachers from Tahiti, on their way as pioneers to Fiji, were left at Tonga; and one of them, Hape by name, deserves special mention for the work he did. The cause of failure in this well meant attempt on the part of the London Missionary Society is apparent. The same result followed the work of the Church Mission in New Zealand. These efforts to regenerate the man from without were conspicuous failures, as all such attempts must always be. Two runaway convicts and a disreputable Englishman resident on the island did not contribute to their success, though they did help on their failure. One of these convicts, a man named Morgan, had made his escape from Botany Bay. He proved a great obstacle to the Missionaries, whom he robbed on several occasions. But when they made known his character the natives treated him with insult, and made his life insupportable. To be revenged he told the King that the Missionaries were sent by the King of England to destroy the natives, and take possession of their land, which they were accomplishing by witchcraft and incantations. This story was rendered more probable by an epidemic which then prevailed among them, from which several persons died each day. To these falsehoods the natives gave credence, and, as above stated, killed three of the lay agents. But Morgan's end came; for, having incensed a chief by a stupid threat, he was clubbed to death on the seashore. The mischief was wrought nevertheless.

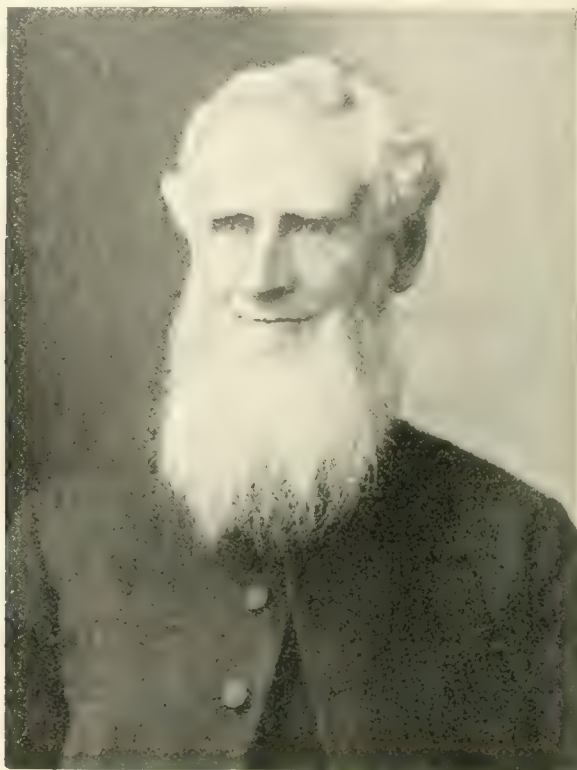
On their acquaintance with the white man, the Tongans spoke of him as *papalangi*, under the vain fancy that he had rent the heavens, and come down to them. But unfortunately this idea soon gave place to others of a less complimentary nature. The Rev. J. M. Alexander says: "It became proverbial that on coming to this far-away ocean many men, even from the best circles of society, hung up their consciences off Cape Horn, and seemed to conclude that God did not rule West of America. Some of these adventurers were from the worst classes of civilised communities, from the dark corruption that seeths in great cities, and pours forth only to blight and blast wherever the ships of commerce sail. The histories of some of these men would be darker than the heathen themselves." This "lengthened and made more dark for the Missionaries that night of toil through which they had to pass before the dawn appeared, and it inflicted wounds upon the islanders which are still open sores most difficult to heal."—(*Christianity in Polynesia*, p. 14.)

The religion of the Tongans was thus described by Mr. Lawry: "They have no knowledge of the one true God, but seem to have some confused notion of the immortality of the human soul. The other world they call *boolotoo*: to this place go all the dead; but some are insensible of pleasure or pain, while others (the higher orders) remain in a state of consciousness, but whether joyous or otherwise, they have not determined. They consider death the greatest of evils. Their opinion is that the souls of their great men come from *boolotoo*, and enter at certain times into such individuals as they may choose. Any person who chooses to say the Atooa is come into him, is revered as a god, and his words are seldom discredited. When anyone is sick he presents the man who is thus supposed to be inspired with a sacrifice, which is greater or smaller, as occasion may require; sometimes a piece of cava, an axe, or, in great extremity, a child. Whatever the sorcerer is pleased to say, is considered as the word of the Atooa or god. These priests often work themselves up into such a state of frenzy that they appear to be in strong convulsions, in which they say they are entirely passive. This may sometimes be the case, when the devil is permitted to influence them in such a manner as to deceive their countrymen." (*Missionary Notices*, 1823, p. 102.)

After a tempestuous voyage of two months in the *St. Michael*, under Captain Beveridge, Walter Lawry arrived at Tonga on the 10th August, 1822, having spent two weeks at New Zealand, where the vessel left supplies for Mr. Leigh. He was first met by William Singleton, an Englishman who had been resident on the islands for sixteen years, since the cutting off of the *Port-au-Prince*. He had become a perfect Tongan in his manners, having abandoned all civilised habits. He rendered great service as interpreter, and, though Mr. Lawry argued and pleaded with him, lending him Wesley's Sermons and seeking in every possible way to reclaim him, he refused to abandon his ways, and ultimately decided to cast in his lot with the heathen. Lawry was accompanied by his wife and child, and a Marquesas lad, whom he thought likely to be of service as interpreter. But in this he was disappointed, as he knew nothing of the Tongan dialect. He had also George Lilley, a carpenter, "a very pious young man from the Colony"; Charles Tindale, also "a pious young man," and Thomas

Wright, general servant. Lilley grew weary, and his place was filled by Thomas Bainbrick, "a clever workman," while Wright was promoted to the post of agriculturist, "an office which we consider to be absolutely necessary," said the Missionaries.

A few minutes after Singleton's arrival, Palau, "the stoutest man I ever saw," and one of the principal Chiefs, came on board, to whom Mr. Lawry made known his purposes. Palau appeared very anxious for the Mission to be established among his people, promising every support. Mr. Lawry landed, accompanied by Singleton and the Chief. "A very great concourse of Indians were



THE REV. J. B. WATERHOUSE.
President.

assembled on the beach. As the landing place was bad, a very tall native waded to the boat, and took me ashore on his back. A multitude swarmed around me, but the Chief gave orders for them to form themselves into a ring: his commands were promptly obeyed, and he took his seat on one side, and desired me to come to him. A Chief sat by his side, called Taoofa. Between these I sat down while *cava* was prepared. This was a most interesting scene to me. I thought of my friends, and the Societies in England, and New South Wales, and wished they could have beheld the sight. There were two clusters of bananas in the centre of the ring, one of which was presented to me by the Chief's order. I expressed

a wish to go into the country, that I might judge whether it was a proper place for our purposes or not. The Chief walked a little way, but complained of fatigue; and sitting down on the grass, sent his son and some of his men as my guards. With these and Singleton I proceeded a few miles inland. The country was beautiful, and the soil is very rich. I observed the people watched every step I took, and every part of my conduct. My clothes were very narrowly examined, especially my outside jacket, which was of Scotch plaid. They felt it, smelt it, and several took a fold in their mouths. Many of them had never seen a European in his own dress before. Ships are in great dread of these pagans, and many seamen have been cut off by them. In the evening I returned to the ship, where I was received with no small joy. In this day's occurrence I have evidently seen the hand of the Lord,"—(*Missionary Notices*, 1823-5.)

The next day he landed seven sheep, seven cows, and a bull, at which the natives were much amazed. On the 27th he went ashore at Maofanga, accompanied by Mrs. Lawry. "My object was to meet all the Chiefs, and open to them the business upon which we were come to Tonga. Seven were present. The people consisting of a vast crowd, the number of which I could not guess, took us into the *hoofangas*, where we were introduced into a house, which consisted of a roof standing upon pillars, and floored with mats. The Chiefs came to us, and the people formed themselves into a circle outside. I presented to the Chiefs twenty chisels, and two axes, which they said was the greatest favour ever done them. The King of Britain was sending them presents: and there never was such a thing before."

Mr. Lawry's Journal contains interesting detail of the prospects and difficulties connected with the commencement of the Mission. The Mission House and other buildings, including a blacksmith's shop, were erected; a large piece of ground was fenced in, and a garden brought under cultivation; fruit trees and vegetables were planted, and live stock was introduced. Thus the future was bright with hope, and Mr. Lawry was encouraged to believe the Mission would prosper. But he had misread the signs around him. The strong and forceful Tongan was not so ready to cast away his gods, and he became suspicious of the Missionary's prayers, thinking they would bring upon the land new calamities. Mrs. Lawry's health having failed after fourteen months' labour on the island, Mr. Lawry returned to England by way of Sydney, leaving the artisans behind him. That his Mission was surrounded by difficulty is apparent from his Journal. The Chief who had impulsively promised his assistance was more distinguishable for treachery than tenderness. "They seem to have forgotten their first impressions and promises, and only seek how they may insult and injure us. Some of the Mission property Palau has taken away by treachery, and some by violence; leaving us with the graves of our predecessors before our eyes, to conjecture how these things will end." And again: "Every day's experience tends to convince us that these savages are not so much in love with us as with our property. They are not to be restrained within bounds, while we retain so many good things, of which they know they can possess themselves if they use their power. Palau rather grows worse; and Satan seems to buckle on his

full armour in defence of his invaded dominions. Hitherto the Lord hath helped us, and we trust He will still deliver. . . . The arrival of the *St. Michael* would now be very acceptable to us, several articles of our household necessities being expended, and we have neither sugar nor soap. I have scarcely a hat or a shoe to put on; but, blessed be God, we are both contented and happy."

But when the day of departure came the heathen relented. On October 1st, 1823, Mr. Lawry writes: "The natives are evidently very much affected at our projected departure, they crowd round our premises from morning to night, and beg us not to go away; or, if we do go, they say they hope we shall soon return from the foreign countries, and bring some of our relations with us. We have this day (October 3rd) embarked for New South Wales, and the scene of our departure was truly moving. Palau was scarcely able to open his mouth for weeping: vast crowds collected round our house, and carried almost all our luggage in their canoes to the ship, a distance of seven or eight miles. Just as we were stepping into our boat, the natives formed themselves into a regular cava ring, and desired me to stand in the middle of it, while one of the Chief speakers addressed me to the following purpose: 'We thank you for coming among us. Before you came it was dark night on Tonga; now it begins to be light. Your friends in the foreign lands have sent for you; well, go, and tell them that Tonga is a foolish land, and let them send us many Teachers. Our hearts are sore, because you are going from us.' Here they burst into tears, and I could bear the scene no longer."—(*Missionary Notices*, 1823, p. 341.)

Though "greatly disappointed" at the turn of affairs the Committee still cherished the belief that a successful Mission might be established. With this end in view, the Revs. John Thomas and John Hutchinson were appointed to Tonga, and they resumed the work in June, 1826. They built their house and settled at Hihifo, twelve miles from Nukualofa, where they were exposed to robbery and insult, and began to fear for their personal safety. The Chief, Ata, openly expressed his contempt for the God of the Christians. Mr. Thomas, full of zeal and ardour, persevered; but Mr. Hutchinson, whose health was seriously affected, applied for permission to return to Australia. At the end of ten months, Mr. Thomas saw no sign of victory, and his confidence in the Chief proved to be misplaced. Difficulties were thrown in the way, and the spirit of persecution made itself evident. Taking advantage of this the youths robbed the Mission with impunity, and those who had attended Divine Service were commanded to leave the district.—(*The Pioneer Missionary*, p. 91.) An appeal to Sydney for additional help led to the appointment of the Rev. Nathaniel Turner and the Rev. William Cross, who left Sydney with their wives in the year 1827. Mr. Weiss arrived a little later. On arrival, Mr. Turner thought it advisable to take up work at Nukualofa, where Tubou, the Chief, had expressed a wish for a European Missionary. With Messrs. Cross and Weiss he started at daybreak, and arrived in time to hear Hape the Tahitian teacher conduct the service. Refreshments were provided, a conference was held, and Tubou expressed his approval of the proposed Mission. Temporary dwellings were found, and in a short time the Missionaries with their stores were safely housed.

Diligent effort was now put forth to acquire the language, and within a short time the Missionaries composed a hymn, wrote a prayer and sermon and used all three in public worship. Trouble now arose between the Chiefs and the King, and Tubou was carefully watched. The Chapel was closed; but this did not prevent Tubou from stealing into Mr. Turner's bedroom to join him in the worship of God. At the first District Meeting held late in the year, the Alphabet and plan of Orthography prepared by Mr. Turner were approved, and it was decided to prepare a First School Book to be printed in Sydney. Mr. Hutchinson obtained permission to return to the Colony, and Mr. Turner, whose health was indifferent, took his place. Meanwhile Mr. Thomas and Mr. Turner assisted each other in composing hymns and the School Book. But Ata, the Chief, perversely opposed the instruction of his people. A native school was begun in March, with fifty present the first day, the number rapidly increasing. Another school was also commenced at Hihifo. Mr. and Mrs. Cross and Mrs. Turner instructed the women and girls each afternoon; and so rapid was their progress that they found it difficult to satisfy their thirst for knowledge. In June, 1828, they were gladdened by the conversion of Tubou. The event caused much joy, and Mr. Thomas came from Hihifo to assist at the service.

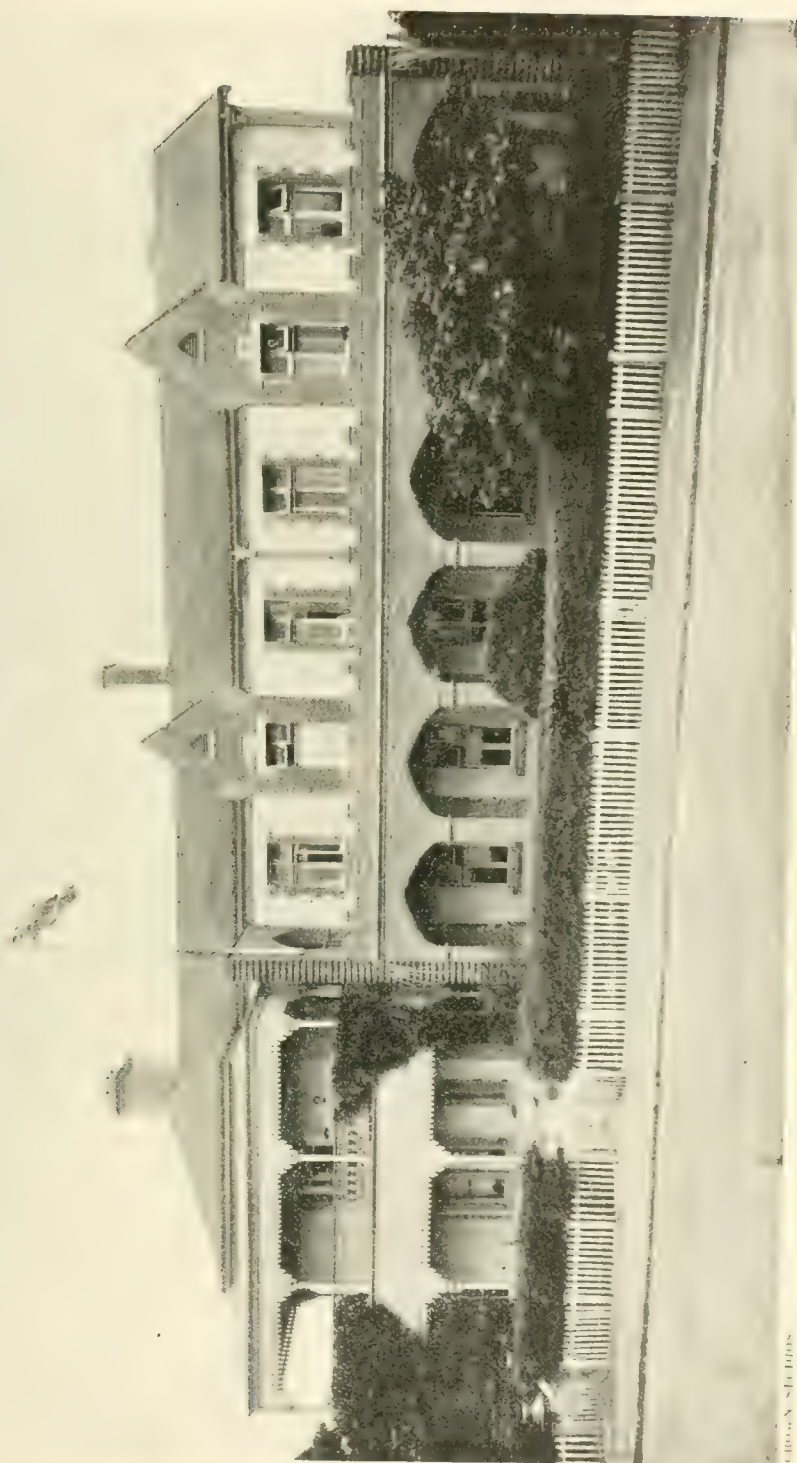
Now came a period of toil and rejoicing. The harvest time had come. Medical attention successfully ministered proved a valuable auxiliary; and the Missionary's skill was in constant demand. So mightily did the work of God prevail that on the 4th of October Mr. Turner wrote to the General Committee: "My mind is at this time affected by the absolute necessity there is of more help being sent to this infant Mission. . . . On one island, where no Missionary has set his foot, a Chapel has been erected by the poor natives in full expectation of one. On one of the Habaai Islands, they have persuaded an ungodly sailor to become their instructor. Do, my dear Fathers and Brethren, pity and help these thousands of perishing souls. Tell their wants, publish their cries throughout England, and I doubt not the increased liberality of those who love Jesus will enable you to send a press and a printer, and men who will gladly rush into these open doors, and cry 'Behold the Lamb of God.'"

To Mr. Leigh, Mr. Turner wrote in a still more joyous strain: "The work is unquestionably begun. Many have entirely laid aside their heathen customs and superstitions, and according to the light they possess sincerely worship the true God. I can hear them pray to Jehovah in their little communities with such solemnity of spirit and propriety of expression as quite affect me. . . . My diligent and laborious colleagues make great progress with the language. Thousands in the neighbouring islands are crying, 'Come over and help us.' Our trials are severe, but they are swallowed up in our mighty concern to instruct and save the race." The first Class Meeting was held October 14th, 1828, and the first convert at Hihifo was baptised by Mr. Thomas in January, 1829, while six of the most promising of the Catechumens were publicly received into the Church by Baptism, the names assigned to them being Noah, Moses, Peter, Barnabas, Joseph and John. They all became Preachers of the Gospel to their countrymen. The first Christian marriage took place on the 3rd May, the same year, and Mr. Cross preached a special sermon on David and Goliath

Sunday, the 7th June, was a Pentecostal day. A gracious influence rested upon the congregation and many were pricked in their hearts. The District Meeting of 1830 shewed great and substantial prosperity. The Church members were more than doubled, and over a thousand were under instruction in the schools.

March brought reinforcements, to whom Messrs. Turner and Cross gave a hearty welcome on the beach. Nathaniel Turner thus describes the party:—"Brother Peter Turner is from Macclesfield, in my own beloved Cheshire. In vain we sought to find any nearer relationship, but in Jesus we are one. Both he and his good wife appeared truly alive to God, and endued with a Missionary soul. Brother Watkin is from Manchester, and appears a clear-headed, active-minded man. He will soon get the language. His little wife is niece to the holy Joseph Entwistle, one of the most eminent Fathers of the Wesleyan Body. Brother and Sister Woon are from Cornwall; they will soon win the confidence and affection of the people to whom they have devoted their lives. Brother Woon is our Missionary Printer, he has brought a press, and a good supply of material. Thank God this will not only lessen our toils (who have hitherto provided all with our pens), but it will supply thousands of hungry souls with heavenly food." In the evening Mr. Watkin preached, and a few days later the new Missionaries witnessed the public baptism of nearly seventy adults and the marriage of about twenty couples. Another extract from the pen of Nathaniel Turner will give additional proof of the wonderful success of the Gospel. In 1831 he writes to the Committee:—"It is a great consolation to me to know that I have left the Mission in a very prosperous state, with every prospect of still greater success. . . . They have just opened a new Chapel at Lifuka, longer than the one at Nukualofa: upwards of two thousand persons were present at the opening services. Nine Classes have been formed, with constant additions. More than five hundred persons are now meeting as members with us. What hath God wrought! And what may we not soon expect!"

Captain Russell, who visited the Friendly Islands about this time, informed the Rev. Joseph Orton that it was delightfully astonishing to see the good done by the Mission. The work was rapidly extending, and seemed only to be stayed by want of labourers. At Vavau the Chiefs had determined upon the erection of a Church sufficiently large to contain the greatest portion of the inhabitants that they might receive the instructions of their only Missionary. Captain Russell conveyed some of the natives, in company with Mr. Cross, from one island to another; and he bears testimony to their transformation, with which he was highly gratified. They were regular in their devotions, apt in quoting Scriptures, and many of the females wrote a beautiful hand. Though he had travelled over the greater part of the world, and particularly among the South Sea Islands, he had never, he said, witnessed anything like it. The Missionaries had succeeded in establishing morality, while a religious influence prevailed over the minds of the natives. "Never," adds Mr. Orton, "was it more emphatically said concerning any Missionary Station: 'The fields are white unto harvest, but the labourers are few.'" It was during this year that a proposal for visiting the Mission stations regularly in Tonga and New Zealand



THE LADIES' COLLEGE, BURWOOD.

came from Captain Henry, the son of one of the London Mission agents to the Society Islands. Captain Henry proposed that for the sum of £300 yearly from the Wesleyan Missionary Society, and £350 from the London Missionary Society, he would undertake to find a vessel to attend upon and to visit all the Mission stations belonging to both Societies once a year, making Sydney the port of discharge; and carrying passengers and luggage from station to station as required for a period of five years. The time occupied by such a trip, Captain Henry said, would be about seven months. In submitting this proposal to the Committee, Mr. Orton suggested its acceptance for the following reasons: Considerable inconvenience was felt, especially at Tonga, by the infrequent opportunities available for communication; all previous plans suggested or adopted had not been satisfactory; and the importance and probable developments of these stations demanded better facilities for communication. The Committee did not accept Captain Henry's offer.

This flourishing Mission, of which so much might be written, must be dismissed with a brief summary from the pen of the Rev. John Thomas. In 1832 Vavau was added, and the membership totalled 1422; in 1833 the total was 3456; and 1834 there were 7451 members. "In this district," writes Mr. Thomas in 1835, "we have one hundred and thirty schools, 900 teachers, and 7241 scholars, and upwards of 200 Local Preachers. In the short space of nine years not less than five groups of Islands have embraced Christianity, comprising not fewer than 14,000 souls! May we not exclaim: 'What hath God wrought!' The enemies of the Lord have been found liars. 'The Lord hath been mindful of us and He will bless us.' Blessed be His Holy Name! New, and if possible, more important fields of Missionary labour are inviting us to cultivate them."—(*Methodist Magazine*, 1837, p. 230.)

The reader will not be surprised to learn that the outcome of this gracious revival at Tonga was a desire to bring Fiji and the neighbouring Islands within the circle of its influence. Under the protection of a small Chief, some Tahitian Teachers had previously been introduced into Fiji, and some of the residents of Lakeba had renounced their idolatry; and with their teachers had settled on an Island named Oneata, being driven there by persecution. "The Fijians," says the Rev. James Watkin, "judging from their general appearance and language, are descended from another stock than the Friendly Islanders, though it is true, there are some points of resemblance in their habits. It does not become me to decide where wise men have been puzzled and kept to mere conjecture, or I should certainly think the Feejeeans had an Asiatic origin, whilst the Friendly Islanders might have descended from an ancestry originally from the continent of America. My opinion of the Asiatic origin of the Feejeeans does not rest merely upon the Asiatic contour of countenance which I think they bear; but there are points of resemblance in their habits."—(*Methodist Magazine*, p. 68, 1830.)

For the conversion of the Fijians the Tongan Missionaries were greatly concerned. "Plead with the friends of Missions in behalf of Fejee, Samoa, Niua, Niua-Foou, and several Islands, that are white for the harvest," writes the Rev. Charles Tucker from Lifuka in September, 1834. "Here are thousands

upon thousands of immortal souls, who have never heard of the name of Jesus. O send us help, I beseech and intreat you; send us more men, who are willing to labour and suffer for Christ, if called to it. The doors are open wide; the people are crying out to us to help them; but we have not strength. We are willing to go anywhere, to spend and to be spent in the glorious work in which we are engaged; but we cannot do impossibilities; we cannot go to Fejee, Niua, etc., without neglecting the ground already broken up."

The Rev. William Cross now volunteered to go to Fiji, and the Committee appointed the Rev. David Cargill, M.A., to accompany him. Mr. Cross had already had his baptism of fire. When stationed in Tonga, and while proceeding from Nukualofa to Vavau (January 7th, 1832), accompanied by several natives, he had a most painful experience in the death of his wife by drowning. When near Hunga Tonga, after being benighted and storm tossed, they determined to return to Tonga. But they were driven on the rocks near Atata, and all washed off the canoe, which was dashed to pieces. "I had my arms round Mrs. Cross, nor did I let her go. The water was about six or seven feet deep. Several times we arose to the surface, and were as often overwhelmed by the surf. I continued to hold Mrs. Cross with my right arm, while my left was employed in catching at poles and broken parts of the canoe, by which means we had an opportunity of breathing. No word of complaint or fear escaped my dear wife's lips; but she several times said: 'Lord, save us! Lord, have mercy upon us! Lord deliver us in this our time of need.' I said, 'Look to the Lord we are both going to heaven together.' A few more seconds, and she spoke no more. I still clasped her with my right arm, was perfectly collected, and expected in a few minutes more to be in heaven with her; but the Lord, contrary to my expectation, made a way for my escape."—(*Letter to Committee*, 1832). The body, which was lost for a time, was recovered at Hihifo and brought to Mr. Thomas' house. No carpenter being available, a coffin was prepared in the best possible way, her name was placed on her breast and she was buried in the King's burying ground. Mr. Thomas read the burial service, and thus was laid to rest the first martyr to fall on the Wesleyan Mission field in the South Seas. Mrs. Cross was formerly a teacher in the Sunday School at Parramatta, where she was converted under Samuel Leigh's Ministry.

Mr. Cargill made a special study of the language and religion of the people, and it may be as well to insert here a summary of the sketch forwarded to the Committee for insertion in the *Methodist Magazine*.—(See vol. 1838, p. 862.) Their religion, Mr. Cargill says, is precisely that which Nature and tradition had taught them, and it was such as to engender animosity, war, murder and misery. It was a compound of palpable absurdities and glaring contradictions. They believed in the existence of a plurality of gods and of malignant genii, called gods, who go to and fro on the earth for mischievous purposes. Their religious rites were numerous, and some of them associated with deeds of horrid cruelty, which have a most degrading influence. The gods are never approached by the people; this being the exclusive duty of the priests who propitiate them by offerings, including the little finger and the immolation of human beings. Their sacred rites were performed in temples which women

were never allowed to enter. The immolation of human beings was revolting and diabolical in its attendant circumstances. Take one example. When about to offer a human sacrifice the victim was selected from among the inhabitants of a distant territory. He was then kept for some time, made as fat as possible, forced to sit on the ground, with his feet under his thighs and his hands placed before him, so that he could not move a limb or joint. He was then made to sit on stones heated for the occasion, and covered with leaves and earth preparatory to being roasted alive. When cooked he was carried as an offering to the gods, then taken beyond the precincts of consecrated ground, cut into quarters and devoured by his cruel sacrificers. Prisoners of war were generally enslaved, and sometimes men women and children put to death in cold blood. The children of the conquered party have been put in a basket alive, suspended at the mast head and then made to dangle in the wind as trophies of the victory.

Women were strangled on the death of their husbands and buried with them. Sometimes they omitted to strangle them and buried them alive, while the aged and infirm having exhausted the patience of their friends were either abandoned or buried alive. Nor were these cruelties occasional outbursts. They were rather the constant overflowing of the heart. When about to launch a new canoe several victims were slaughtered, their bodies being dragged about the deck so that it should be soaked in blood. Sometimes the canoe was dragged into the water over human beings used in place of rollers. "The unnatural propensity to eat human flesh exists among them in its most savage form. Facts demonstrated that the Feejeeans eat human flesh, not merely from a principle of revenge, nor from necessity, but from choice . . . and it is said, that, as if they were human hyenas, they disinter dead bodies, even after they have been two or three days in the ground; and that, having washed them in the sea, they roast and devour them."—(*Methodist Magazine*, 1838, p. 862.) In cases where they had a plentiful supply of food on hand, the heart was sometimes preserved for months. The bones were thrown about or formed into needles for making sails. Such in brief was the character of those heathen for whose salvation the Tongan Missionaries were pleading so earnestly.

On Monday, 12th October, 1835, Mr. Cross and Mr. Cargill with their wives and families arrived at Lakemba, the principal island in the weather group. As they landed from the ship's boat the natives assembled on the beach armed with clubs and bayonets and they were received with surprise and caution. Conducted to the King's house, introduced to His Majesty and other Chiefs they conversed with them in the Tongan language. The King promised land on which to build, pledged himself to protect their persons and property and to listen to instruction. He also offered them a house within the fortifications, which they considered it expedient to decline. In the afternoon their wives and children were landed and they spent the night in a large canoe house, but without sleep, as the mosquitoes were unusually large and troublesome. The Captain came to their relief, and allowed them to make the vessel their home until temporary edifices should be erected. The King had ordered the building without delay and they soon took up their abode in these houses constructed of the leaves of the cocoa nut tree. "On the Sabbath," adds Mr. Cargill, "we

performed Divine Service in the morning and afternoon. On both occasions we addressed the people in the Tongan language, which is intelligible to many of the Feejeeans: About one hundred and fifty were present at each service. We stood in the open air. The King was present in the morning and listened with great attention." The inhabitants of Ono, the most Southern island of the group were also anxious to receive a Teacher. They had taken offence at their "gods," for not preserving their bodies from death and disease. "The favourable commencement of a new and important Mission," as the *Methodist Magazine* describes it (Vol. lxi., p. 149), led the Committee to resolve on sending reinforcements at once. The Revs. J. Spinney and Matthew Wilson were

REV. W. R. CARMICHAEL. REV. T. J. WALLIS.



REVS. H. WORRALL A. J. SMALL F. LANCHAM, D.D. W. SLADE. W. BURNS.
W. A. HERGHWAY. J. P. CHAPMAN
FIJI DISTRICT SYNOD, 1894.

directed to proceed to Fiji; "and in compliance with urgent representations of the necessity of the case, the Rev. J. Jaggard has lately received a similar appointment. . . . He takes with him a printing press and type, of which he is to have the superintendence, and which are likely to prove a valuable auxiliary to the Mission. But even five Missionaries are a very inadequate supply for the numerous islands included in this group, which, by a friendly arrangement made by the Committee with the Directors of the London Missionary Society, are now left exclusively to the benevolent zeal and enterprise of the

Wesleyan body. The undertaking, though pre eminently required by the awful state of the heathen population, is one of no ordinary difficulty, danger and expense; but will not on that account, be declined by those who believe that the command of Christ is imperative on His Church, and that immortal souls are of infinite value. If it should please God to crown it with continued prospects of that usefulness of which its beginning has afforded the promise, the Fegee Mission must, of necessity, be further re-inforced at no distant period." — *Ibidem.*

Just at this time English Methodism was stirred to its depths by an appeal on behalf of Fiji. At a special District Meeting held at Nukualofa, Oct. 22nd, 1836, the Rev. James Watkin, at the request of his Brethren drew up an appeal, which they forwarded to the Committee in the hope that it would be circulated throughout the United Kingdom. This the Committee willingly did, commending it especially to the collectors; and suggesting that it be read at the Missionary Prayer Meetings and other gatherings. The "appeal" at once let loose the springs of Christian benevolence. In one county two families agreed, after listening to the "appeal," to give the sum of £120, and to augment it, by the aid of their friends to £200, if others would make it up to £2000, to provide at once for the outfit and passage of six Missionaries and their wives. In another small family two of the members immediately doubled their subscriptions. And a letter containing £5 came to hand, accompanied by this brief and pithy sentence: "I am sent in answer to the appeal, 'Pity, O pity poor Fegee.'" The Committee held a special Meeting at which its members decided to bring the number of Missionaries up to six, and the Rev. John Hunt, then in the Theological Institution, was sent out in company with Mr. Jaggard; the Rev. James Calvert, was sent also owing to an offer made by a Lincolnshire lady to pay the whole expense of Mr. Hunt's passage and to contribute £50 per annum for three years.

If space permitted how gladly would we insert Mr. Watkin's pathetic appeal: "Pity poor Fegee." After touching upon the "horrid cannibalism" of the Fijians which exceeded that of the New Zealanders, and of which he gives some revolting particulars, Mr. Watkin asks: What is the antidote for all these evils? and proves conclusively that it is not to be found in commerce or the arts of life. "The Gospel, and that only! Then send them the Gospel! You are put in trust to send it to all mankind; and Fegee is included in the original intention. . . . We call upon you all for help. Ye rich men, we call upon you to give more largely, out of the funds with which God has entrusted you. 'It is required in a steward that a man be found faithful.' Give of what God has given you, and He will reward you. Ye tradesmen, give articles suitable to the establishment of a Fegee Mission on a large scale; for a Mission on a large scale is necessary. Polynesia presents no finer field for Missionary enterprise than is Fegee. Ye young men of talent and piety, who are putting on the harness in order to engage in the work of Missions, offer yourselves for Fegee, and come out with burning zeal for the Lord of Hosts, and ardent love to the souls of men. Ye Christian parents, see that you do not withhold your sons and daughters from the work: at your peril, do not! Ye Collectors, male and

female, adult and juvenile, redouble your exertions. We give you another motive to increased effort; another motto, Fegee, cannibal Fegee! Pity, O pity, cannibal Fegee! . . . The Lord incline thy heart, reader, to pity the poor Fegeeans, and to help, according to thy ability. Give, if thou art able, largely; and if thou canst not give, pray. O pray for poor cannibal Fegee, that God would pour out His Spirit upon that wilderness, so that it may also be glad, and blossom as the rose! Amen."

Notwithstanding the response given to these appeals, the Missionaries still asked for more. "I hope," says David Cargill, "You will take into your most favourable consideration our petition for Missionaries in the Fegees. *Ten More* could now be usefully employed. The population is numerous. Several influential Chiefs, having heard of Missionaries, desire to have them." They were also about to commence a new station in the leeward group. "O send us colleagues; send us help! At least one hundred thousand souls are perishing in Fegee for lack of knowledge."—(Letter to Rev. John Beecham, Sept. 1836.) Meanwhile Mr. Cargill was devoting himself with great assiduity to a study of the native language. He found that the language varied in the different islands, though it was a difference in words, not in principles. One Grammar and one Dictionary compiled as a Polyglot, would be sufficient for all Fiji he thought. He contemplated a Grammar, and a Dictionary was then in progress, in which he had inserted 3000 words, exclusive of names of places and persons. He had also in eight months translated a part of Genesis, sixteen chapters of Matthew, all Mark's Gospel, and the Epistles of John. "I am very happy in my work. My time is wholly given up to the language and to duties purely Missionary. . . . The translation of the Bible into the various dialects of Fegee is a subject on which my mind dwells with ardour and delight; and I hope that I shall yet see such a work accomplished."—*Missionary Magazine*, vol. lxi, p. 855).

"We are blessed with an encouraging degree of prosperity in this group of the Fejee Islands," writes Mr. Cargill in August, 1838, "notwithstanding the opposition of Tuinayau and his brother. A new and neat Chapel is being built; it will probably hold six or seven hundred persons. May it be the birthplace of many souls! The press which you are sending will be a valuable acquisition to us. The Gospel of Matthew has been sent to the press at Tonga. I have the other three Gospels ready for the press, but I have resolved not to print them until our own press shall arrive. . . . Our privations are increased; our supply is a mere pittance, notwithstanding the large quantities of articles of barter with which you have from time to time furnished the Brethren in the Friendly Islands. We have been obliged to sell our trunks, and many articles of wearing apparel, and are still under the necessity of giving up the Mission print and calico, which have been ordered for family use. We are badly off for kitchen utensils, crockeryware, etc. We have only one teacup, and that, by the bye, has lost the handle." And Mr. Cross adds, "I have finished the translation of the Psalms into the dialect of Rewa, and Nos. I. and II. of the Conference Catechism, but without the proofs. I have also prepared a small Hymn Book, and a First Book of Reading Lessons. I am proceeding

with the translation of the Book of Proverbs. Mr Cargill and I had hoped that we should be enabled to translate the whole Bible before either of us left Fejee."

Mr. Cargill also gives interesting particulars of the development of the Mission towards the middle of June the same year. He and his companion were much cheered by the arrival of six native Teachers from Tonga, some of whom were Chiefs of high rank, and burning with zeal for the Divine glory. They were willing to labour anywhere or to do anything. He had formed the syllabus of a Grammar containing five or six thousand words with their significations, accentuation, and probable derivation. It was the result of much research and of the labours of many happy hours. Mr. Cargill preached at Nukunuku, where a piece of sheet copper did duty for a bell. The young converts listened with attention, though some of the heathen part of the audience indulged themselves by smoking tobacco. Generally the work was very encouraging, numerous difficulties were surmounted, and violent opposition was being removed. They preached five times a week at Lakemba, where there were several zealous Local Preachers, and at all the stations there was exulting intelligence. The Schedule for the Society at the close of the year (1838) gave the following numbers, which may form a fitting close to this part:—Members, 264; on trial, 89, showing an increase of 52 on the year. During the year 171 members had removed, five had backslidden, eight had died, 57 couples had been married, and 178 adults and 56 children had been baptised.

Tonga also had the honour of sending pioneers to Samoa, or the Navigators' Islands as they were frequently called. Of the religion of the Samoans, Dr. George Turner says: "One saw his god in the eel, another in the shark, another in the turtle, another in the dog, another in the owl, another in the lizard, and so on throughout all the fish of the sea, and birds, and four-footed beasts, and creeping things." They, too, were heathens, but higher in the scale than the Fijians. The communication was frequent, large canoes passing from Tonga to Samoa. Some of the Tongan Methodists married into Samoan families, settled there, and established family prayer, a practice in which they were followed by a few Samoans only, as the nation practically remained heathen until later. But it was to Saivaaia, to whom the honour of being the avowed pioneer of Methodism belongs. Visiting Tonga in 1828 he there abandoned heathenism, returned to his home the year following, and publicly professed Christianity, calling himself "Lotu Tonga"—a Methodist. Introducing his religion to his friends at Tafu and Salelologa, they were induced to renounce their heathenism, substituting the "Lotu Tonga" in its place, which rapidly grew apace. "Everything was in a state of spontaneous growth. Demons were rapidly sinking into contempt, the lost knowledge of God was being restored, and the first faint semblance of Christian worship was offered to Him, but garbed in language which heretofore had been used in devil worship. Prayer to God instead of to their ancient 'aitu' and the observance of the Lord's day formed the sum of their religion."—(Dyson's *Samoa Methodism*, p. 12.)

Just at this time (1830), that is, before it noted, several months after Methodism had taken root, the London Missionary Society resolved to enter upon work in Samoa, and with this object in view Messrs. Williams and Barff called in *The Messenger of Peace*, leaving behind them eight Tahitian teachers under the protection of Malietoa the Chief. Six of these Teachers were stationed at Savaii and two at Upolu. Tui, the Chief of Satupaitea, who had already become a Methodist, heard of this arrangement and proceeded to Tonga, where through Tubou, in the year 1831, he appealed to the Wesleyan Missionaries for a Missionary for his native town. In the Missionary Report of 1832 this appeal is noted, and the Missionaries state that they had begun to prepare a



THE REV. JAMES WATKIN.
President of Australian Conference.

book for their instruction; and the Committee adds: "The Brethren of the District will adopt the best measures their circumstances will allow for improving the favourable opportunity which is presented for introducing Christianity into the Navigators' Islands" (p. 43). Tui returned, and became the head of the "Lotu Tonga." The revival news from Tonga prepared the minds of thousands of Samoans, and hundreds of people at Upolu renounced heathenism soon after. In three years' time from Tui's return "there were forty villages and hamlets on Savaii, and twenty-five on Upolu, that had turned from the worship of 'aitu' to serve the Living God, and were now called of the 'Lotu

Tonga.'"—(Dyson's *Samoa Methodism*, p. 14.) "Thus," to quote again the same authority, "during the first six years of its existence in Samoa, Methodism, without guide, overseer, or ruler, had penetrated into one-fifth of the villages and hamlets of the whole group. The movement, self sustained, and independent of foreign aid, had been begun and continued outside, and was widely separated by family jealousies from the London Missionary Society's people. It had grown into a Mission, the like of which, in other places, many years of toil and expense had failed to accomplish. Churches had been built and congregations were collected, and, if it had been possible, the poor heathen in this instance would have given a practical answer to the Apostle's question: 'How, then, shall they call on Him in whom they have not believed; and how shall they hear without a preacher?' If ever the Lord set before the Wesleyan Church an open door to any people which no men should have shut, surely this was one—'A people prepared for the Lord'" (p. 14).

At the Tongan District Meeting of 1834 the request of Tui and the instructions of the Committee led to the appointment of the Rev. Peter Turner, who, after a series of trials and successes, proceeded to Samoa fresh from the remarkable revival then in progress at the Friendly Islands. A schooner from Fiji calling at Vavau, he left in January, 1835, with Mrs. Turner and four Tongan Teachers. Through stress of weather they were detained at Niuatobutabu, which was already white unto harvest. Gogo, the King, was convinced of sin, cast his polygamy from him, and in a few weeks five hundred professed to have received forgiveness of sin. After a stay on the island of four months they reached Samoa on the 18th June, 1835. At Manono, where they made a brief stay, he was surprised at the numerous applications for Teachers, which he was unable to meet. At Satupaitea there was great excitement, and Tui was wild with joy. Here Mr. Turner made his home, and also the head of a new Circuit. The Mission was put into vigorous action, and the 2,000 converts soon multiplied into 13,000. "This marvellous work was accomplished in the short space of twenty months. During this time eighty Churches were built in as many villages. Four thousand persons were distributed into above three hundred classes, and 1,000 Teachers, who themselves had been newly taught to read, were busy as bees in the midst of 6,000 scholars, teaching them the wonderful lesson card and the art of reading."—(Dyson's *Samoa Methodism*, p. 19.)

But now this "brilliant spring" of the Mission was "suddenly beclouded" with a night of storm, attended by retrogressive steps on the part of the Missionary Committee, which were, and, we fear, always will be, inexplicable. Mr. Turner had only been in Manono two months or more when Messrs. Platt and Wilson, of the London Missionary Society, arrived, Mr. Platt remaining a year and Mr. Wilson four years. One year after Mr. Turner's arrival six other Missionaries arrived from England and settled in the group. A week after their arrival Mr. Turner received a letter, in which they gave free expression to their opinions, and exhibited a candour which was more pointed than polite. Mr. Turner was told that his coming to Samoa was "an unwarrantable intrusion." His conduct was "ungentlemanly, not to say unchristianlike," and his work was

"a direct attack upon them, in order to wrest from them the fruits of their labours."—(Dyson's *Samoan Methodism*, p. 20.) Such an attitude, enforced by such language greatly grieved Mr. Turner, and led him to seek the cause. He was then informed that their attack was the outcome of an agreement between the Directors of the London Missionary Society on the one hand and the Wesleyan Missionary Society on the other.

Now, what was the nature of this agreement? That we may do the Rev. John Williams no injustice, we quote his putting of the case. At a conference held between the agents of the two Societies in the islands, the Revs. Nathaniel Turner and William Cross "expressed a wish that, as the Fiji Islands were so near to Tongatabu and politically connected with it, we should leave that field open to them, and urged upon us the extent and importance of the Navigators on the ground that the affinity of the language and other circumstances appeared to assign that group to our Mission, and the Fijis to theirs. Feeling the great importance of keeping our spheres of labour distinct, we readily acceded to their proposition, and Mr. Barff and myself on the one part, and Mr. Turner and Mr. Cross on the other, agreed that we should occupy the Navigators' Islands, and they bend their attention to the Fijis." Such was the impression on the mind of the Rev. John Williams, and conveyed by him to the authorities in England. But who was responsible for such an arrangement, and how did it originate? It grew out of a conversation or Conference between Messrs. Williams and Barff and Messrs. Turner and Cross, in which they discussed their work and policy. During this discussion Mr. Turner said to Mr. Williams: "I understand that the Samoan dialect approximates much nearer to the Tahitian, and, therefore, I should think that a much more likely field of labour for *your Teachers*. I wish the Committee particularly to observe that what there passed between us had exclusive reference to the *native Teachers* they had with them."—(*Letter* of Nathaniel Turner to General Committee, 10th August, 1837.) And the Rev. Martin Dyson, who spent eight years in Samoa as a Wesleyan Missionary, adds: "Mr. Turner did *not* propose to give up Samoa to the London Missionary Society, and to keep Fiji for his own Society; he made no proposition about this, but Mr. Williams supposed he had done, and consented to that also. Now, since Mr. Turner made no such proposition, and would have opposed it if anyone else had done so, he could not be said to have consented to it. Therefore, there was no agreement between the parties concerning it." (p. 22.) But evidently Mr. Williams thought there was such an agreement, and he led the General Committee to think so also. But it was afterwards admitted by the General Committee that the agreement was made without full knowledge of the condition of the Mission and without any knowledge of the opinions and wishes of the Missionaries in the Friendly Islands. Hence their decision, to which they honourably adhered, notwithstanding subsequent developments which threw fresh light on this painful misunderstanding. But it is difficult to understand why, even after this arrangement, Mr. Williams sent two of his Teachers to Fiji. If the so-called agreement were binding on Peter Turner and the Wesleyan Missionary Society it was no less binding on John Williams and the London Missionary Society. —(See *Wesleyan Chronicle*, 11th February, 1864.)

For some time the Missionaries, however, attached small importance to what had passed. Mr. Turner, with the Rev. Matthew Wilson, who joined him in 1836, worked zealously on witnessing encouraging success. But on December 6th, 1837, the General Committee issued the following mandate:—"That Mr. P. Turner and colleague, or colleagues, who may have subsequently joined him are affectionately but positively required to relinquish forthwith their operations in the Navigators' Islands." This left Mr. Turner no choice, and he prepared, with much pain to himself and his people, for his departure. "The sad agreement nearly broke my heart," he wrote; "Is it any wonder that I grew grey prematurely, and got a head as white as flax at the age of forty? If writ-



ADELAIDE SISTERS' HOME, KIRIWINA, NEW GUINEA.

ing this in my blood would be the means of your retaining this Mission how gladly would I do it; or, if by prostrating myself on my bended knees before you would avail, how would I rejoice to do it."—(*Letter to General Committee.*) His Brethren in Tonga were also much grieved. One of them said: "We thought it impossible that our fathers should take such a step"; and in view of such a belief they had appointed Mr. Wilson to assist Mr. Turner, hoping that fuller information would lead the Committee to other conclusions. But it failed. "We have made this engagement with the London Society, and our honour is pledged before the Christian public; we cannot draw back."

The Samoan Wesleyans were demented with grief, and they set themselves to retain their Missionaries, and thus defeat the purposes of the Committee. They protested against the change. Mr. Turner says: "I tore up the Class Books and broke up the Schools. I did all in my power to get the people to go over to the other Society (London Missionary Society), but all to no effect. I invited some of the London Missionary Society's Missionaries to be present at one or two of the meetings where I spoke, and endeavoured to persuade our people to yield and to come over; but all to no effect. If the London Missionaries attempted to speak, our Chiefs became angry and said: 'We will not hear you, as you want to drive our Missionaries away from Samoa. We will not *Lotu* to you. Mr. Turner and Mr. Wilson shall not go.'" Mr. Turner also attempted to secure submission by a simple device, which hopelessly failed. Inviting Mr. McDonald to his Chapel he commenced the service, and then put up Mr. McDonald to preach. But a Chief saw through it all; and after publicly protesting twice he left the Chapel, followed by all the congregation, save only Mr. Turner and his household. Eventually Mr. Turner, Mr. Wilson, the Tongan Teachers, their wives and families, left in *The Camden*, 23rd May, 1839. The natives sought to frustrate Mr. Turner's departure, and they laid a plan to carry him into the bush, and there detain him till *The Camden* had departed. But he heard of it in time, and upset their plans. The Chiefs then determined to hold a public Meeting at Manono to ascertain what request should be sent to King George of Tonga. The meeting was attended by thousands, and thus assembled they resolved to continue as Wesleyans, and to petition King George to allow the Tongan Teachers to return to them and to supply them with more Teachers until the Kings and Missionaries of Tonga should appeal to the Committee. They told Mr. Turner that he could have no love for them, or he would not leave them, and that they could not join the other Missionaries. And addressing Joel, King George's brother, the public spokesman said: "I beg you will attend to me. . . . will Tonga throw us away? We are your friends, your sons and your daughters. . . . and shall we be separated by the *Lotu*, or by our *Lotu* relatives in England? No, No, NO—Never let it be thus. But what do we know of Tahiti? What communication had the Tahitians with us or with Tonga? We only heard of Tahiti last night." But it was throwing words away. The Committee had, rightly or wrongly, made the agreement, and though it could not, like Herod, break its promise, it could break up this promising Mission. And from that time till the year 1857 Methodism was adrift in Samoa, though not entirely without oversight. For five years the Tongan Teachers themselves did their best to hold together the sheep without a shepherd; meanwhile continuing their request for another Missionary. Then political intermeddling and tribal wars completed the break-up. Methodism rapidly declined, the war brought again heathen abominations, the places of worship in Upolu became empty, and either fell into the hands of the other Society or perished. On Manono one Church was closed, and the other passed to the London Missionary Society. In some other places Methodism fell into contempt, was proscribed by the Chiefs and burnt out of the place. And at this disheartening stage the Mission in Samoa must rest until it again claims attention in connection with the Australian Conference proceedings.

FIJI, NEW BRITAIN, AND NEW GUINEA MISSION PARTY.

GEO. PEARSON. W. E. BENNETT, M.A. J. A. WALSH. J. A. CRUMP. T. W. BUTCHER. W. H. COX. M. K. GILMOUR.

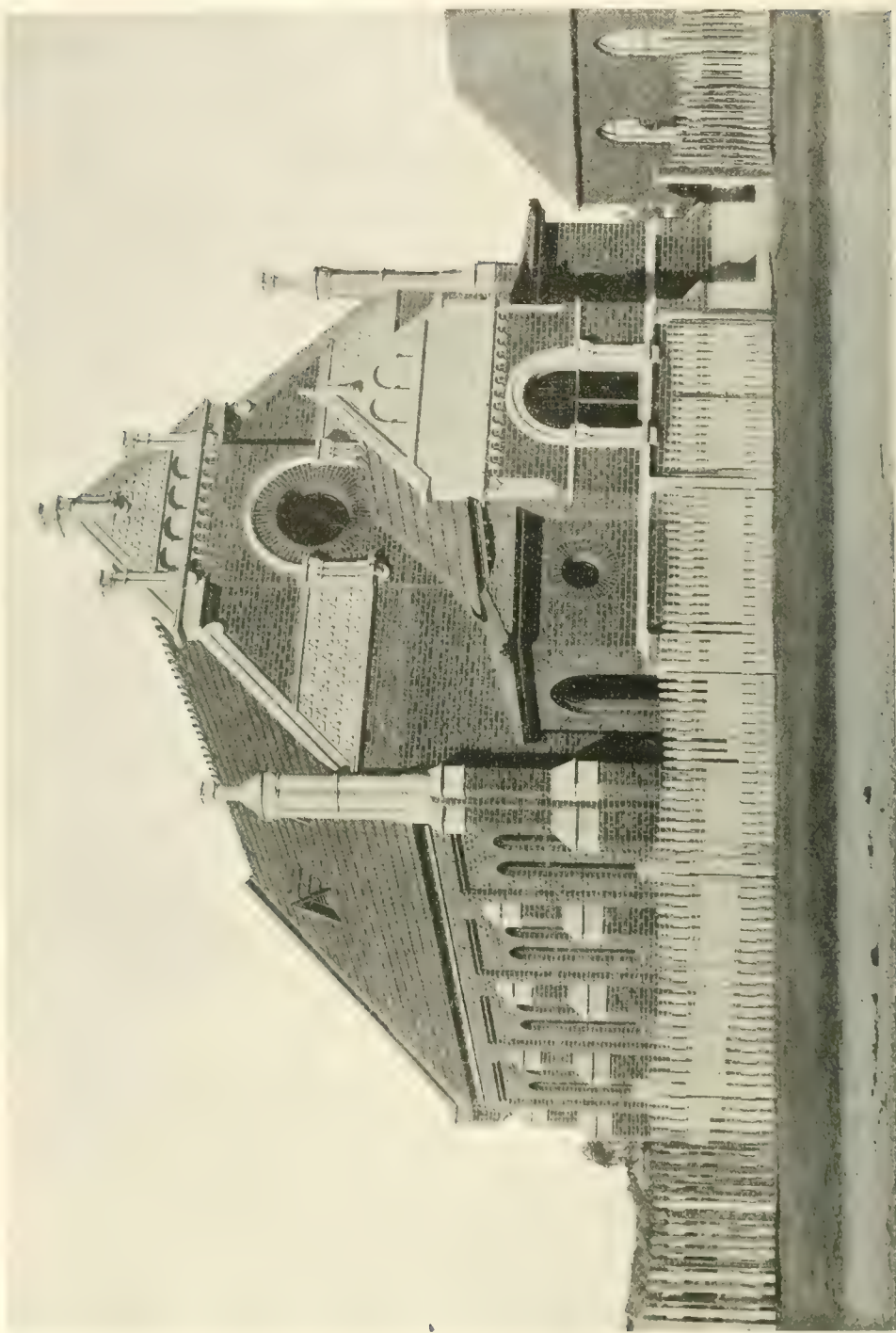


COUNTRY METHODISM.

Parramatta and Rev. D. J. Draper—His Reports to the Committee—Opening of the New Chapel—Building of the Centenary Chapel—Romish Persecution—Trial of Romanists—John Watsford—Rev J. McKenny at Parramatta—Revival News—New Chapels at Dural and Kissing Point.

Windsor and Rev. William Schofield—Hawkesbury River—Reports—Rev. Samuel Wilkinson at Windsor—Opening of the New Chapel—Anglican Opposition The MacDonald River and Mr. J. J. Walker—The Revs. F. Lewis and John Watsford at Windsor—Remarkable Revival—Revivals at Castlereagh and Lower Hawkesbury—Mr. James Rutledge—New Chapel at Castlereagh—Remarkable Missionary Meeting.

Illawarra—Early Methodists—Application for a Missionary—John Vidler—John Graham—First Missionary Meeting at Camden Picton and Bulli New Chapels at Kiama and Jamberoo.



COOTAMUNDRA CHURCH.

CHAPTER XII.

COUNTRY METHODISM.

PARRAMATTA.

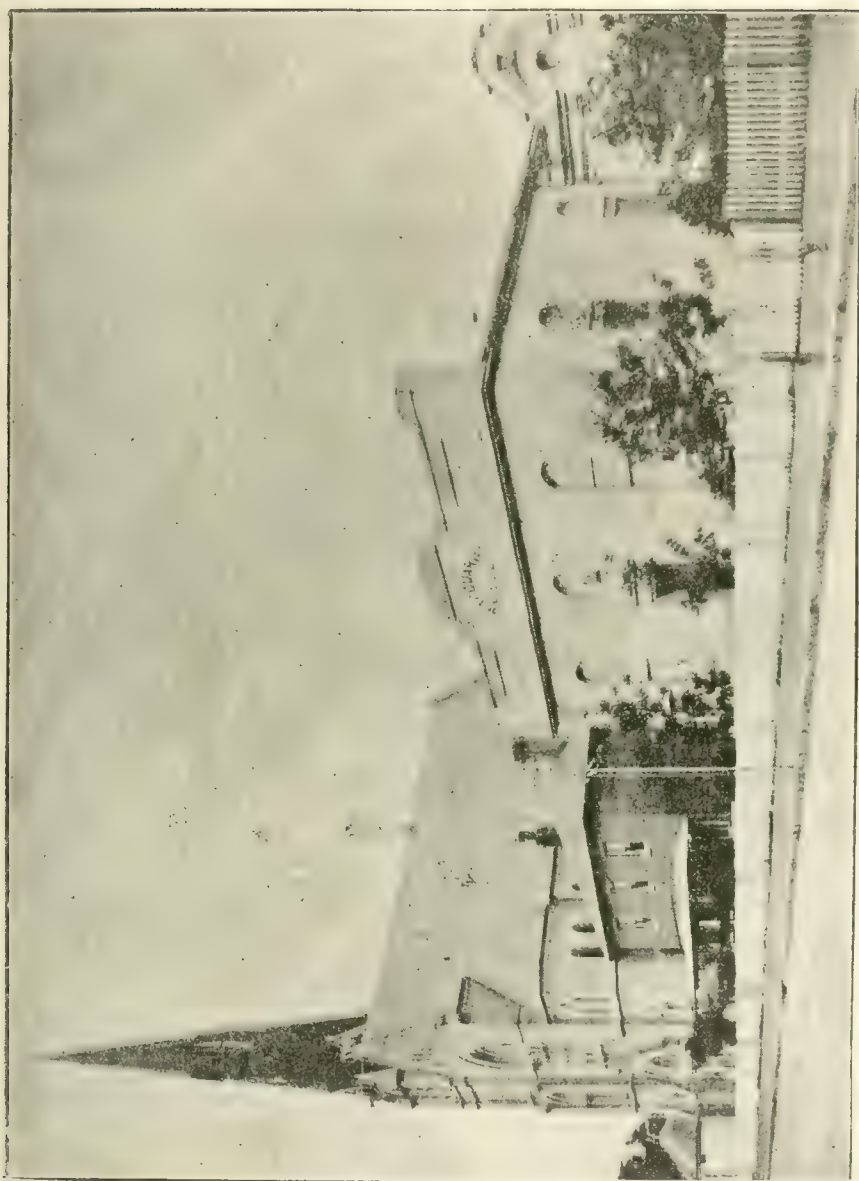
THE Rev. J. A. Manton was stationed at Parramatta in the year 1831. And while he found, during his short stay on that Station, some members whose spiritual state gave him much satisfaction and "exceeding joy" the affairs generally were in a gloomy state. The Rev. William Schofield succeeded him, remaining one year only. The chief items of interest he records are a visit to Seven Hills, a "place entirely without the means of grace," with a service in the Corporation School Room; and another service "under favourable circumstances" in the new Chapel at One Tree Hill. The Rev. William Simpson followed Mr. Schofield in 1835; his advent being marked by proposals for the erection of a Mission House on land already in possession. On his removal the Station was without a Missionary for a period of five months pending the arrival of the Rev. D. J. Draper from England. Having spent a short time in Sydney, Mr. Draper settled at Parramatta in June, 1836. The Mission generally, he says, was in a very disorganised state. During the year occasional visits were made to Windsor, Richmond, and Liverpool; and he found cause to mourn over want of success. In the early part of the following year, Mrs. Draper was smitten with a fatal illness. She died in perfect peace, and was buried in the vault wherein lay the mortal remains of Mrs. Leigh and her own infant. Nathaniel Turner read the burial service in the Chapel, and James Watkin preached the memorial sermon. In May, 1839, he was able to write in a hopeful strain of the work. The "congregations are overflowing," applications for sittings could not be met, and plans for a new Chapel, 60 feet by 40 feet, were being prepared, their present building, erected 16 years earlier by Walter Lawry, being then much too small.

The nature of the work in the Circuit may be gathered from the following sketch by Mr. Draper:—"On Sunday morning, at 11 o'clock, I preach in the Chapel at Parramatta; in the afternoon I ride, on an average, eighteen miles and preach in the country. On Sunday evening, at half-past six, I preach in the Chapel in town again. On Monday, I meet the female Class at four p.m., hold a large prayer meeting in the Chapel at seven, and frequently meet the Juvenile Class afterwards. Tuesday, I hold a prayer-meeting in a private house at seven, when many attend. Wednesday, I go to Liverpool, visit the people, and preach in the evening. Friday evening, I meet a Class." In his report to the Missionary Committee bearing date May 19th, 1838, he adds:—"Our Sunday School is becoming more efficient than ever. One

hundred children were present last Sunday morning, and eighty five in the afternoon. The Teachers are actively engaged, and much good is anticipated. Last week we closed our year's accounts, when, after paying all the demands on the school, including £10 paid for books given as rewards, there remained in the hands of the Treasurer the sum of £5 11s. 6d. Several ladies and gentlemen were present at the examination of the children a fortnight ago, who expressed themselves as being much pleased with their proficiency in the Scripture, Catechisms, and Hymns. Their attainments in these respects were certainly far beyond my expectations; and I hesitate not to say, that our Sunday School here is the most efficient in the Colony. The day of the examination was indeed a treat, both to children and to friends. After the examination and distribution of rewards, the children were regaled with tea and cake under the spacious verandahs of Mrs Shelley's house; and after being addressed by the Rev. J. McKenny departed to their homes much delighted. The Teachers, with several Ministers and friends, afterwards took tea together, and the greatest harmony and Christian feeling prevailed.

"I have just returned from attending the Missionary Meetings in the Windsor Circuit, which went off very well, and a large sum of money was collected, especially in the Lower Hawkesbury Branch. I have no doubt but this District will fully meet its own expenses in the course of a year or two; and if we succeed in the application made to Government, of which I am aware the Chairman has informed you, we shall be able to increase our numbers, and extend our labours. The Governor, Sir G. Gipps, receives us most courteously, and appears disposed to give us all the assistance we require. The Rev. S. Marsden died on Saturday, the 12th inst., and was interred on Tuesday last. His funeral was attended by an immense number of the most respectable Colonists, by whom he was much venerated. He was seventy-three years of age, and had been Senior Chaplain in the Colony between forty and fifty years. Next Sunday morning we intend to close our Chapel, and, as a mark of respect to the memory of this venerable man, go to Church to hear his funeral sermon."

Thursday, 19th September, 1839, was a "high day with the folks at Parramatta," says Mr. Orton. For on that date the new Chapel in Macquarie Street, "chaste and elegant" in its decorations, was opened; and the foundation stone of another was laid. On the following Sabbath the good people made a day of it; for at five a.m. a prayer meeting was held; at 11 Mr. Draper read the Morning Service, and the Rev. John McKenny preached "a very edifying sermon" from the words: Thy Kingdom Come. The collection was £31 2s. 6d. In the evening Mr. Orton, who was on a visit, preached an excellent sermon on Balaam's exclamation: "How goodly are thy tents, O Jacob, and they tabernacles, O Israel!" The collection amounted to about £18. At the close of the morning service the greater part of the congregation proceeded to the other end of the town to witness the laying of the foundation stone of the Centenary Chapel by Hannibal McArthur, Esq., M.L.C. The neighbourhood in which the Centenary Chapel was built was destitute of the means of grace. "A Popish Chapel is the only place of worship, and the place presents an awfully gloomy appearance; it regards both morals and religion." Mr. Draper had been holding open



CHURCH, SCHOOL, AND PARSONAGE.
Parsonage

air meetings on the spot for nine months, the allotment of land having been presented by Richard Rouse, Esq., to the Rev. S. Leigh and others for the use of the Mission. The building was to cost £1,000, and a few friends headed the subscription list with £100, as they were determined that the building should not be delayed through want of funds. After prayer and the singing of a hymn Mr. McArthur placed a bottle in the cavity containing the name of the donor of the land, his own name, and the names of the President of the Conference, the General Secretaries, the Chairman of the District, the Superintendent Minister, and the Building Committee. Mr. McArthur delivered an address characterised by piety and fervour, in which he sought to prove that Methodism in conjunction with the Church of England presented the most powerful barrier then existing against Popery. Mr. Draper also spoke for twenty-five minutes showing that Methodism was Christianity in earnest. On its completion the Governor declined to render any aid on the ground of the financial difficulties of the Colony. But Messrs. James and William Byrnes met this difficulty by presenting the sum of £333 17s. to the Trustees "by means of which principally the heavy debt on that place of worship has been entirely removed." For this "extensive and well timed liberality" the District Meeting (1845) presented them with its "very sincere and cordial thanks."

Mr. McArthur had previously laid the foundation stone of the Chapel opened that day, for which Christian act the Anglican Bishop had "expressed himself in very unhappy terms of censure."¹ On the following Sabbath there was a prayer meeting at 6.30; at 11 Mr. Draper read the Service, and the Rev. Nathaniel Turner, who had arrived in the Colony a few days before, preached in the newly opened Chapel from the words, "There is joy in the presence of God over one sinner that repenteth." It was a most "blessed sermon," and the collection exceeded £10. In the afternoon he stood upon the foundation stone of the Centenary Chapel, and cried: "Neither is there salvation by any other." At night the Rev. James Watkin preached to not less than 450 persons from the words: "The redemption of their souls is precious." The collection amounted to £13, making a total of £72 8s. for the opening ceremonies. The whole expense of the Chapel was £1,530, its dimensions were 55ft. by 42ft., and it was predicted that it would be free of debt in three months, having an annual income of £80, with every sitting let before the opening. The Sacrament followed the evening service, in which fifty persons joined, and one soul entered into the enjoyment of "perfect love." Happy was that soul; and happy the people ministered to by the noble men above referred to. Four weeks afterwards Joseph Orton preached again, when he says the congregation was poor, but the prayer meeting in the vestry was "lively."²

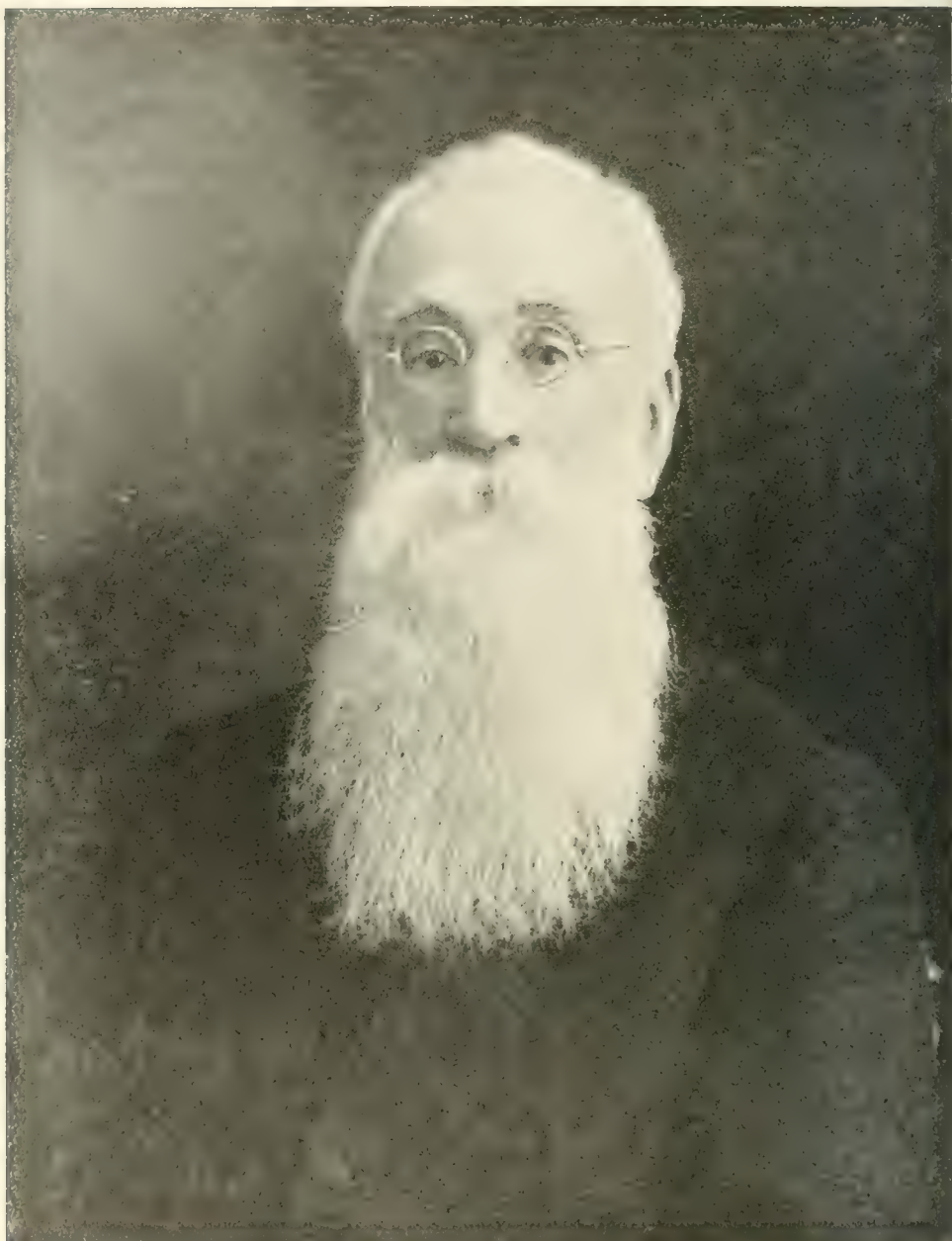
¹ Bishop Broughton was a zealous Churchman, and a good man, but his narrow intolerance did much towards destroying that brotherly feeling which had hitherto existed between the Anglican Clergy and the Wesleyans. To their honour be it recorded many of his people repudiated his Ritualistic deliverances.

Both Mr. Turner and Mr. Orton were remarkable preachers. Mr. Turner had a powerful voice, which could be heard, it is said, a mile away. He had frequently to stop in his preaching and come down from the pulpit to comfort penitents in distress. When he "fired up" he generally made the candles fly. Joseph Orton was very pointed in his appeals. He has been heard to say: "I want ten of you, twenty of you, to come to Christ to-night. You men and women sitting on the last form there, and that soldier in the corner." And they generally came. These were grand men, and they did much for Methodism.

During this second visit Mr. Orton called at Captain Benson's, where he met Miss Catherine Byrnes, "a convert from Popery to Protestantism, the account of which has occasioned so much stir in the Colony." As representing the cruel and intolerant spirit of the Romish Church, and as proof of her proud boast that she never changes, this incident is deserving of record. On account of her renunciation of Popery, Miss Byrnes was under the necessity of leaving her home in Ireland, when she came to this Colony with letters of introduction to Captain Benson and entering his family and was placed under his guardianship. She had been educated under the superintendence of priests, several of whom were her relatives, her uncle also being a Bishop in the Church. In a letter, which she published after her arrival, she exposed as "much of their iniquitous proceedings as delicacy would allow"; for which she suffered excommunication by the Vicar-General, Bishop Ullathorne, and at once became a target for the venomous darts of her persecutors.

Her enemies were not long in getting to work. For an excommunicated person, any treatment was good enough! Returning from a service one morning to Captain Benson's residence, situated two miles from Parramatta, she was suddenly attacked by two ruffians when in a lonely part of the road. They knocked her down, "and were in the act of dragging her through a gap in the fence, when her screams brought to her rescue a man who happened to be at no great distance, who obliged the villains to fly," without completing their murderous designs. Is it necessary to add that these men were both Romanists, and that they had just returned from Mass? The men were eventually taken into custody and set down for trial at the Supreme Court on the 5th November; the case, however, being postponed to the following day. And now let the Rev. Joseph Orton, from whose Journals these particulars are gathered, and who had several interviews with Miss Byrnes, complete the story: "Miss Byrnes' case was tried to-day. The Attorney-General introduced it in a very fair manner. The several witnesses proved the assault to have been a most atrocious one; in which no doubt her destruction was determined by these ruffian instruments of Popery, whose abominations had been partially disclosed by Miss B. However, Chief Justice Dowling summed up in a shamefully partial manner; acting in fact, as special pleader for the prisoners. . . . A crime which, in justice, called for the sentence of death was punished with one year in an iron-gang. The other day a gentleman's assigned servant received precisely the same kind and amount of punishment for a few words of insolence to his master. Mr. Justice Dowling was annoyed that the case had not been decided at the Quarter Sessions and therefore appeared to make it as trivial as possible.—(*Journals*, vol. i., p. 325.)

During this visit also, Mr. Orton was present at the Local Preachers' Meeting on Wednesday, October 23rd; when "young Watsford, the son of a coach proprietor of that town, was received as a Local Preacher. He is a promising young man." John Watsford was converted under the ministry of the Rev. D. J. Draper. After attending a prayer meeting in Macquarie Street Chapel, "he trembled before God," and thought he would "sink through the floor into hell." He joined the young men's Class, and after six weeks of distress and bondage, in which his mother thought he was going out of his mind, he entered an upper



REV. JOHN WATFORD,
President of the Australian Conference.
The First Native Born Missionary.

room and prayed earnestly for pardon. In a moment, he says, he saw all his sins laid on Jesus. And he thought that someone had spoken to him from heaven and said: "Thy sins, which are many, are all forgiven thee." His joy was very great. He was the first Australian born youth to enter the ranks of the Ministry. Mr. Orton does not relate an amusing incident which probably transpired at this Meeting, though Mr. Watsford tells it with apparent relish. He was appointed to preach at Liverpool, and being somewhat deficient in the power of song he took with him a new arrival who had great confidence in his ability to lead the singing. The Hymn was announced and the "new arrival" commenced. But he had evidently brought his tune with him, for it was quite new to the congregation. "There were eight or ten tunes," says Mr. Watsford, "rolled into one. Of all the singing I ever heard that was about the worst." As Mr. Watsford could not restrain himself he "burst out laughing," and the congregation laughed with him, all save one stern old Independent, "who very probably had never laughed in his life." The matter was reported to the Local Preachers' Meeting. After hearing the explanation Mr. Draper said, "We had better go on to the next business"; and Mr. Orton remarked in solemn tones: "Don't do it again Brother." He promised that he never would, if he could help it!

The following year (1840) Mr. Draper left for Bathurst, being succeeded by the Rev. John McKenny, who had Mr. James Dredge as his Assistant. It was during the latter part of this year that the first remarkable revival took place. It owes its origin to the following method adopted by three Local Preachers, of whom John Watsford was one. They agreed every morning and evening, and at midday to spend some time in pleading for an outpouring of God's Spirit; to observe Friday as a day of fasting and prayer; to sit together in the meetings and to plead silently for the coming of the Holy Ghost. At the end of three weeks their faith was honoured, for at the close of the Sunday evening service people flocked from the Chapel to the Schoolroom for the prayer meeting until the building was crowded. Sighs and suppressed sobs were heard on every side. The Rev. John McKenny was pronouncing the benediction, when he suddenly stopped and sobbed aloud. As soon as he was able he called out: "Brother Watsford, pray." He did pray, he says: and so did many others until far into the night; it was twelve o'clock before the meeting closed. Many were saved, among the number being several young persons, including a boy who afterwards became President of the Victorian Conference. This gracious work continued for many weeks. "Some of the Local Preachers and Leaders in Sydney and Parramatta were men of great spiritual power, men who believed in prayer and fasting, and who did not depend upon a stranger coming now and then to hold special services and bring sinners to Christ. They believed in the Holy Ghost, and pleaded for His coming in connection with the ordinary services. As a result, there were 'showers of blessing,' glorious revivals, wonderful displays of the Holy Spirit's power in convincing and saving men. We used often to see the whole congregation broken down and unable to leave the

Church; and numbers, night after night, coming to the House of God and finding salvation, and this no matter who was conducting the service."—(*Glorious Gospel Triumphs*, p. 20.)

Writing of those early days Mr. G. T. Hunt says: "The services at St. John's were held on the Sabbath at 11 a.m. and 3 p.m., the Wesleyan Services at 11 a.m. and 6.30 p.m. The teachers and scholars of the Wesleyan Schools attended the afternoon service at St. John's regularly. They walked from the Chapel to the Church in order, and took their seats together in the gallery. This they did for years. In the Sunday School the three Misses Shelley and others were teachers, and among the male teachers were Messrs. Hunt (Superintendent), Byrnes, Howell, Mortimer, and Walker. Lessons were committed to memory, examinations held yearly, and prizes awarded. Some of the scholars recited so well on one occasion that they were invited to take part in a Sunday School treat held in Princes Street Chapel, Sydney. They went, and acquitted themselves well." And Mr. Gilbert Smith adds: "The Sunday School children used to sit in what were called the free seats, being several long forms without backs. The Trustees requiring space for pews the question arose: What was the Sunday School to do? We wrote to the Trustees offering to collect the money and erect a gallery for the school children; if they would give us a guarantee that it should be for the school alone, and never taken from them for any purpose. The Trustees gave the guarantee, we collected the money, and erected the present gallery." The pillars of this gallery were taken out of old St. John's Church when that building was demolished.

This glorious revival soon made itself felt throughout the Circuit. "Preaching has been established," said Mr. McKenny in 1842, "at Castle Hills, Toongabbie and Dural. At the Cowpastures (now Camden) there is a glorious work of God. There are three Classes" with nearly fifty members and many more who would join the Society if they had the advantage of regular pastoral care. The congregations were large, and "the whole country in that delightful District is open for the Society's operations." A "substantial brick Chapel," 30ft. by 20ft., was then in course of erection at Camden, and would soon be completed. This Chapel was opened in April, 1844, by the Rev. J. McKenny free of debt. The Rev. Edward Sweetman, who succeeded Mr. McKenny in 1843, had Mr. Francis Glass as a Hired Local Preacher to assist him in the Camden District, when several additional places were opened for preaching. Mr. Sweetman was also able to report in 1844 that a Tract Society had been formed at Parramatta. "The town is divided into Districts, and more than twenty persons are distributing in this way the truths of the Gospel." Providence had also opened their way at Campbelltown, a "stronghold of Popery and Puseyism," the services being held in the "commodious Court House." "Popish and Puseyite influence" was also felt at Parramatta, "already proverbial for indifference to religion."

Referring to the cause at Castle Hill, the Rev. William Schofield said that "the past year (1846) had been one of great interest, as the neat stone Chapel had been finished and paid for." A temporary Chapel, to hold 75 people, had been built "in about a fortnight by our own people" at Dural. He had also

commenced public service on Friday afternoon at the Parramatta Jail, when there were thirty or forty persons in attendance. The outlook in the Circuit was so bright that the last Quarterly Meeting unanimously resolved to apply for a second Preacher, as there was a handsome surplus in hand.

The following year, the Rev. Thomas Adams, who succeeded Mr. Schofield, reported the Society still in an improving state. At Dundas, they had evident tokens of the presence of God among the people. The report of the following year was equally encouraging. In Parramatta the Missionary had been greatly encouraged by the evident tokens of God's presence. Several had been led by faith in the blood of Christ to enjoy a free, full and blessed pardon. During the year "a good commodious Chapel" had been erected at



HON. WILLIAM BYRNES.



HON. JAMES BYRNES.

Baulkham Hills, and as the Chapel was well situated they were expecting still further increase. The Rev. Benjamin Chapman was not able to write so hopefully in the following year, for he said that the review of the year furnished reasons for unfeigned humiliation before God. Still they were cheered, as they looked at the Circuit as a whole, by many indications which betokened good. The Chapel in Macquarie Street was filled. Castle Hill was improving, and at Kissing Point their desires had at length been realised in the erection of a beautiful and commodious stone Chapel opened at the beginning of the year. Service had also been commenced at Longbottom.

The improvement indicated at Kissing Point continued the year following. "The assemblies," wrote the Rev. Nathaniel Turner, "in our neat little Chapel have been delightful; and such a year for prayer, praise and heavenly showers

Kissing Point was never before known. The Society has been doubled. The new converts are chiefly from among the young." Concluding his report, Mr. Turner said that he felt it his duty to say that during the twenty-nine years of his administration it had in several respects been one of the most comfortable of his life. He had dwelt amongst his own people and laboured in harmony with all his local brethren and office-bearers. Notwithstanding, his anxious mind had not witnessed the success he desired; yet he rejoiced to find at the close of the year a happily united Church with a net increase of thirty-two members with thirteen on trial.

The next year he lamented the interference with the work by the discovery of gold. "Business of every kind has been exceedingly dull, and it has painfully operated upon the minds, and militated against the efforts of several of our influential members. The discovery of the Bathurst goldfield, for a season, threatened our congregations, classes and schools with ruin. The powerful excitement has somewhat abated, and a gracious reviving influence is manifestly moving among us." At Baulkham Hills it was still the day of small things. Popery had firm hold on many, and others were injured by High Church prejudices. Shortly after the District Meeting Mr. Turner's health failed, and as no one could be immediately sent to supply his place the work suffered, until the Rev. Henry Gaud succeeded him, when he was able to continue what had been so well begun.



MR. JOHN FALKINER.

WINDSOR, 1832.

Windsor had now been without a Missionary for some time, and the cause had nigh well disappeared. Mr Hutchinson acted as temporary supply, and he was soon followed by the Rev. William Simpson, whose first duty was to form a Class of three members. "The discouragements," he says, "are very great, owing chiefly to the torpor of the people's minds. They are altogether insensible to their spiritual welfare, and it appears next to impossible to excite in them any desire for salvation." At Sackville Reach he found six members, with large, attentive, and promising congregations. The income was deplorable! The year 1831 yielded a total of 10s. 5d.; being 5s. 5d for Class money and 5s. ticket money. The Mission House also was in a bad state. "It is exceedingly inconvenient, and the situation in many respects, which cannot in decency be particularised, is extremely bad." Under Mr. Simpson's fostering care an improvement soon took place. In 1833 he reported to the District Meeting that the Society shewed an increase; while the Class meetings had been visited "with the quickening influences of the Divine Spirit." At Richmond the Society was "steadily improving," though he saw reason to deplore "a want of fixedness of purpose and determination of mind among the people."

In the year 1835 the Rev. William Schofield, who had successfully laboured at Macquarie Harbour, succeeded Mr. Simpson, and he saw the desire of his heart; for the work of God prospered. The improvement, however, did not altogether satisfy the General Committee, for in 1835 it expressed its deep regret at the comparatively unproductive state of Windsor and Parramatta, suggesting their abandonment. To this proposal the District Meeting could not agree, as it considered there were indications of improvement. And these indications were fulfilled; so much so that in 1836 the District Meeting reported its intention of erecting a substantial brick Chapel 30ft. by 40ft. at a cost of £600, towards which they asked for a grant of £100, to which they hoped to add another £100 by subscriptions.³ Mr. Schofield was also the medium through which the residents of the Lower Hawkesbury asked for the appointment of a Missionary; promising £150 annually towards his support. In a lengthy memorial bearing the signatures of George Turnbull, M. J. Everingham, D. B. Kirwan, and J. Cotton, the schoolmaster, who in compliance with a resolution passed at a public meeting held in the Sackville Chapel (January 9th, 1837) forwarded the request, it was set forth that "Upon a very moderate computation it may be said that there are upwards of eleven hundred souls (Protestant) within the limits of this District occupying a surface of, perhaps, 60 miles in circumference, whose spiritual destitution may be imagined when it is known that from Sackville Reach to the extremity of the river there is but one Minister of Religion: a Clergyman of the Church of England to administer the ordinances of religion to the Whites. We forbear to mention the difficulties to be encountered by a resident Missionary with respect to the roads and ways of communication with the respective places of this contemplated Missionary station; as we are sure these things are but of little importance to you; and as your truly excel-

³ These dimensions were afterwards altered

lent and indefatigable colleague, the Rev. William Schofield, is well able from personal experience to give you every information on this subject." The District Meeting strongly supported this appeal, and Mr. Schofield wrote in high terms of praise of the liberality of the people at Sackville Reach and Lower Portland Head. The request was not, however, immediately granted.

In his first report to the Missionary Committee (October 14th, 1835) Mr. Schofield writes:—"In making up the list of subscriptions to the Wesleyan Missionary Society, I am glad to find, that there has been a considerable improvement this year, as well as in the preceding one; which year was the first that I laboured here, when an increase of £15 3s. 3½d. took place, making a total of £41 19s. 10½d.; and this year there is an increase of £20, making about £62. Our receipts from the Classes also have been doubled within this period; for which I feel thankful to God and more attached to the people; for these contributions may be regarded as a proof that as they become acquainted with our doctrines, by attending upon the public services, they are better disposed to assist in carrying on the good work. I hope that, when the second Preacher arrives for Sydney, and I shall no longer be under the necessity of going thither, or to Parramatta, every alternate Sunday, as I have hitherto had to do, the cause here will prosper in proportion as the spiritual wants of the people are more adequately met by the preaching of the Gospel.

"On the 25th of the preceding month I left home at an early hour to go down the Hawkesbury River, a distance of nearly fifty miles, that I might preach at Mr. G. Everingham's in the evening, but the wind and tide being against us a considerable part of the way, and the persons who had to pull in the boat not being very strong, we did not arrive till eight o'clock, so that the congregation had gone away. I was, however, requested to preach the following morning at eight o'clock; and, considering the short notice and the unfavourable time, the service was well attended; the people were very attentive, and expressed their pleasure at having had an opportunity of hearing the Word of God. I have promised to visit them again. In this journey, another awful instance of human depravity presented itself in the want of parental affection; two small female children having been abandoned by their father, who had resided at a place down the river called the Bar. They were left without relative, friend, or neighbour near them, and with only as much bread for their support as was sufficient for one meal; and during the three following days they had to live upon oysters, which they broke off from the rocks. In this state, without bed, or almost anything to cover them during the night, they were providentially found by William Johnson, and brought to Mr. Everingham, I suppose a distance of fifty miles. He kindly took one, and Mr. William Friday, another of our members, the other; so that they are now provided for. Had they not been found, it is probable that they would have been discovered by the Aborigines and cruelly used, or devoured by the wild native dogs."

Though Mr. Schofield met with some success he felt that the work was impeded by his frequent exchanges, against which he protested to Mr. Orton, but without success. On May 8th, 1838, Mr. Orton, in company with the Rev

Wesleyan Preacher's Plan FOR THE WINDSOR CIRCUIT,---1856.

PLACES	TIME	May.				June.					July.				PREACHERS.
		4	11	18	25	1	8	15	22	29	6	13	20	27	
WINDSOR . . .	10½	1 s	2	3	2	1 s	13	1	1	2 qc	1	2	1	3	1. J. WATKINS.
" Tuesday.	7	1 s	swc	10	2	1 s	3	1	1	2	3 s	2	1	1	2. H. MACK.
		1	1	3	1 LM	1	1	1	1	1 LM	1	3	1	1	3. P. TURNER.
RICHMOND . . .	2½	1 s	swc	2	10	3 s	14	1	1 L	5 qc	20	2	1	8	4. EVERINGHAM.
" Thursday	7	8	13	10	20	9	5	11	10	5	1 s	13	9	14	5. MITCHELL.
		2	1	2	1 LM	2	1	2	1	2 LM	1	2	1	2	6. WALKER.
CASTLEREAGH . . .	2½	10	swc	13	8	11	1	5	2	17 qc	2	9	13	1	7. LAUGHTON.
" Wednesday	7	2	1 s	13	1	13	1	5	2	17	2 L	9	2	1	8. TRAVIS.
			2		2		2		2		2		2		9. SANDAY.
EMU PLAINS . . .	10½	2	swc	14	8	11	1 s	14	2	17 qc	2	9	2	1	10. WILSON.
" Thursday	7			2					2				2		11. ANDERSON.
PORTLAND HEAD . . .	10½	11	swc	12	4	2	19	12	2	9	1 qc	5	4	10	12. FRANKISH.
" Monday	7			1 L	5				2			5	1 s		13. J. WILSON.
SACKVILLE-REACH . . .	10½	12	4	11	19	c	13	2	c	19 qc	c	14	c	12	14. SMITH.
" Tuesday	7	11	swc	19	1 s	2	13	2 L	9	1	5	14	4	12	15. LOWATER.
								2				1 s			16. JONES.
KUERYJONG . . .	10½	14	swc	20	17	9	5	11	17	14 qc	11	13	9	2	17. MILLINGTON.
" Monday	7			2				1 s				2			
ENFIELD . . .	2½	14	swc	20	17	9	5	11	17	14 qc	1	13	9	2	ON TRIAL.
" Tuesday	7			2				1 s				2			18. LOUTIT.
M'DONALD'S . . .	10½	3	6	swc	6	5	6	18	6	6 qc	6	5	7	6	19. H. EVERINGHAM.
GREEN'S . . .	11	5	swc	7	4	18	2	7 L	14	7 qc	17	1 s	6	7	20. WISBY.
WOODBURY'S . . .	11	7	swc	1 s	19	17	12	17	4	17 qc	19	17	18	17	REFERENCES.
COLORADO . . .	11		20	2	11				11		11		20		S—Sacrament.
ROUSE HILL . . .	2½	9	swc	14	9	1	9	13	8	2 qc	9	17	14	10	T—Tickets.
PENRITH . . .	2½	2	swc	9	1 s	13	17	14	10	9 qc	17	8	2	9	Q—Quarterly Collection
" . . .	7			2				2			2				L—Lovefeast

The Preachers are requested to attend punctually to their appointments.
 The Stewards will please to Publish and have the various Collections made according to the Plan
 Hymn Books and other Wesleyan Publications to be had at the Minister's House
 Quarterly Meeting, July 8th
 Missionary Anniversary, Windsor, May 18th and 19th. Sackville reach, May 20th; Portland Head, 20th, Green's 21st.
 M'Donald's, 22nd.

J. Watkin and Mr. Lancelot Iredale, who provided a carriage for the occasion, attended the Missionary Meeting. "Not very lively," writes Mr. Orton; though "it appears that Mr. Schofield has been rendered very useful in this part." While in this district Mr. Schofield had an experience not uncommon in those days. Proceeding to Sydney through Parramatta one Sunday morning, and having passed the toll-bar about half a mile past Mr. Macarthy's gate, three bushrangers suddenly confronted him. One seized the horse's head, another presented a pistol at Mr. Schofield, while the third approached Mrs. Schofield, demanding to know what they had in their possession. The thieves appropriated Mr. Schofield's watch and 3s. 6d. in coin. During this experience Mr. Schofield says that his mind was calm and he felt enabled "to say a few words to them on the sinfulness of their proceedings." Shortly after he was summoned to Sydney by Mr. Rossi, the Police Magistrate, to identify a suspect. But he could not fix the culprit for the all-sufficient reason that the magistrate had arrested the wrong man. The residents of the Lower Hawkesbury had their request granted in the appointment of Mr. Schofield, his place at Windsor being filled by the Rev. Samuel Wilkinson. In his first report to the District Meeting, which met in January, 1830, Mr. Wilkinson said that after his six months' experience he saw that the members in "this ungodly town" were growing in grace. At Richmond he found that the majority of the inhabitants attended "no place of worship." At Castlereagh, where no service had been held for some time, matters presented "a better aspect than they have done for years."

At the next District Meeting he was able to report the opening of their new Chapel, the foundation stone of which was laid on October 17th, 1838, by the Rev. W. Schofield, and was "an occasion of no small interest." "It was opened for Divine Worship," the District Minutes report, "on Tuesday, December 4th, 1839. The Rev. J. McKenny preached in the morning and the Rev. J. Orton in the evening. In the afternoon a public Prayer Meeting was held. Notwithstanding the efforts which the Episcopalian Minister of Windsor had made both in private and in public to prevent any with whom he had any influence, attending, the congregations were large and respectable, among whom we observed many of the members and hearers of the Church of England. We are thankful to add, every seat of the Chapel is now taken, and when all the moneys which we confidently expect are received, the Chapel will be completely out of debt. Its dimensions are 50ft. by 30ft. in the clear, 21ft. high inside. A substantial brick building generally admired for the convenience and comfort of its accommodations and the plainness and neatness of its architecture. The cost of erection has been about £1,020."

Mr. McKenny preached an appropriate sermon on "The Worship of God," and Mr. Orton took for his text I. Thess., v., 20 v. On the day following the opening ceremonies Mr. McKenny, with Mr. Orton and Mr. Wilkinson, called upon the Anglican Clergyman, the Rev. Mr. Stiles, to ascertain the correctness of the reports of the sermon he had preached against the Wesleyans at Richmond and Windsor. "After a tedious discussion," says Mr. Orton, "on several irrelevant points, Mr. Stiles consented to read a part of his sermon, which turned out to be much more severe than had been reported." Not for its intellectual

merit, but as a specimen of the teaching of men of Mr. Stiles' type the outline is worth reproducing. Text: "*Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.*" Rom., 16th chap., 17th verse. Introductory remarks relating to divisions in the Church. I. Mark or recognise those who cause divisions: (1.) Show the Church of England to be the *True Church* (2.) What is implied in Schism? (3.) Who have occasioned divisions and are Schismatics? The Wesleyans. Mr. Wesley had some good qualities, but he was a most irregular man. He had, however, determined never to leave the Church. His followers and successors had abandoned the principles of their Founder and were going farther. They take salaries, administer Sacraments, marry, etc. They seduce from the Church, particularly by sending round inviting attention to the opening of their Chapel. II. Avoid them: (1.) Come out from them. (2.) Give them no countenance. (3.) Afford them no support. (4.) Do not attend the opening of their new Chapel, etc. "So much," adds Mr. Orton, "for the Christian liberality of this junior Clergyman!" But this opposition was a splendid advertisement, for Mr. Wilkinson adds: "The things which have happened have fallen out rather to the furtherance of His cause amongst us than otherwise." Some of the residents, at least, must have appreciated the teaching of the "Schismatics," for that same year two successful Girls' Schools were established at Windsor and Richmond, "much to the satisfaction of the Parents." The Mission House situated in George Street was also disposed of, the net proceeds being £1,043 10s. 8d. Towards the erection of the new building, the foundation stone of which was already laid, they expected to receive Government aid to the extent of £500.

Meanwhile Mr. Schofield was busily engaged on the lower portion of the Hawkesbury. In his first District Meeting report (January, 1839) he wrote: "We are happy to say that the religious state of our Society in this newly formed Circuit is encouraging. The members are alive to God, punctual in their attendance upon the means of grace which they prove to be wells of salvation, and thus renewing their strength they have fruit unto holiness. . . . The congregations are very good except at Colo, which is much worse than formerly, occasioned by the opposition of the Episcopal Minister, whose injurious influence it is difficult to counteract from the distance of the place. . . . At Sackville Reach a New Chapel has been built during the year of larger dimensions than the old one." On one of his trips to the MacDonald River Mr. Schofield organised the first Class at the close of the afternoon service (February 3rd, 1839), the members being Mr. J. J. Walker and his wife, Mr. Aaron Walters and his wife, George Thompson, Jane Thompson, and James Walker. One of these members, John Joseph Walker, is worthy of special mention as the pioneer of Methodism in that District. He was sometimes called "The Apostle of St. Albans." Born in Sydney in 1810, sent either to Princes Street or Macquarie Street Sabbath School, he settled eventually on the MacDonald River, where he soon became famous for his mischievous conduct and daring bravery.⁴ Making himself more

⁴ On one occasion, when a vessel fouled her anchor in the ledgey bottom in front of the precipice at the foot of Sackville Reach, Mr. Walker, then an advanced youth, dived to the bottom at a great depth, touched the kingbolt of the anchor, and returned to the surface bleeding. Subsequently with a knife he recovered a great length of the rope cable.



Mr. Joseph Walker



Mr. Bert Walker



Mr. Henry Walker



Mr. William Walker



Rev. Walter J. Walker



Mr. George Walker



St. Alban's Church, MacDonald River



Mr. A. E. Walker



Rev. Frederick Walker.



Rev. Joseph Walker.



Mr. William Walker



Mr. Matthew Walker



Mr. Aaron Walker.

In the year 1839 Mr. J. J. Walker joined the first Class formed on the MacDonald River by the Rev. William Schofield. His four sons and eight grandsons are Methodist preachers to-day. This is a fine example of what Methodism can do in country villages.

than usually conspicuous at a wake, which were frequent in those days, he was rebuked by a companion, who, without religion himself, felt shocked by this young man's caprices. This unexpected rebuke led him to read his Bible, and in his distress of soul he sought advice from a lady member of the Romish Church. She failed to help him, and when he opened his heart to an Anglican Clergyman he disposed of the difficulty thus: "He was going wrong in his head." But when William Schofield visited that District and formed his Class, Mr. Walker having already had experience of the Methodists joined it, found the Saviour, and resolved that henceforth this people should be his people and their God his God. Commencing to preach he found such scope for his gifts that in one quarter he had sixteen appointments in his immediate neighbourhood. But the people heard him gladly, for he was an excellent preacher, while his beautiful prayers were free from superfluous and unprofitable words. He died of fever suddenly in May, 1856, having preached his last sermon from the words: "Lord help me." He was systematic in the training of his family, instructing them in the rudiments of knowledge and the way of life. The good seed sown bore precious fruit. Of his ten children, all save one bowed as penitents at the throne of Mercy; four became, and still are, Local Preachers in the Hawkesbury River Circuit; while eight of his grandsons are preaching the Gospel from Methodist pulpits to-day. This is his monument, but he has another. For in the new Church at St. Albans there lies a Memorial Stone laid by his son Aaron Walker in the year 1901.

On another occasion Mr. Schofield got as far as Brisbane Water, where he made application to the Rev. Edward Rogers for permission to preach in the Church. To this request Mr. Rogers thus replied: "I have the pleasure to inform you that the Bishop has no objections to your doing duty in the Church, *provided you use our form of Prayer*. To this I hope you will not object, especially as you use our Prayers elsewhere. I shall immediately have that Chapel put in proper repair, unless the expense of repairing it would be almost equal to that of erecting a new house, in which case we shall build a new one, and in another situation if the inhabitants wish. I have also made enquiries about a school for that place and am in hopes of establishing one soon. Mr. Everingham, not being a Minister, will of course not preach in the Church.' And he concluded with the hope that "we shall ever act in brotherly love and unity."

In his report of 1840 Mr. Schofield deplores the sinfulness of the residents of his Circuit. "When we first went among them the people were in a state of spiritual destitution. The Christian Sabbath was openly violated, drunkenness, profane swearing and vice of almost every description prevailed to that awful extent that they seemed as if they thought that God had forsaken the earth. But now there are many who have become outwardly moral, attending our services, and at times seem deeply impressed, so that much evil is prevented. The liberality of the people ought not to be overlooked, for their amount of subscriptions during the year 1838 reached the noble sum of £134, and an equal sum is fully expected for 1839, besides paying off a debt on the new Chapel at Sackville Reach of about £50. Their liberality, with the Government aid, meets the expenses of the Circuit."

The Rev. F. Lewis, who now took charge of the Mission at Windsor, was greatly honoured by God in the salvation of the people. For it pleased the Great Head of the Church, he said, to answer the prayers of His Church, to bless the labours of His servants, and to enlarge the borders of their little Zion. Believing that all the promises are Yea and Amen in Christ Jesus, they appointed special prayer meetings for intercession and pleading for a revival of religion. The God of Elijah heard, and the droppings of the shower fell upon all parts of the Circuit; but they were looking for its bursting, when the residue of the Spirit should descend in all His fertilising influences, converting the sterile wilderness into a fruitful field, and making the desert as the Garden of the Lord. "In the proverbially drunken and ungodly town of Windsor" the Class had been divided into four by the additions of new members. Richmond had prospered, and Castlereagh was rising in importance. Here there were thirty members. They "are generally poor, but a more liberal, heavenly-minded people I have never seen," states Mr. Lewis. Penrith was receiving services every Sunday, and the house in which they worshipped was thronged, many being compelled to stand in the open air. A Class with sixteen members had been formed.

Mr. Lewis was now (1841) assisted by the Rev. John Watsford, who was appointed Assistant Missionary, and between them they had charge of Windsor and the Lower Hawkesbury, and the good work continued. The Holy Spirit frequently came mightily upon the people, so that they were compelled to continue their meetings far into the night. There were many remarkable cases of conversion, the publicans losing some of their best customers. Of course they were angry and did all they could to hinder the work and to annoy the workers. But they miserably failed. Their opposition became a useful aid in the form of an advertisement. One publican sought to annoy Mr. Watsford whenever he passed his house by crying after him: "Amen. Hallelujah. Bless the Lord." And a storekeeper got so angry at something Mr. Watsford did *not* say that he resolved to hear for himself; so that, if the preacher erred in speech he could take him to task. But the arrow of conviction struck him; and at the service that evening he fell from his seat to the floor, "literally roared for mercy," and was set at "glorious liberty." Four months after he died a triumphant death. The Sabbath School also participated in this blessed work. One Sabbath afternoon about seventy young persons, in ages ranging from eight to sixteen, gathered in great distress, while Mr. Watsford and the Superintendent prayed for them. Forty years afterwards Mr. Watsford met one of these children in England. She spoke of her conversion that day, when six years of age.

At Castlereagh the commencement of this work must be traced to two women, Mrs. Byrnes, the wife of a selector, and Mrs. Lees, the wife of John Lees, junr., who resolved to meet together in weekly prayer for the conversion of their husbands. The Rev. F. Lewis, who was greatly cheered by this indication of spiritual activity, applied to the Rev. John McKenny for a Schoolmaster who would instruct the children throughout the week and preach to the adults on the Sabbath day. Mr. James Rutledge with his brother and sister, having recently arrived from Ireland (October, 1840), where he had witnessed the revivals in

connection with the Centenary Celebrations, the post was offered to him ; and after a tour of inspection with Mr. Lewis, when Mr. Rutledge conducted service, he accepted the position. On that occasion Mr. Lewis said in the concluding prayer: "Lord, if Thou wilt not come with him, let him not come," a petition of which the congregation felt the wisdom and the force. Of his surroundings Mr. Rutledge wrote: "The social and moral character of the population was without parallel in any other country that I know of." The Sabbath day was openly set at nought, and when John Lees, returning from a preaching appointment one Sabbath afternoon, gave expression to his righteous indignation at the sight of Sir John Jamieson's assigned servants working in his vineyard, he was afterwards required to attend the Police Court to explain why he had endeavoured to excite the convict servants to disobey the orders of their master. But nothing unlawful could be proved against him. John Lees was so jealous for the sanctity of the Sabbath that he took one of his own servants to court for milking the cows on the Sabbath, during his absence and against his orders.



MR. JOHN LOUITT



MR. HENRY EVERINGHAM.

"Concubinage, too," to quote Mr. Rutledge again, "was shockingly prevalent ; but there were those who, notwithstanding these evil influences, maintained an upright character and carefully preserved their families from contact with immoral persons."

One of Mr. Rutledge's first acts was to call a meeting of "the neighbours that seemed seriously disposed" to arrange for a tea-meeting and special prayer. Mrs. Gorman, Mrs. John Lees, junr., Mrs. Stanton, and Mrs. Byrnes bore the entire cost of the tea meeting. The Friday preceding was observed as a day of fasting and prayer. Mr. Lewis' heart was full to overflowing. "More manifest displays of Divine Grace I never saw before," continues Mr. Rutledge. "For months after the Lord added weekly to our Church such as had given their hearts to God. One Sabbath evening after the service many of the people remained to spend the time in praise to God. I never can forget the feeling that prevailed while we sang:

Suffice that for the season past
Hell's horrid language filled our tongues ;
We all Thy words behind us cast
And lewdly sang the drunkard's songs.

But O the power of grace Divine!
 In hymns we now our voices raise
 Loudly in strange Hosannas join,
 And blasphemies are turned to praise.'

All felt that more appropriate words could not be used to express that change so many experienced." At the first Local Preacher's Meeting held in the Windsor Circuit, the place of meeting being Richmond, there were four persons present, says Mr Rutledge—Mr Lewis a Welshman, himself an Irishman, Mr. John Crisford an Englishman, and Mr. William Chaucer a Scotchman.

The Lower Hawkesbury shared in these showers of blessing. At a house then called Green's, "when we went to prayer at the opening of the service," says the Rev. John Watsford, "the power of God so came upon us that the people could not rise again from their knees for two or three hours. What a time it was! All seemed broken down; many were saved. One peculiarity about the place was that many who came to service there had to stay all night, for they came from afar. The people of the place gladly provided for all who came, and provision had often to be made on a large scale." Among the young men converted there were George Douglass and John Laughton, who became Local Preachers, and died, the former in 1902, and the latter one year earlier, after fifty years' service in their Church. It was a common practice for these men and other Local Preachers in that Circuit to travel fifty miles to a preaching appointment, pulling in their boat or walking the whole distance. The land at this spot was afterwards given to the Mission by Mr. George Everingham on which to build a Chapel.⁵ Mr. Everingham, who was born on December 3rd, 1799, began to preach in 1828, and was frequently spoken of as the first Australian-born youth to become a Local Preacher. Though he always walked to his appointments, and sometimes took three days to do it, he was never known to disappoint his congregation. He did all he could to further the cause of Christ, his generosity even extending to the entertainment of a Romish Priest. On this occasion Mr Everingham asked the Priest to conduct family prayers, but he excused himself by saying: "No, no, you, you, Everingham; you pray!" "These were true revivals," proceeds Mr. Watsford. "The fruit soon appeared in changed lives, in earnest work for Jesus, and in cheerful giving to His cause. What collections we used to have! At one of our Missionary Meetings at Castlereagh, Mrs Gorman brought in her Missionary box. She had collected all the year and had the silver changed for gold. When the box was at last opened, sovereign after sovereign rolled out, until we counted forty. At one of our meetings Mr. Lewis and I had to stop the people in their giving. We positively refused to take any more."—(*Glorious Gospel Triumphs*, pp. 23-8.)

The Chapel at Richmond was now too small for the growing congregations, and in 1842 the primitive building erected in Mr. Harper's time disappeared. "Our new Chapel was opened for Divine Service on Tuesday, the 20th August, by the Brethren Hurst and Tuckfield, who preached two excellent discourses on the occasion. The congregations were good and the collections

This old building, which stands intact to-day, was thoroughly renovated in 1903

highly satisfactory. At Regentville, Sir John Jameson having kindly given about $2\frac{1}{2}$ acres of land, a neat School House has been erected upon it, and Divine Service is now regularly performed in the neighbourhood." The Rev. Jonathan Innes succeeded Mr. Lewis, and he found his hands full in consolidating and developing the gracious work his predecessors had witnessed. Some few fell away, but the majority continued steadfast and immovable. "Several new Chapels," says Mr. Innes to the District Meeting of 1845, "are loudly called for. At Lower Portland Head one is determined on. At Kurrajong one is being built; it is not likely to be burdened with debt." To enable the Missionaries to carry on their work they had received gifts of land from Mr. G. Everingham at Lower Portland Head, Mr. Thomas John at Kurrajong, and Mr. John Tindall at Penrith. "At Castlereagh the old Chapel is in a dilapidated state, being much too straight for the congregations. A new one will be commenced forthwith." The Sabbath and Day Schools at Richmond, Windsor, and Castlereagh were in a flourishing state. "In no place have we greater prosperity than at Castlereagh."

In 1846 Rev. J. McKenny reported that during the year the Windsor Circuit had been much disturbed by designing and bad men, though their designs had been brought to naught and their hopes disappointed. During his second term at Windsor, Mr. Schofield, who succeeded Mr. McKenny, prosecuted his work vigorously, visiting Richmond, Castlereagh, Lower Portland Head, and the MacDonald River. The following year was one of severe trial to many people in the Circuit, consequent upon the failure of the wheat crop on which they were dependent for several months' supply. Some were reduced to a state of actual want, while others were compelled to leave the Circuit and to seek their means of support in more favourable places. At Castlereagh the new Chapel was opened during the year by the Rev. F. Lewis, but owing to the unprecedented depression, it had not been completed, though the people were doing what they could. The opening of this Chapel took place on Wednesday, 16th, and Sunday, 20th February, 1848, the Rev. J. McPhee taking the service on the Sabbath Day. The new building was 40 ft. by 24 ft., and was to cost £250, the amount realised at the tea and opening service being between £25 and £30. It was reported that Mr. Lewis preached an excellent sermon, and that 250 persons sat down to tea. At the Public Meeting, Mr. J. Ducker presided, and addresses were delivered by Mr. Travis and the Revs. Millard, F. Lewis, and W. Schofield. The last sermon in the old Chapel was preached by the Rev. John Pemell.

The following year Mr. Schofield was able to give greater attention to that part of his Circuit included in the lower part of the Hawkesbury and the Macdonald Rivers. At the Macdonald River he regularly conducted service in the small Chapel built by the people for the accommodation of all Protestant denominations. During the year, four of their members had been called on, he said, to meet their last enemy, among the number being Mrs. Schofield, who suffered a long affliction; John Lees, of Castlereagh; Mrs. Chaseling; and Richard Dyer, a Local Preacher, who died in peace after a short illness.

The next year Castlereagh was reported as doing well. The members were alive to God, and striving together for the faith of the Gospel. The congregation was good, and the new Chapel was out of debt. Nothing of importance now transpired for two or three years, beyond an exhibition of Missionary zeal at Castlereagh. Early in 1855, the resident Minister handed to four godly women a Missionary box each, requesting them personally to canvass neighbours and friends for two or three miles around. When the time came for holding the Missionary Meeting at noon on Wednesday, the little Chapel was more than crowded; the speakers for the occasion being the Revs. Peter Turner, John Watsford, Thomas Angwin, and R. W. Vanderkiste, the two former, who had recently arrived from the Islands, and the latter from England. The Chair was taken by Mr. Thomas Cowlshaw, of Sydney. "Never was a Christian company warmed by a hotter Missionary fire. While the collection of £28 was being counted, the contents of the four Missionary boxes were



MR. GEORGE EVERINGHAM.
The first Native-born Local Preacher.



MR. JAMES RUTLEDGE.

announced as £11, £13, £36, and £40, mostly in gold, the total being over £101, and this from a few small farm leaseholders. This was a record at the time, and probably during the fifty years that have past, numbers and circumstances considered, it has not been excelled. To the honour of John Lees' personal influence and example it should be added that the £40 box had been carried round, besides being personally watched by his devout and energetic daughter, Mrs. Gorman."

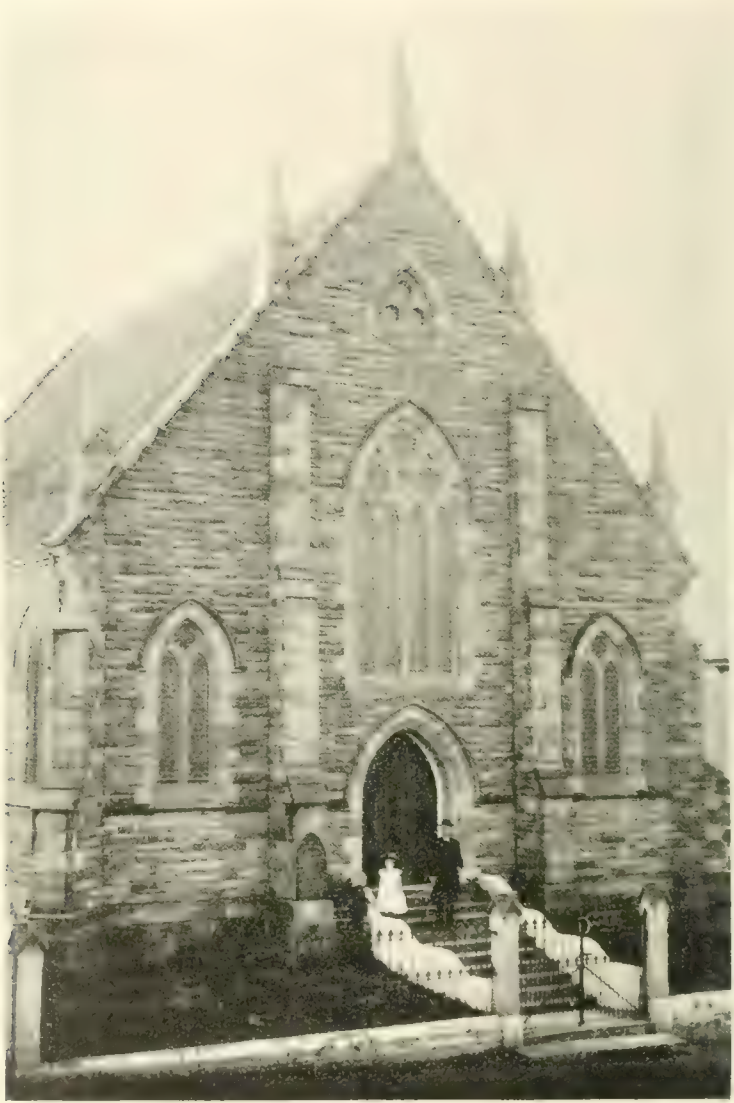
H. LAWARRA

The first Ministerial visit to Wollongong of which any record is available was made by the Rev. William Schofield, who left home on October 7th, 1839. During his trip he visited Dapto, "preached and met the members, including those on trial, 16 in number. They are in want of half a dozen of our hymn books. Mr. Robinson informed me that Mr. Bursell, of Campbelltown, had offered a piece of ground to build a Chapel upon. From Mr. Vidler, whom I appointed as Leader of the Dapto Class, I learned that he and a few friends had formed a Sunday School at his house, and though it was in its infancy they had 37 scholars' names on the books, and that the average attendance of the children is about 27. It is necessary to forward the Rules of the Society to the respective Classes." This visit was made at the instigation of members of the Black family, who had recently arrived from Ireland, presenting their tickets of membership to Mr. Schofield at Princes Street. Sailing from Wollongong they were entertained by Mr. Robert Osborne. Young Mr. Black having occasion to visit Sydney returned with Mr. Schofield, for whom Mr. Osborne also found a home. And Mr. Schofield was permitted by Mr. Meares, the Anglican Clergyman, to preach in his Church on the following Sunday at 3 o'clock.

Referring to this visit, the District Meeting of the same year said:—"This part of the country is rapidly increasing in population, and demands the attention of the Committee. We have a Class at Wollongong, and numbers of emigrant Wesleyans are scattered over the District; they are now destitute of the means of grace which they enjoyed so richly in their native land; and unless the Committee do more for this country, they must continue destitute. The Chairman is about to visit the place and will report."

This report said:—"Until the Chapel can be raised a temporary place is prepared for the accommodation of the congregation. Mr. Robinson, a gentleman from Ireland, who was long a Local Preacher and Leader in his native land, has taken charge of this infant cause for the present. He is assisted in his labours of love by a Mr. Cox, a very excellent young man from Ireland. And we affectionately beg the attention of the Committee to this rich and beautiful District, which may be called the Garden of New South Wales. A considerable number of members reside in the neighbourhood, who regularly meet in Class." In 1840 the District Meeting reported that at Wollongong "Mr. Thomas Osborne, a zealous member of our Society from Ireland," has presented sufficient land for a Chapel and dwelling-house; and Mr. Schofield adds: "Our prospects are very flattering. We have three Classes and attentive congregations."

The Society in the District now resolved to make formal application for a Missionary, and in a joint letter to the District Meeting it said:—"On the present occasion we need not enter into details relative to our application for a Preacher, as heretofore this subject has been laid before you. In addition to this the Rev. W. Schofield, from his several visits to this District, has acquired such knowledge as we think will satisfy your minds of the necessity of sending a Missionary to labour in this part. Though Methodism is in its infancy here,



WOLLONGONG CHURCH

yet there is every prospect of its success through the instrumentality of faithful Ministers, who may expect every assistance from the few Local Preachers and Leaders in the District. In expectation of this we are now erecting a good temporary preaching house, 30ft. by 16ft., which we hope will be finished in a short time. As we are given to understand that about £30 per annum will be required for the Preacher's salary, exclusive of his board and lodging, with feed for his horse; notwithstanding the depressed state of the time and the few from whom we expect to receive Class and ticket money, yet we agree to meet the above demand." There were then 64 members of Society with four on trial, and they wished their proposed Circuit to include Wollongong, Dapto, Fairy Meadow, Marshall Mount, Jamberoo, and Kiama. The Chapel, a strong slab building capable of seating 200 persons was opened in 1842.

Who were these pioneers of Methodism in the Illawarra District? Messrs. Robinson and Cox have been referred to, but prominent among them all was John Vidler, appointed Leader of the Dapto Class by Mr. Schoheld on his first visit. Born in Kent (England) in 1800, John Vidler was converted at the age of 19 years under the ministry of the Rev. John Smith, who placed his hand on his head saying: "God bless this lad." Previously associated with a gang of smugglers, his conversion, which was followed by a joy rich and full, was unmistakable. At once he felt concern for his relatives, most of whom were soon converted through his efforts, among the number being an uncle known as "the Socinian Vidler of London." He became a Local Preacher in the Sandhurst Circuit for 19 years. John Vidler's father first objected to his son's continual absence at night through Church work, and as a protest he locked the door, and John Vidler was forced to make his bed on a haystack, while the snow lay round him. The next Sunday night his father, who accompanied him to his preaching appointment, was converted, thus passing from Unitarianism to Methodism. He left England in *The Maitland* in 1838, thinking that he could make a living in Australia, preaching on the Sabbath as he had done in England. On his arrival in Sydney he sought out the Rev. J. Watkin, who received him most kindly; and after two weeks he left for Albion Park under engagement to Mr. Terry Hughes to work on his property. He held his first service some time before Christmas, 1838, in his own hut, built of blankets on a rough frame work; his congregation being his wife, himself, and his brother James. Holding occasional services at Dapto he met Mr. William Bursell and Mr. Robinson, who had been praying for the arrival of a Wesleyan, so they said, for seven years. Next year he took a farm at Dapto, preaching regularly in his own house. A revival soon broke out, when thirty persons were converted and formed into a Society which Mr. Vidler met. The first Society Class and Sunday School throughout the District were both formed at Dapto; while to Wollongong falls the honour of possessing the first Chapel. Mr. Vidler also conducted services in Mr. H. Osborne's house. During his second year in that District a young woman from Jamberoo, afterwards Mrs. Gay, said to him: "I want you to come and preach at Jamberoo, for the Word of God is not in all the place." He preached in a house near Mr. Fry's, to a congregation of seven persons. Praying in the bush that same morning for one soul, he was

directed to the house of Thomas Gower, who found the Saviour, and straightway arranged for a service in his house that evening, at which others were converted. Some time after, he conducted a service at Mr. Armstrong's house near Jamberoo. These efforts for the salvation of the people soon provoked persecution, which fell on Mr. Vidler. The Anglican Clergyman at Wollongong persuaded Mr. Gerrard not to rent his farm to Mr. Vidler for another term, as he was "doing a great deal of harm by taking away his congregation"; and though Mr. Vidler offered to double the rent Mr. Gerrard remained obdurate, and the Methodist Local Preacher had to go. Mr. Henry Osborne sought to come to his rescue, offering him any farm on his estate free of rent for life! But he could not accept this magnanimous proposal, and he therefore settled at "Bradley Park," Campbelltown, where he remained for seven or eight years, forming a Society Class and preaching in his own house until the Chapel was built.

In 1839, or thereabouts, Mr. Vidler paid a visit to Coolangatta, where he met Mr. David Berry, to whom he said: "Sir, my errand to this part of the country is to see if I can find a Christian man or stuff enough to make one." Mr. Berry invited him to preach, and at 2 o'clock he spoke to 80 persons, most of them Government men. At the close of the service a poor woman, a Romanist, entreated him to visit her husband, as she had been to the Priest and he refused to come because she had not paid her dues! The poor fellow on bended knee wished to know what penance "his Reverence" would lay on him. He expected it would be a weighty one! But John Vidler told him to stand to his feet, while he quoted the 53rd Chapter of Isaiah and expatiated on the virtues of "the Blessed Virgin's Son." Removing from Campbelltown he returned to Dapto, and often accompanied the Missionaries to their appointments, travelling on one occasion with the Rev. Benjamin Hurst to Mr. Thomas Black's at Gerrington. Mr. Vidler continued to render invaluable service to Methodism in the Illawarra District, leaving behind him, at the close of a long life, many hallowed memories and a splendid record of work.

Another devoted layman who did yeoman service was Mr. John Graham, of "Avondale." Converted in early life, John Graham arrived in this country from the North of Ireland in 1844 with his wife and family, settling at Marshall Mount, where he remained for two years. He then removed to "Avondale," where he resided till his death in 1882. On settling at Marshall Mount in conjunction with other Methodists he established services, Mr. J. Morris, of Bowral, preaching in a building lent by Mr. Henry Osborne. Subsequently a suitable Chapel was built on a site given by Mr. Osborne, where the Public School now stands, and from this humble beginning Methodism at Marshall Mount takes its origin. Mr. Graham was indefatigable in connection with the building;

While on this trip they had an amusing experience. Calling at a house for breakfast they were informed that there was no bread, and little if any food. Seeing some fowls wandering about Mr. Hurst inquired who owned them. "They are ours," said the woman, "but we cannot catch them, as they fly in the bush." With the lady's permission Mr. Hurst secured a broomstick, asking Mr. Vidler which bird they should have. Mr. Vidler expressed his preference for "that white rooster," which Mr. Hurst laid low with one fatal blow. Mr. Vidler dug some potatoes, Mr. Hurst cooking the bird, and seasoned with the sauce of hunger they feasted right royally.

resting not until the expense was liquidated. He was equally indefatigable at Dapto, where a congregation had been gathered and a Chapel built on a site also given by Mr. Osborne; who always maintained a friendly attitude towards Methodism. To a liberality almost beyond his means, and a wisdom tempered by discretion, Mr. Graham added "labours more abundant." Courage and earnestness were marked features of his character; and everywhere he fearlessly witnessed for the Master. The creed of his audience seldom troubled him, and Romanists often received reproof and exhortation; but his singleness of purpose commanded their attention and respect. In 1859 his friend, Mr Osborne, died. Always a welcome visitor, Mr. Graham was doubly so during his illness; and his ministrations, supported by the Rev. J. Watkin's visit, were owned of God in Mr. Osborne's peaceful and triumphant death. Realising the value of services such as Mr. Graham's to the community, and in order that he might devote himself more fully to his Master's work, Mr. Osborne laid an obligation upon his family to pay Mr. Graham £100 per annum during the remainder of his life. This was willingly done; so that henceforth, relieved from worldly cares, he could follow his inclination. In addi-



MR. JOHN VIDLER.



MR. JOHN GRAHAM.

tion to his work as Local Preacher and Class Leader his time was largely occupied in visiting, enjoying a cheerful welcome, and everywhere proclaiming the truth. "Visiting him a few days before his death," writes Mr. Thomas Armstrong, "after reading at his request the 14th Chapter of John, and offering prayer he asked me to come near, as his voice was weak, and then he testified to his conscious acceptance with Christ! Speaking with great earnestness he said: 'Wherever you are, preach Christ! preach Christ.'" And thus passed away one of the most humble, earnest, and devoted Christians with which God has blessed His Church."

In 1846, the Rev. Jonathan Innes, then in charge of the Camden and Wollongong Circuit, reported that "they had seven preaching places on the Camden side where the congregations were serious and attentive. The first Missionary Meeting was held in Camden during the year, at which there was

an enormous attendance, and general interest was excited in the work. At Campbelltown a new Chapel had been commenced, and would soon be opened for service." In the Wollongong District they had made but little progress, as he had been able to devote only one week out of six to the work there. "The friends," he said, "were earnestly craving for the appointment of a Missionary, and the support of a single man would be nearly raised on the spot." Their wish was granted in the year following, the Rev. John McKenny taking charge of Camden Circuit, with the Rev. J. C. Thrum as Assistant Missionary. Mr. McKenny wrote that the Chapel at Campbelltown was opened in October, 1840, and that the Work of God received valuable assistance from the Local Preachers, who, in addition to preaching once or twice on the Sabbath day, often travelled from sixteen to twenty-four miles without expense to the Circuit. Mr. Thrum said that he had visited Dapto, Marshall Mount, Jamberoo, Spring Hill, Gerringong, and Fairy Meadow, where he had been kindly received. Classes were formed, and the work was strengthened by his visits.

Next year the first visit was paid to Picton, where, said the Missionary, "the people appeared very desirous to hear the Word, and several persons manifested concern for salvation. Steps have been taken for the immediate erection of a Chapel. About £25 were already subscribed." Of Bulli the Assistant Missionary wrote: "We preached in the house of Mr. J. Black, who with his wife and two sons formed the whole of the Society, and the majority of the congregation. The want of a Preacher to reside in this Circuit is much felt, nor is there a prospect of much extension of the cause until that want is supplied. A large field of labour presents itself, but the agency is very limited." The next year Mittagong was visited, where the Missionary said "there is a prospect of usefulness in that destitute neighbourhood." At Jamberoo, services were being conducted in the Scotch Free Church, but they hoped soon to build a Chapel on the ground given by Mr. Owen. At Marshall Mount they were preaching in the house of Mr. Henry Osborne. "This Circuit," the report continued, "is occupied by the Hired Local Preacher, who preached six times every week. . . . Our cause at Spring Hill has sustained a great loss in the death of our best local Preacher, Brother Henry. The stroke was very unexpected. He preached at Jamberoo on Sunday in his usual health, and up to Thursday was quite well. He expired on Thursday evening about 7 o'clock without the knowledge of his family or any other person. He has left a good testimony. For some time past he was living on the verge of Heaven." The Missionary also travelled to Shoalhaven for the first time in the year 1850. "Being so far," he said, "from Wollongong, and having so many other places in the Circuit to attend to, we can visit this place but seldom. We have, however, formed a Class containing twelve members, and we hope soon to build a small slab Chapel on the land granted by the Crown."

In the year 1851 Mr. John Bowes was placed in charge of the Camden Circuit, while Mr. George Pickering was sent to Wollongong. Mr. Bowes, in addition to continuing the work already taken up, extended the borders of the Circuit, and witnessed encouraging tokens of the presence of God. Of Cob-bety Paddock, he wrote: "This little Hill of Zion has been watered with

showers of heavenly influence. Some seeds of Divine truth have sprung up and brought forth fruit. Several have been added to the Lord, and the Classes and the old members have been revived and edified." In Camden the congregations continued good, and the Chapel was often crowded with attentive hearers. The average attendance was about 150, and there were four classes in the town with thirty-two members. From Wollongong Circuit Mr. Pickering reported that the cause of Christ afforded ground for gratitude and hope. Much of his time, he said, was spent on horseback. A commodious Chapel had been opened at Kiama during the year, and a congregation of from forty to fifty persons attended. "This," he said, "is likely to become an important place, and at no distant date, the head, we hope, of a second Circuit in Illawarra." Of Shoalhaven, he wrote: "An inviting and extensive field of usefulness presents itself in this locality, but its distance renders it impracticable for the Preacher stationed at Wollongong to visit it more than twice in a quarter, and only one Exhorter resides in the neighbourhood. We have here nineteen members and materials are in course of preparation for a Chapel."



KIAMA CHURCH AND SCHOOL.

The cause at Cobbety Paddock had been visited by such refreshing showers of heavenly influence, said Mr. Bowes the next year, that they had resolved to erect a Chapel on the land given by Messrs. J. and W. McArthur. At Wollongong they were still labouring under the disadvantage of "miserable Chapel accommodation;" but, as they had secured central and commodious premises they hoped soon to see an improvement. The new Chapel at Jamberoo was opened during the spring, while Shoalhaven was said to be in a good state and offering an inviting field for usefulness. The whole Circuit had, however, suffered injury by the prevailing excitement, consequent on the discovery of gold, and some of the officers and members had permanently removed.

PLAN.

WOLLONGONG KIAMA, AND SHOALHAVEN CIRCUIT—1959

PLACES	Time	MAY					JUNE				JULY			
		2	9	16	23	30	6	13	20	27	4	11	18	25
WOLLONGONG, Wednesday	11 6 7	3 38 1	8 1 14	2 1 1	12 11 19	1 1 1	1a 1 1	12 1 20	1 1 1	2a 2 1	1a 1 1	2 1 11	12 3 1	
DAPTO Thursday	11 6 7	19 1 1	1a 1 1	20c 1 1	1 1 1	8 1 1	13a 1 1	1a 10 1	8 1 1	11a 1 1	1 1 1	12 13 1	10 18 1	2a 1 1
MARSHALL MOUNT, Tuesday	2 7	13 1	1 1	19c 1	1 1	1 10	11a 1	1 1	8 1	11a 1	20 1a	13 1	10 1	2a
BERKELEY, Friday	8 7	10 1	11 1	1 1	8 1	19 1	10 1	13 1	1 1	19a 1	11 1	20 1	19 1	11
AMERICAN CREEK	2 7	3 1	19 1	20 1	12 1	11 1	20 1	19 1	11 1	8a 1	1 1	19 1	11 1	12
AYONDALE, Tuesday	7								11a				1	
FAIRY MEADOW, Wednesday	3 7				1	1			1	2			3 1	
BULLI	2 7	12 1	8 1	2 1	11 1	12 1	1a 1	8 1	20 1	12a 1	19 1	1 1	20 1	8
MOUNT KEIRA, Friday	6 7	20 1	11 1	19 1	8 1	11 1	20 1	19 1	11 1	8a 1	11 1	19 1	11 1	20
NATL. SCHOOL		1 1	1 1	1 1	1 1	1 1	1 1	1 1	1 1	1 1	1 1	1 1	1 1	1
KIAMA, Wednesday	11 6 7	11 11 3	3 3 9	1a 1 1	3 5 3	2 2 3	9a 1 1	3 5 5	5 4 5	4a 3 5	3 5 3	9 2a 5	1 8 3	3
ORANGETT'S FOREST	3		1a		1a		11		17a		1a		1a	
JANDRIGO	11 2 7	7 4 3	6 3 1	7c 1 17	1 2 1	1 2 1	20 5 1	10 4 7	3 17 1	4a 10 1	18 9 10	10 7 7	8 3 35	4
GERENDINGONG Thursday	11 3 7	14 3 1	18 11 1	3a 3 3	7 3 3	4 3 3	16a 3 3	7 3 3	17 3 3	14a 3 3	6 3 3	7 1 3	18 1 3	6
GERENDINGONG HOUSE, Monday	6 7	16 1	18 1	3 1	7 1	4 1	18a 1	7 1	16 1	14a 1	3 1	7 1	1 1	14 3
JERARA VALLEY Friday	3 7	5 1	7 1	3 1	9 1		10 1	3 1	3a 1		18 1	3 1	9 1	
JERARA	3 7	5 1	9 1	3 1	9 1		10 1	3 1	3a 1		14 1	8 1		
FOX GROUND (Old place) Wed	11 7	14 1	3 1	16 1			4 1	18a 1		7 1	3 1			
SHELL HARBOR, Tuesday	11 6 7	6 1	17c 1	10 1	18 1	7a 1	9 1	18a 1	3 1	10 1	2 1		6 3	
SHOALHAVEN, Wednesday	11 6 7	1 1	5c 1	4 1	6 1	11 1	1 1	11 1	1a 1	3 1	3 1	1 1		
ORANGETT'S Friday	3 7													
BROUGHTON CREEK														
GOLD DUG														
JEMBALE														

PREACHERS

1. WATKIN.
2. SOWERVILLE.
3. MACE.

4. VIDLER.
5. MORRIS.
6. GRAHAM.
7. CULLEN.
8. SOWERVILLE.
9. E. BROOK.
10. WILSON.
11. HOWITT.

EXHORTERS

12. SOWERVILLE.
13. GRAHAM.
14. R. BLACK.
15. FAULLEN.
16. BOYBELL.
17. STRADMAN.
18. ROYD.
19. LUTWON.
20. LAUREN.

REFERENCES

s. Sacrament.
q. Quarterly Collection.
c. Collection for Chapel.
t. Love Feast.
r. Renewal of Ties.
n. Chapel Building Fund.

PREACHERS

1. WATKIN.
2. SOMERVILLE.
3. MACK.

4. VIDLER.
5. MORRIS.
6. GRAHAM.
7. CULLEN.
8. SOMERVILLE.
9. E. BROOK.
10. WILSON.
11. HOWITT.

EXHORTERS

12. SOMERVILLE.
13. GRAHAM.
14. R. BLACK.
15. FAULKNER.
16. BOWELL.
17. STEADMAN.
18. BIRD.
19. GIBSON.
20. PARKER.

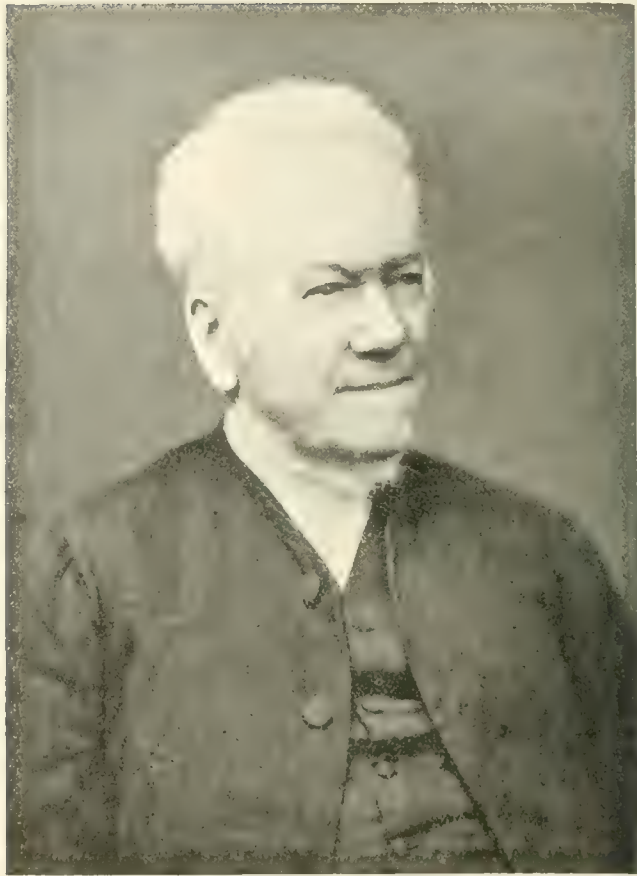
REFERENCES

- a. Sacrament.
- q. Quarterly Collection.
- c. Collection for Chapel.
- f. Love Feast.
- r. Renewal of Vow.
- n. Chapel Building Fund.

The Preachers are expected to attend punctually to the appointments given them, but, if unavoidably prevented, to procure a Substitute. The Stewards are expected to give due notice of the Sacraments, Collections, &c., in the various places. Quarterly Meeting: 6th July at Kiama. Local Preachers' Meeting at 11 o'clock. Leaders and Stewards at 2 p.m. Fast Day June 29. Prayer Meeting at each place at 7 1/2 o'clock. Wednesdays on Holy Banns, and their publications, to be had by application to the Ministers at Wollongong, Kiama, and Shoalhaven, or to Messrs. Boxall or Faulkner.

THE REV. W. B. BOYCE'S SUPERINTENDENCY.

Mr. Boyce's first District Meeting—Attempt to Establish a Home Mission Agency—Leaders' Meetings and their Powers—Definition of the term "Church"—The Mission at Moreton Bay—Special District Meeting and Appeals from Fiji—Candidates for the Ministry—The Work of God in Sydney and Suburbs—Division of the Sydney Circuit—New Chapels and Church Extension.



THE REV. W. B. BOYCE.
President of the First Australian Conference.

CHAPTER XIII.

THE REV. W. B. BOYCE'S SUPERINTENDENCY.

THE Rev. W. B. Boyce now took charge of the Mission, with the object of preparing the way for the establishment of an Australian Conference. At his first District Meeting, held in York Street Chapel on Thursday, 30th July, 1846, the following Missionaries were present: Revs. J. McKenny, W. Schofield, D. J. Draper (Secretary), F. Lewis, J. Innes, B. Hurst, S. Wilkinson, and W. Lightbody (Assistant Missionary). Speaking of the arrival of the General Superintendent, the District Minutes said that his labours had already been highly beneficial, and the highest expectations were cherished as to the result of his presence.

In addition to the routine work of the Meeting there were other matters of moment with which Mr. Boyce and his Assistants were called upon to deal, the greatest in point of importance being the preparatory steps for the inauguration of the Conference. But that matter is dealt with at length in a separate chapter. Another question of importance arose through the employment of Mr. John Bowes and Mr. George Pickering as Assistant Missionaries. It was evidently Mr. Boyce's intention to establish a new order of agents corresponding in many respects to the present Home Missionaries. But to this proposal the parties concerned did not agree, and in lengthy communications to the District Meeting they claimed status as Missionaries. The result of this contention was that Mr. Bowes and Mr. Pickering were accepted as Missionaries.

In the year 1850, Mr. Boyce also found himself called upon to answer important questions proposed by the Leaders of the Sydney North Circuit. They desired to know if a charge were presented by A against B, whether the Superintendent had power to dispose of the case without reference to the Leaders' Meeting. To this and other questions on similar lines Mr. Boyce gave lengthy and statesmanlike replies, which are inserted in the District Minutes. Another interesting question, showing the trend of thought, was also proposed. "What are we to understand by the term 'Church' as used in Matthew xviii., 17. And how are we to comply with our Lord's direction there given?" Mr. Boyce answered: "The term *Church*, as used in Matthew xviii., 17, cannot mean the whole Church or society in any one place, as it would be an impossibility in most cases to call them together, and where

possible many causes of complaints and grounds of difference would be of a nature altogether unsuitable for such public and general hearing. It must therefore mean, as explained by Barnes, a Presbyterian commentator, 'those who are authorised to try such cases, the representatives of the Church, or those who act for them.' Mr. Wesley explains the passage as referring to the 'elders' of the Church who 'watch over your souls,' that is, the 'Ministers.' The highest Court in our Ecclesiastical economy, and that which represents most fully *our* 'Church,' is the Conference, from which all our Superintendents derive their authority to exercise discipline in their respective Circuits. This power of the Superintendent is carefully guarded from abuse by our rules, and is subject to a right of appeal to the Leaders' Meeting against his decisions. The Superintendent thus exercising the authority received (in accordance with the Divine Ordinance) from our Highest Church Court, a complaint to him, and the appeal (when deemed necessary) from his decisions, either to the District or Leaders' Meetings (as the case may be) constitute in fact, an appeal to the 'Church,' in its recognised local executive authorities. The appeal may be carried even to the Conference, which binds itself to hear aggrieved parties by deputation. (See *Minutes*, 1835.) Thus our members have the fullest opportunity of 'telling' their grievances 'to the Church' in the highest and most comprehensive sense of the term."

During the year 1848 the Mission at Moreton Bay, or Brisbane as it is now called, was undertaken. The Missionary first appointed to labour in that far distant station wrote: "In this place and neighbourhood an important Mission has been commenced during the past year, which affords promise of much good. The small Chapel, formerly erected by Mr. Little, when resident here, and lent by him gratuitously to the Society, has generally been filled to overflowing, and the word proclaimed has been the power of God to the salvation of several souls. A Class has been formed, consisting of eighteen members. North Brisbane, a town of rising importance, as the principal port and mart of North Australia, is the central sphere of our operations. The Lord has given your Agent favour in the eyes of many. A new Chapel of large dimensions has become necessary, in order to accommodate the many who are disposed to hear. Arrangements are being made to accomplish this desirable object. A considerable sum has already been promised; and we hope, ere long, the foundation stone will be laid. Ipswich has been visited, with every prospect of success. We have preaching also at Kangaroo Point, South Brisbane, and the German Stations." In 1851 the Rev. John Watsford, then in charge of Moreton Bay Circuit, said that the prospects were cheering, and he believed that the Circuit must, at no distant period, become very important. At North Brisbane the Chapel was quite full, and arrangements had been entered into for the erection of a much larger place of worship; but they had delayed the work on account of the numerous removals caused by the discovery of gold at Bathurst. At South Brisbane a small Chapel had been built at Toogooloowa, where he was preaching in the house of Mr. D. McConnell; and, he added, since Mr. Millard's appointment to Ipswich the congregations had considerably increased.

In November, 1849, a Special District Meeting was held in York Street Chapel to take into consideration the very urgent request of the Rev. Walter Lawry for additional Missionaries for Fiji. Mr. Lawry had come to Sydney to present this request. The members of the District Meeting having considered the question they unanimously approved of the transference of the Revs William Moore, John G. Millard, and Joseph Waterhouse to the Fiji District. They were influenced in their decision by the following facts. Four Missionaries were on their way to the New South Wales District, by means of which they would be able to supply the stations rendered vacant. Next, the peculiarly painful state of the Fiji District called for additional help. One Missionary had died, a second had been compelled to leave through affliction, one had "desisted," and the health of those remaining was precarious. Added to these considera-



THE REV. JOHN GARDINER.
President, 1899.

tions, the large sums expended, the great toil bestowed upon the Islands, the prayers offered, and the remarkable successes which had accompanied the Missionaries' operations, made a loud demand for Missionary labour. "The Papists are ready to enter, and will assuredly take advantage of our present circumstance of weakness, and more must be sent, or past labour will be lost." The Missionaries named above had volunteered for the work, and they were deemed peculiarly eligible for the appointment. Referring

to the return of the Rev. John Watsford in consequence of the failure of Mrs Watsford's health, the District Meeting said it was unanimously of the opinion that the present state of Mrs Watsford's health rendered his return to the Islands almost impossible. Though Mr. Watsford had been directed by his District Meeting to come home, he still expressed himself as anxious to return as soon as possible. He was willing "to pack up and go to-morrow," he said.

Among the candidates for the Ministry offering during Mr. Boyce's superintendency, taking them in chronological order Mr. J. C. Thrum came first. Mr. Thrum emigrated to the Colony in the year 1834, and had been a Local Preacher in the Hunter River Circuit, where he was employed as a Schoolmaster and Catechist. Being in every way eligible, the District Meeting recommended his acceptance, meanwhile employing him provisionally. The next year, John G. Millard and William C. Currey were received as probationers for the Ministry; while the following year, 1848, James Somerville, John Pemell and William Byrnes were recommended as Assistant Missionaries. The District Meeting having "carefully and deliberately examined them," was highly pleased with their ability and piety. In the year 1849 the Rev. James Ford was compelled, through failure of health, to leave his station in Fiji, and the Rev. J. C. Thrum, after two years' service, retired for the same reason; the District Meeting placing on record its high opinion of his moral worth and excellent character. It also made him a grant of money. The same year Mr. Joseph Waterhouse was recommended by the Rev. D. J. Draper, of Adelaide, where Mr. Waterhouse had resided for the last three years. Having received an excellent education, and being qualified in every way for his high calling, the District Meeting unanimously recommended his acceptance. Mr. Joseph Fillingham was the only candidate recommended in the year 1850, being brought forward by the Sydney North Circuit; and Mr. George Pickering and Mr. John Bowes were received as Hired Local Preachers the following year.

Referring to the state of the work of God in the Sydney Circuit, Mr. Draper stated "that it was exceedingly encouraging. At the close of the year he was rejoiced to find an increase of 161 full members, with thirty persons remaining on trial. The number of members had been increased during the year, and the congregation continued uniformly good, paying the most marked attention to the Word of God." The new Chapel at the Hay Market was to be set apart for worship during the sessions of the District Meeting. Arrangements had also been made for laying the foundation stone of a new Chapel at Balmain, which was much required by the increasing population of that suburb. The state of suburban and city Methodism generally was very encouraging. "We have every reason to believe," continues the report, "that Methodism in this Circuit is in a sound, vigorous and improving state. The members of the Society are living in love, and the God of love and peace is among them. . . . It is proper to remark that two new places have been visited during the year. First: Port Macquarie, two hundred miles by the coast, north-east of Sydney, where we have a nice Chapel and congregation with fifty

members of Society. A Sabbath School has also been formed there, and the people are earnestly requesting the appointment of a preacher for whom the field is most extensive and inviting. Second: Goulburn, one hundred and thirty miles south-east of Sydney, where there are a few members and a respectable congregation, which will be much increased were a preacher residing among them. We have two local Preachers there, but the state of the town and the district needs the appointment of a man to be fully devoted to the work of the Lord." From the Melbourne Circuit, the Rev. Edward Sweetman sent encouraging reports of progress, adding that it was hoped that the strong and repeated recommendations of the last Quarterly Meeting for an additional Minister would be met as soon as possible. The Rev. F. Tuckfield also sent a lengthy report of the Buntingdale Mission.

The following year, 1847, the Rev. Nathaniel Turner took charge of the Sydney Circuit, and he was able to state that the past year had been eventful and prosperous, and taking the Society as a whole, it had never been in a more flourishing condition. The congregations at York Street were so large that they hoped soon to erect a gallery. Since the great improvements made at Princes Street, the congregations had improved. At Surry Hills, a district rapidly improving, a commodious place of worship was opened. On Friday, the 26th and Sunday 28th, the new Chapel, 50ft. by 30ft., was opened under favourable circumstances by the Missionaries who had recently arrived in *The John Wesley*. Within one month, every sitting in the Chapel was taken. At Chippendale, by the zeal and liberality of numerous friends, a similar Chapel to that at Surry Hills was opened by the Rev. John McKenny, assisted by the newly arrived Missionaries. At Toxteth Park, the residence of the Hon. George Allen, a Chapel was erected on his private property. At Newtown, where they had been worshipping in a hired room, more accommodation was much needed. New Chapels were also opened at Canterbury and Balmain, while preaching services were regularly conducted at Waverley, Lane Cove, South Head Road, Bishop's Gate, and Camden. "We regularly conducted Divine Worship," wrote Mr. Turner, "in the Asylum for the Aged and Infirm and the Public Hospital for the Sick. We have also several indefatigable men employed on the Sabbath from morning till night in the lanes and alleys of the city, calling upon sinners to repent and live." The request of the Melbourne Circuit had now been granted, the Rev. William Lowe being appointed to Geelong, while Mr. Sweetman remained at Melbourne.

The same District Meeting recommended the division of Sydney North into two Circuits. It was proposed that Surry Hills be made the head of the new Circuit to be designated Sydney East, and to comprise Woolloomooloo, Rushcutter's Bay, Rose Bay, Paddington, and Waverley. "The population in this new part of Sydney is rapidly increasing and spreading especially by the sale of the Raleigh Estate and by the opening of the new Military Barracks. It is felt that in the present union of Surry Hills and its vicinity with the North Circuit, it is impossible to give it that Ministerial aid and oversight which so important a place claims, and it is confidently hoped its formation into a new Circuit will be attended with great success. We are the more sanguine

in this proposition from the remarkable success which has resulted from the formation of the Sydney South, or Chippendale Circuit." In the event of this division, the Missionary Committee was earnestly requested to send out an additional Missionary, the preference being for one who was talented and laborious, with a few years' experience in the work at home.

The Sydney North Circuit, which, in accordance with the last District Meeting, had been divided into two Circuits, continued on its prosperous career. York Street Chapel was full to overflowing, but the much needed gallery had not yet been erected. The new Chapel at Surry Hills was well attended, and the Society was increasing. The same report was forthcoming of the



THE REV. GEORGE WOOLNOUGH, M.A.

(Portrait, 1881)

work at Balmain. A Camp Meeting was held on Anniversary Day in the city. It was "enormously attended," and this extraordinary service, as it was described, resulted in the conversion of several souls. The Tract Society was reorganised in order to visit more extensively the neglected and degraded portions of the community. Of the new South Sydney Circuit, it was stated that the change had been attended by beneficial results. At Chippendale, the head of the Circuit, the Chapel was well filled, and the Quarterly Meeting had requested the Superintendent to take preliminary steps towards the erection

of a large and suitable Chapel on the site recently granted by the Government Stanmore had been graciously blessed, and a Class of twenty persons formed. A Camp Meeting was also held in this Circuit, the spot chosen being the paddock adjoining the Chapel at Chippendale.

The next District Meeting, 1849, expressed its opinion that the erection of a large central Chapel in the Sydney South Circuit was of the greatest importance to the work of God, and that it was desirable that immediate steps be taken to bring the matter before the public. It was also recommended that Circuit libraries be formed, to be under the management of one or two secretaries, by which means books might be regularly circulated through the Circuit. Mr. Turner was now able to report that his long cherished desire had been fulfilled and the gallery had been placed in York Street Chapel, by means of which accommodation was provided for twelve hundred persons. At Lane Cove, he had received much encouragement. The large room lent by Mr. Johnson was generally well filled, and the Society had been augmented in numbers and improved in piety. Sydney South, in charge of the Rev. F. Lewis, complained of the want of adequate accommodation at Chippendale, where their inability to supply the applicants with sittings had led many people to worship elsewhere. Hay Street was still in a discouraging state. At Newtown the work was prospering. "At a Camp Meeting held on Good Friday, a very gracious influence attended the preaching of the Gospel, and at a Love Feast in the evening, several were in deep distress about the salvation of their souls. The sight of two respectable Class Leaders, the one leading an aged wife, who had long been a member of the Society, but had never obtained a sense of her acceptance with God, in deep distress to the penitent form, and the other conducting a young man who had just taken to meet in Class to the same spot under similar feelings, and then to see at a subsequent period of the meeting, the husband and wife, and father and son, all praising God together, was indeed an affecting sight. This most interesting service will not soon be forgotten in Newtown, inasmuch as the fruit thereof continues and is likely to be abiding in its character. . . . The growing wants of our increasingly large congregations have at length led to the commencement of a new Chapel. The site was purchased of R. M. Roby, Esq. for the sum of £70, and is in a most eligible situation. The Chapel will be built of brick, on a stone foundation which is already laid. The style is Gothic, and the dimensions are 51ft. by 30ft. in the clear of the walls."

The report of the Sydney North Circuit the following year, 1850, was not such pleasant reading; for the year had been one of peculiar trial and loss of membership, accounted for in the following manner. The formation of the Surry Hills Circuit and the consequent loss of membership; the arrival of many persons from the British Isles, who, though members at home, had not joined in fellowship with the people here; not fewer than seventy persons had ceased to meet in Class during the year; and the interference with the finances through the bankruptcy of a number of persons. But the Sydney South Circuit was able to tell a brighter story. Chippendale was prospering, while at Newtown the new Chapel was complete. "It was opened on Sunday, May 19th.

The opening services were of a most interesting character, the Chapel being well filled, and a gracious influence pervaded the assemblies. The offerings of the people evinced their joy and gratitude to God, the collections amounting to £50. It is well suited to the locality, and, if we may judge from the fact that every pew was taken at once, and from a second increase of the congregation, it is likely to prove of great blessing to the neighbourhood. The Chapel has cost £570 including £70 for the land. It has a debt upon it of £250." The new Circuit in Sydney East was progressing favourably. The Chapel at Surry Hills had undergone extensive alterations. Its area had been doubled, and the wall raised 5ft. to admit of a gallery at some future period. This improvement had been effected at a cost of £600. During the alterations, services had been held in the Court House.



WAVERLEY CHURCH.

The Rev. John Eggleston was placed in charge of the Sydney South Circuit in the year 1851. He had to complain of the temporary dissipation caused by the excitement in the Colony on the gold mine question, which had, he said, interfered with the advancement of the work. The Chapel at Chippendale was now too small for the congregation, and a larger one would soon be filled with regular hearers. "The officers are spiritual and zealous, aiming to fulfil their duties to God. Great harmony prevails in official meetings, and a sincere and ardent desire is evinced to see the work of God extending in the

neighbourhood. Several of the Society have recently been enabled to reckon themselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, and are producing the fruits of perfect love. And the awakening and conversion of sinners have encouraged more ardent prayers for Zion's enlargement." At Bishop's Gate, the Circuit Steward had lent a room in his mill, in which Sabbath School and public worship were held. At Newtown a Leader's Meeting had been established, embracing Stanmore and Duke's Ground. Canterbury was rejoicing in a gracious revival, while at Ashfield and Moorfields there was a decided improvement, a Chapel being in course of erection at the latter place. "There is much in this Circuit of genuine English Methodism. A simplicity and zeal in both officers and members, which greatly encouraged Ministerial effort and afforded promise of success. The Local Preachers are plain, straightforward, hard-working men. The Tract distributors are zealous, and well prepared for the difficult work they have to perform in the low neighbourhoods they have to visit; and their labours have been owned of God in bringing souls under the ministry of that Word which has proved the power of God unto their salvation. In reviewing the past year we feel called upon to thank God and take courage."

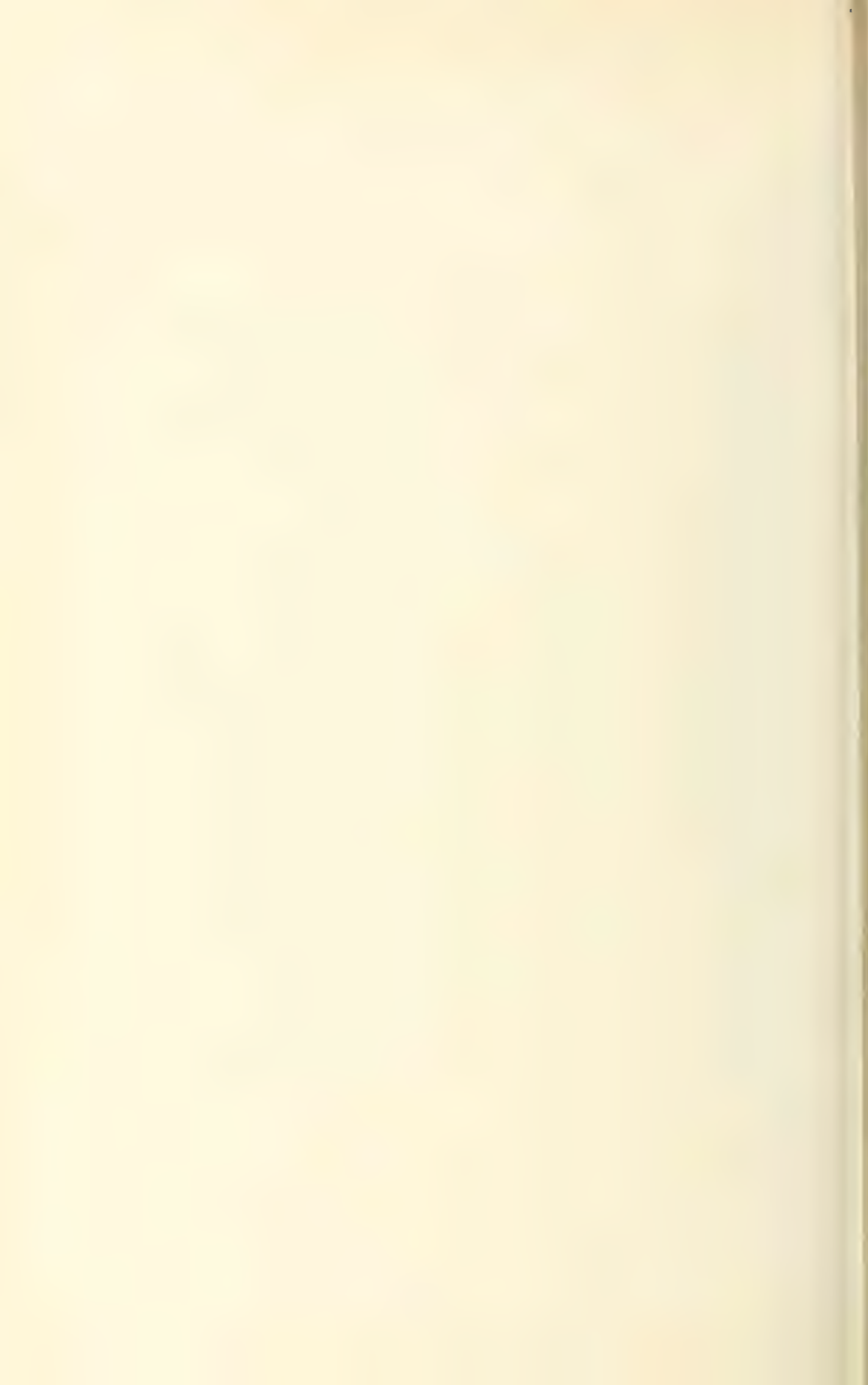
The Rev. Benjamin Hurst was able to write in similar strains of the Sydney East Circuit. He, too, spoke of the gold discovery, the ultimate effect of which, upon the moral and religious condition of the Colony, would in some instances divert the attention of the people from those desirable riches which the Gospel offered, causing the minds of the unenlightened and unsaved to be less susceptible of Divine influence. An addition had been made to the property at Surry Hills by the erection of a spacious School Room with Vestry and Chapel keeper's dwelling, the addition proving of great service to the Society in several departments of its labours. These improvements had involved the expenditure of upwards of £1,000, increasing the Trust debt from £400 to £800. At Waverley he reported the loss, by removal, of Mr. Vickery's family; while many male members of the congregation had gone to the diggings. The Rev. Francis Tuckfield took charge of Sydney North in the year 1852, but his report did not disclose anything of a remarkable nature. In the Sydney South Circuit, the Rev. Benjamin Chapman referred to the gold discovery as the principal cause of the decrease in his Circuit. Local Preachers and Class members had been seized with the gold fever. At Chippendale and Hay Street they hoped soon to remove the debt from their Chapels; Moorfields Chapel was opened for Divine worship. The Rev. Benjamin Hurst, then at Sydney East, said that the congregations at Surry Hills were remarkably good, while at Paddington, where the Rev. Nathaniel Turner resided, a beneficial influence had been exercised by the family upon the district. During the year he had commenced service in the house of one of their members at Woolloomooloo. Here these detailed reports of Circuit work must end; for with the approach of the first Conference the Missionaries ceased to submit information in this form. Henceforth, that is, until the publication of *The Christian Advocate*, news is extremely meagre, being gathered almost entirely from the District and Conference Minutes.



ANNANDALE CHURCH.

PART II.

The Church.



THE FIRST CONFERENCE.

Explanatory Letter from the General Secretaries—Appointment of the Rev. R. Young as Deputation—His Difficulties and Misfortunes during the Voyage—His Arrival and Reception in Sydney—His Observations—Attends the Sydney District Meeting—His Departure—The Plan of the Conference—The Conference—The First President—The Conference Business—Ordination Service and President's Address—Position of Methodism, and Numerical Returns.



REV. F. COLWELL.

WESLEY CHURCH AND SCHOOL HALL, SYDNEY.

CHAPTER XIV.

THE FIRST CONFERENCE.

THIS subject may fittingly be introduced by the insertion of the following letter from the Missionary Secretaries, the Revs. George Osborne and William Arthur, to the Rev. William Schofield, bearing date October 1st, 1852. "The resolutions of the Missionary Committee of date December 5th, which were published in the *Missionary Notice* for January last, have been unanimously approved by the Conference; and in pursuance of them, the Rev. Robert Young has been appointed a Deputation to visit Australia and New Zealand. The Rev. John Kirk has also been appointed to accompany him to New Zealand. The Deputation to Australia is appointed in the hope that by the blessing of God it may lead to such a reorganization of Methodism in that important Country as shall greatly promote its prosperity in time to come. The Constitution of a New Conference for the Australian Colonies, distinct from the British Conference, yet not wholly independent of it, but sustaining a relation to it analogous to that in which the Conferences of Ireland, Western Canada, and France respectively stand, is the course which seems to be suggested by the circumstances of the times, and has approved itself to the judgment of those in this Country who are the most competent to form an opinion on the subject. Such a proceeding would, undoubtedly, tend more than any other to a most advantageous development of the resources of the Australian Colonies, while it would, with God's blessing, secure the unity of Wesleyan Methodism; and if the attainment of these objects should require some additional sacrifices on the part of our Brethren stationed there, we cannot doubt that they will be readily made. The details of the plan will be submitted to the consideration of the Brethren by the Deputation, and it is not necessary for us to do more than express our earnest desire and confident hope that you will give them your careful and candid consideration. Our prayer is that God may guide us and you to such results as shall promote the extension of His kingdom and the honour of His blessed name. In this we know you will heartily join us; commending to your Brotherly intercessions and to all such other good offices as they may stand in need of, our beloved Brethren, Mr. Young and Mr. Kirk."

Leaving Plymouth, October 15th, 1852, they embarked on *The Melbourne*, one of the vessels of the Australian Royal Mail Steam Navigation Company. On the 19th, the vessel met with a serious accident. She rolled the masts overboard, carried away part of her bulwarks and received other damage. The spars, sails and other parts of the rigging becoming entangled with the propeller, she was rendered powerless and left to the mercy of the waves. After much exertion, the screw was disentangled and the vessel proceeded to Lisbon. Here

the passengers held meetings, at which they decided not to proceed further in the ship, because of her unseaworthiness and want of proper sanitation. "It is but simple truth to say, that there was not a passenger on board who did not feel that they had been thoroughly imposed upon"—(*Young's Journal*, p. 8.) On the 27th of the next month, Mr. Young found himself at Southampton, where, after an interview with the Company, they agreed to defray the expenses of the return journey, and to give the passengers a berth in *The Adelaide*, a new screw steamer of 1800 tons and 450 horse power. On the 19th December, Mr. Young again embarked at Plymouth, and passed the breakwater in gallant style at 4 o'clock. But by 9 o'clock the next morning, he was again in Plymouth, the water having broken into the forepart of the vessel during the night and completely filled that portion of the ship. In these misfortunes, some of Mr. Young's friends saw what they conceived to be an indication that he should not proceed to Australia. Mr. Kirk evidently agreed with them, for he decided to remain in England; but not so Mr. Young. He thought there might have been an answer to prayer in the very disasters through which he had passed.

On January 1st, 1853, he was again on board *The Adelaide*, expecting to start the following morning; but his purpose was frustrated by the resignation of the Captain and his first officer. The passengers championed the Captain's cause, and he was reinstated. A satisfactory trial trip was then made to test the vessel, and on the 8th Mr. Young finally left Plymouth and put out to sea. Misfortune still dogged his steps, for the ship now experienced a fierce gale, which lasted three days. Mr. Young's berth was filled with water, and for three nights, without undressing, he was forced to take refuge in the dining saloon. Nor was this all, for an alarm of fire rang through the ship, spontaneous combustion of the coal having taken place. By prompt and judicious measures, the fire was got under, though several times afterwards they were threatened with the same danger, as the coal put on board was highly inflammable. On the 24th April, they entered King George's Sound. Arriving at Port Adelaide on the 5th May, Mr. Young was met by the Revs. D. J. Draper and T. N. Hull, and proceeded to town, preaching in the evening in Pirie Street Chapel. Remaining here two days, he afterwards proceeded to Port Phillip, where he arrived on the 11th inst. Unaware of his arrival, there was no one to welcome him, and he called a cab, the driver refusing to take him to Melbourne, a distance of $2\frac{1}{2}$ miles, for less than 50s.* Mr. Young, therefore, walked, arriving at the Mission House covered with mud, where he was warmly received by the Rev. William Butters. Mr. Young spent some time in Melbourne, when he received an address, inspected various towns and Mission properties and prepared the way for the first Conference. On the 11th June, at 12 o'clock, he entered Port Jackson, where he was received by Mr. Boyce and other Ministers and friends, who gave him a hearty welcome. "Mr. Boyce drove me to his residence at the Glebe, a beautiful and sequestered spot which was to be my residence during my sojourn in the Colony."

* The driver sought to justify this charge on the plea that oats were 22s. per bushel and hay £40 per ton!

Mr. Boyce soon proved himself to be a generous host and a wise guide, affording Mr. Young opportunities of meeting all the Missionaries and their wives and the "lay friends connected with the Wesleyan Church in this city." They "fully sympathised with the object of my Mission," and "expressed their willingness to use all legitimate means for its successful promotion." On the 24th June, a Tea Meeting, "in honour of the Deputation," was given in the York Street Chapel, when there were about 500 present, all of whom were in some way officially connected with the Wesleyan Church. The Rev. W. B. Boyce, presided; and after an introductory speech of considerable point and humour, introduced Mr. Young to the meeting, and an address was presented to him. Mr. Young replied to the effect that the object of his mission was undoubtedly important. They would be pleased to know, he said, that in the arrangement proposed, provision would be made for the continued maintenance of Methodism in all its essential, doctrinal and disciplinary principles. Several other excellent speeches followed, approving of the scheme and warmly advocating the propriety of incorporating New Zealand and Polynesia in the new arrangement. This official function concluded, Mr. Young found himself at liberty to make excursions into the country and to explore the city, finding able guides in Hon. Geo. Allen, M.L.C., Mr. A. McArthur, and Mr. James Byrnes. For example, he attended Missionary meetings at York Street Chapel, Windsor, Richmond and Parramatta. At York Street, "the meeting was said to be, in every respect, the very best known in Sydney." He was impressed by the numerous public-houses on the way, and the number of men on horseback, "most of whom were riding at great speed, and with hardly an exception, each man had a short pipe in his mouth." When near Parramatta, "we passed a milkmaid-looking girl, driving a cart; she was perched on the front of the rude vehicle with the reins in one hand, and although the day was bitterly cold, a parasol in the other shading her face from the sun." On the Parramatta to Windsor Road, "the mud was frightful, averaging from one to two feet deep, of the consistency of putty." At Windsor, he expressed surprise that the Romish Chapel was without its usual symbol, the Cross, when he was told that a like symbol having been placed on the English Church, "the Puseyitish apertly so offended the Romish Priest," that he had his own Cross removed. The Missionary meeting at Richmond was attended by 20 men, 40 women and 30 babies, but not one baby uttered a cry! When preaching at Parramatta, he noticed that the people were "very stoical"; and he adds, "I called upon Mrs. Oakes, who was the first child born of European parents in New South Wales, and the first white female married in the Colony." A contemplated trip to Bathurst was abandoned on account of the roads, which were in "an awful state," being "trampled into a continuous puddle." When preaching at Newtown he "was grieved to learn that some of the hearers had received the Morisonian heresy, and others the Winchesterian views of future punishment." The congregation at York Street was reduced in numbers owing to the "influenza prevalent."

On the 28th July, Mr. Young was present at the District Meeting, when he stated the object of his visit and a free discussion took place. It was then resolved: "1. That the Brethren fully approve of the proposed Australian Connexion, which, in their opinion, will obviate many practical difficulties hitherto

experienced in the carrying out of the Methodist economy in these Colonies. 2. That they recognise with great satisfaction the justice and liberality of the Committee in making ample provision to meet the pecuniary claims of the Brethren upon the Connexional funds, pending the establishment of similar funds in the Australian Connexion; and also in the permission granted to the Brethren from England, to take their choice in being permanently attached either to the Home or Australian Connexion. 3. That they pledge themselves to a careful consideration of the details requisite to carry the measure into effect in the approaching Conference."

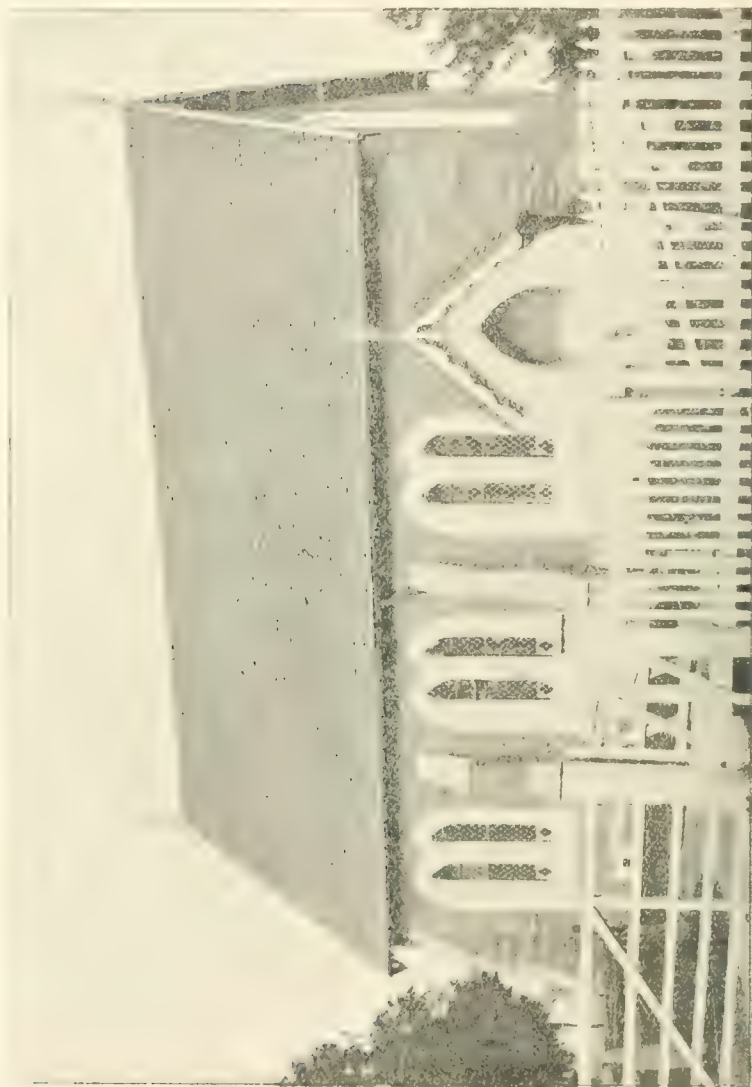
In reference to the incorporation of the Polynesian Mission with the proposed Australian Conference, it was resolved: "1. That in the opinion of this meeting the union of the Missions in New Zealand and Polynesia with the Australian Conference is highly desirable, both in reference to the comfort of the Missionaries, and the effective management of the Missions. 2. That by so uniting these Missions with the Australian Conference, and placing them under its direction an additional interest in the Mission work will be created, and larger supplies will be raised for its support. 3. That although for the present, it will be necessary for the Committee in London to make grants towards the cost of these Missions, yet they look forward to a period when, by the blessing of God upon the efforts of His servants in this and other departments of labour, these Colonies may be in a position to take the entire expense upon themselves." On the motion of Mr. Thomas Cowlshaw, seconded by Mr. John Caldwell, a similar resolution was passed in the Financial District Meeting, and resolutions substantially similar to these, although varying in their terms, were adopted by Special District Meetings in Tasmania, Victoria, and South Australia. The Financial District Meeting also passed this additional resolution: "The members of the Financial District Meeting cannot allow its proceedings to terminate without expressing the gratification they feel in being favoured with the presence and judicious counsel of the Rev. R. Young. They thank God and the Conference for the appointment of one whose rich and evangelical ministrations amongst us are productive of such cheering results, and who so well sustains the high anticipations that were raised by the knowledge we previously had of his position and usefulness in the Churches at home. We pray that the object of his mission may be brought to a conclusion which shall afford the richest gratification to his own mind, and lead to the promotion of God's glory in the welfare and extension of the Churches in this part of the world. We would also record our grateful acknowledgment to the parent Society for their long continued liberality, and the many benefits conferred upon us by their paternal superintendence, and for the expression of confidence they now so obviously repose in us, in committing to us the management of our own affairs."—(*District Minutes*, 1853)

Mr. Young preached the District Meeting sermon in York Street Chapel, and through the liberality of Mr. McArthur, whom he afterwards married to Miss Maria Bowden, second daughter of Mr. Boyce, he was enabled to meet the principal members of the Wesleyan Churches in the City to the number of 500. Excellent addresses were delivered by Ministers and laymen, and the following

resolutions were adopted with great cordiality: "That it hath pleased Almighty God to raise the Wesleyan Churches in this part of the world to a state which warrants their official separation from the British Conference, we embrace the opportunity of expressing our very great pleasure in being favoured with the presence of the Rev. R. Young, and our hearty concurrence in the object of his mission. That, as the Rev. B. Hurst has kindly offered the sum of £100, provided that £400 additional can be raised towards bringing six young Ministers from England to New South Wales, this Meeting, convinced of the importance of entering the many providential openings which are presenting themselves in the interior of the Colony, hereby expresses its sympathy with the object, and pledges itself to raise the required amount." Mr. Boyce then stated that they were prepared to receive contributions to meet Mr. Hurst's offer, and in a few minutes the sum was subscribed with great cheerfulness. "The Wesleyans in these Colonies," adds Mr. Young, "are far from being parsimonious, and many of them evince a liberality indicative of great nobility of soul, as well as high Christian principle." After tedious delay, caused by the frequent postponements of the vessel, Mr. Young left for New Zealand on the 30th August, accompanied by the Revs. W. B. Boyce and Nathaniel Turner.

On the 3rd December, Mr. Young was again in Sydney, having visited New Zealand and Fiji. On his return, he was accompanied by King George, who assisted him at a remarkable Missionary Meeting at Chippendale. Before his final farewell to Sydney, he met the Ministers and their families at Mr. Allen's at Toxteth Park, and received an address on the occasion of his departure, the address expressing unwavering determination to carry out the views of the Committee and Conference in relation to Australia. On the 14th, he left in *The Hellespont* steamer for Melbourne. "I parted," says Mr. Young, "with Mr. Boyce's very interesting family. I had spent three months altogether under their roof, and the unwavering kindness and abounding hospitality of the whole family made an impression on my mind so deep, that whilst memory retains her seat it can never be forgotten." Mr. Young arrived at Southampton, April 3rd. "In eighteen months I have travelled by sea and by land, about forty thousand miles; have been in sundry perils, and exposed to many trying changes of climate; yet, such has been the kindness of Divine Providence, I have not suffered an hour's illness."

Mr. Young's report to the English Conference was eminently satisfactory, and the way was now prepared for that self government which had become a necessity. "The future of this vast religious organisation was important, and it was felt that the field could not longer be well worked from London as the official centre. Its exigencies had more than once baffled the wisdom of the Committee."—(*The Pioneer Missionary*, p. 298.) At the Conference held that year in Birmingham, Mr. Young reported the results of his mission, and the following "Plan for forming the Wesleyan Missionary Society's Australasian and Polynesian Missions into a distinct and Affiliated Connexion" was adopted. The Plan, dated August 9th, 1854, was signed by the President, the Rev. John Farrar.



MORUYA CHURCH

I. THE CONNEXION.

1. The Australasian and Polynesian Missions, now under the direction of the Wesleyan Conference and the Missionary Society in England, shall henceforth constitute a distinct but Affiliated Connexion, to be called the AUSTRALASIAN WESLEYAN METHODIST CONNEXION. 2. This new Connexion, shall continue to maintain in common with the English Connexion, the Wesleyan doctrine as contained in Mr. Wesley's four Volumes of Sermons, and Notes on the New Testament, and the Wesleyan system of discipline, as contained in the Minutes of Conference.

II. THE CONFERENCE, ETC.

1. The Conference of the Australasian Wesleyan Methodist Connexion shall consist of the Missionaries in Australasia, Van Dieman's Land, New Zealand the Friendly and Fiji Islands, who have been admitted, by the English Conference, to the full work and office of the Christian Ministry, and of such other Ministers as shall hereafter be received by the Australasian Conference into its own body. 2. The Conference shall meet annually, and at the following places successively—Sydney, Melbourne, Adelaide and Hobart Town. If found practicable, it may also occasionally be held at Auckland, and other places may be added, whenever it may be deemed proper to increase the number. The time of the meeting to be fixed by itself. 3. The Ministers who may attend the Conference, excepting those who may attend *ex officio*, shall be selected by the annual District Meetings. For the present, it appears desirable that all the Ministers in the district, where the yearly session of the Conference is held, should be allowed to be present; and from each of the other Conference districts in Australia and Van Dieman's Land, one Minister at least, if the District Meeting think it necessary and practicable, shall be appointed to go to the Conference in addition to the Chairman who shall attend *ex officio*. When it is found convenient, one Minister, at least, beside the Chairman, shall also be permitted to attend the Conference, from Western Australia, and one from each of the Mission districts in New Zealand, the Friendly Islands and Fiji. The number of Ministers who may actually attend the Conference, shall, for the present, be deemed competent for the transaction of business, but the Conference shall have power, whenever it may be found necessary or proper, to fix the number of Ministers who shall constitute a quorum for that purpose, as well as to limit the number of Ministers who shall attend the Conference, and also the period of its own annual session. The General Superintendent of Missions shall attend the Conference and the Stationing Committee, *ex officio*. 4. The Australasian Conference shall have the same power as the English Conference, with regard to the exercise of discipline upon its members, the selection of candidates for the Ministry, the appointment of Ministers to the Chapels, and the receiving and finally deciding upon all appeals from the subordinary jurisdiction of the Connexion. 5. The economical regulations which the Australasian Conference may from time to time adopt, for the general management of Connexional affairs.

shall immediately come into operation ; but the English Conference shall, nevertheless, have the power of electing one of its own members of standing and experience to the office of President. 6. The President of the Conference will be expected to spend as large a portion of the year in the intervals of the Conference, as may be convenient, in the visitation of the District and Circuits of the Connexion. 7. As the provision adopted by the English Conference, by which the Ex-President supplies the place of the President in case of his removal or his being incapacitated by illness for the performance of his duty, could not be adopted in Australia were such an emergency speedily to occur,—it shall be understood that, until circumstances will admit of the application of the same plan in that country, should the President of the Australasian Conference thus be laid aside, consultations shall be had with the Secretary of the Conference, and the Chairman of the New South Wales, Victoria, South Australia and Van Dieman's Land Districts, in concurrence with whom one shall be appointed to supply *pro tempore* the President's lack of service. 8. The economical regulations which the Australasian Conference may, from time to time adopt for the general management of Connexional affairs shall immediately come into operation ; but the English Conference shall, nevertheless, have the power of disallowing, at its first annual session after the minutes of the Australasian Conference shall be received, such rules, or rule, in its judgment infringe any of our doctrinal or disciplinary principles.

III. DISTRICTS.

1. The formation of Districts, and the appointment of Chairman, are left to the Australasian Conference ; but it is expected that every Chairman will make himself well acquainted with the discipline of the body, and with regular correspondence with the Superintendents, and by visiting the several circuits, and occasionally presiding at their Quarterly Meeting, maintain a constant and effective oversight of his District, and secure in all the Circuits, an uniform, impartial, and truly Christian administration of our discipline. 2. As the number of Ministers who attend the Conference from all the Districts, except the one in which the Conference may be held may be so few, and the distance being so great as to preclude such communication during the sitting of the Conference,—it is deemed desirable that every District Meeting should continue the practice which obtains in all the District Meetings of the Society, and draw up a provisional list of appointments for the use of the Stationing Committee and the Conference. Further, as the Australian Districts will be, for some time to come, of great extent, and interchanges between them would involve considerable cost and delay, changes from District to District should not be made, without sufficient public reason for the same. 3. A Chapel Building Committee, composed of Ministers and laymen, shall be formed for each District, to be consulted in reference to every Chapel proposed to be built. And it is expected that the Committee will not sanction the erection of any place of worship on which it is intended that there shall be a permanent debt, or which is not settled according to the provisions of the English Connexional Model Deed. 4. The General Committees of the

several Connexional Funds, comprising an equal number of Ministers and lay men, have been hitherto appointed by the several District Meetings in Australasia; but, for the future, the appointment shall be made by the Conference. The annual District Meetings, however, when the Circuit Stewards are present, shall have the privilege of making the nomination of twice the number of suitable persons required, the Superintendents, nominating Ministers, and Stewards, the lay members, and from these District lists the Conference shall select the parties who shall contribute the several Committees for the year.

IV. EXISTING CLAIMS OF MISSIONARIES.

2. The Missionaries in Australia, Van Dieman's Land, New Zealand, the Friendly Islands, and Fiji, who, as British subjects, sent out from this country, have a claim upon the English Conference for home Circuits were they now to return, shall retain their claim for a reasonable period, and continue eligible for Circuits in the home-work should circumstances arise within that period to render it proper for them to withdraw from the work in Australia. But whilst the English Conference and the Missionary Committee would thus keep good faith with their esteemed Missionary Brethren, they are, nevertheless, anxious that the Australasian Connexion should not be deprived of the services of those whose standing and experience qualify them for working out, under the guidance and blessing of the Great Head of the Church, the new arrangements with efficiency and success. 2. The Missionaries, whether sent from England, or taken out in Australia, who are now members of the English Preachers' Annuitant Society, shall continue such as long as they pay their regular subscriptions to the Fund, and are recognised as members of the Conference; and, on their becoming Supernumeraries, shall have the allowance according to rule from the fund of the said Society. It is, however, desirable, that an Annuitant Society should be formed in connection with the Australasian Conference, or some equally good plan be originated for the support of disabled Ministers and Ministers' Widows, and that an arrangement be made with the English Preachers' Annuitant Society, for a repayment on account of the subscriptions already paid to the Funds of that Society, to aid in the formation of a fund of their own. The attention of the Australasian Conference is especially called to this subject. 3. The claims of the Brethren for auxiliary grants, when they become Supernumeraries, are to be provided for by the formation of an Australasian Auxiliary Society, or by some other more suitable plan. 4. The educational claims of the Ministers for their children shall be met by the Australasian Connexion as soon as possible, either by charging the amount to the Children's Fund, or by some other more eligible mode; but, until an arrangement for this purpose can be satisfactorily made, such claims will still be recognised and provided for by the parent Missionary Society, in behalf of those Missionaries who are now in connection with the English Conference.

V. THE RELATION OF NEW MINISTERS.

No Preacher on trial who is now employed in the Australasian and Polynesian Missions, or who may hereafter be employed by the Australasian Conference, shall, at the close of his probation, have a claim to be admitted into full connexion with the English Conference; but, if approved, shall be received simply

as a member of the Affiliated Australasian Conference, without having any claims upon the English Conference or its Connexional Funds. This rule shall equally apply to all candidates who may be sent from this country, as to those who may be admitted on trial in Australasia ; but the case of any senior Minister whom it may be deemed desirable to send to Australasia shall be settled by special arrangement with the English Conference.

VI. FUNDS, ETC.

1. The Mission Churches in the Australia and Van Dieman's Land Districts shall now, in accordance with the New Testament rule, undertake the entire sustenance of their own Ministers. 2. The Australasian Connexion shall henceforth maintain for its own benefit the Contingent and other Connexional funds already established in Australia ; and the Committees thereof, chosen principally from the District in which the Conference is held, shall meet preparatory to the Conference, and from time to time make such arrangements as may be requisite to obtain the means necessary for the support of the work in its several departments.

VII. MISSIONS.

1. A Missionary Committee, consisting of an equal number of Ministers and laymen, appointed by the Australian Conference, shall annually review the state and expenditure of the Missions in New Zealand, the Friendly Islands, and Fiji, and in connexion with the General Superintendent of Missions fix the grant of each District for the year. A Minister and a layman shall be appointed as joint treasurers of the Mission Fund. 2. The Missionary contributions raised in the Australasian Connexion shall be considered as part of the income of the parent Missionary Society in England, the lists of the subscriptions, with the names of the subscribers, to be printed in the Society's annual report ; and the General Committee of the Parent Society shall from year to year, so long as it may be necessary, make grants for the support of the Missions in connexion with the Australasian Conference equal in amount to that of the Australasian Missionary subscriptions paid into the general fund, with such an additional sum as the necessities of the work may for, a time, require. It is to be distinctly understood that the Missions undertaken by the Australasian Conference are not to suffer by the reductions of the grants from the home fund of the Society ; but to be maintained in a state of efficiency by means of increased contributions raised in the Australasian Connexion. 3. The General Superintendent of Missions will be required to transmit to the Missionary Committee in London, such information respecting the state and prospects of the work in the Australasian Connexion, and especially of the Mission work in the Islands, as will be suitable for publication in the Missionary Notices and the Society's Annual Report ; and it will be further expected that such a report of the state and claims of the work be transmitted every year, from the Australasian Conference, as will assist the General Missionary Committee in determining the amount of the annual grant for the support of the Missions under the care of that Affiliated Conference.

The first Washington Prospectus plan, issued in the Washington Prospect, Sept. 18, 1861, was from Washington, local prospectus 2, from London, and from London, 2.

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THE FIRST GOLLERN PLAN

The Conference met in York Street Chapel, Thursday, 18th January, 1855, at 11 o'clock, when the following Ministers, according to the Conference Minutes, were present, gathered from the Australian Colonies, Van Dieman's Land, New Zealand and Polynesia:—Revs. William B. Boyce, Nathaniel Turner, T. N. Hull, William Schofield, James Watkin, J. A. Manton, John Whiteley, William Butters, Stephen Rabone, D. J. Draper, John Eggleston, Frederick Lewis, Thomas Buddle, H. H. Gaud, Benjamin Hurst, Jonathan Innes, Benjamin Lyth, Isaac Harding, Francis Tuckfield, Samuel Wilkinson, John Watsford, Thomas Adams, Benjamin Chapman, Joseph Oram, William C. Currey, John G. Millard, John Pemell, James Somerville, Joseph Fillingham, W. J. K. Piddington, Josiah G. Turner, Lonsdale Abell, Thomas Angwin, William Curnow, John Gale, William Kelynack, Hans Mack, R. W. Vanderkiste, John Bowes, and George Pickering. "It was needless to say that great interest was felt in reference to its meetings. Not many of the Ministers ever had the opportunity of attending the English Conference; and most of them never had been present in that Assembly. The entire circumstances were novel, and prophets of ill omen, of whom there are always plenty, predicted that the whole scheme was premature, and would prove a signal failure. But the assembled Ministers entered upon their duties in the spirit of men who felt their responsibilities, and who, in God's name and strength, resolved to discharge them to the best of their power. And neither the parent Church at home, nor the Australasian Church, now becoming so important, had any cause to be ashamed of that first Conference of 1855, nor of any of those which have succeeded it."—(*Draper's Life*, p. 164.) And the Rev. J. G. Turner adds: "The occasion was one of solemn interest to all. There were the founders of a mighty work of God which, during their day, had outgrown their most ardent anticipations; and there were young Ministers whose earliest religious instruction had been received at their feet. Before them were momentous questions, and upon their decisions seemed to rest in a great degree the advancement of the Church of Christ. Never was Christian zeal more earnestly tempered with humility than when they rose to sing, as their opening hymn:—

'Except the Lord conduct the plan,
The best concerted schemes are vain,
And never can succeed.'

(*The Pioneer Missionary*, p. 298.)

The first business was the reading of the following resolutions of the British Conference giving the necessary authority for the formation of an Affiliated Confederation of Churches in Australasia, and the formal notification of the appointment of the Rev. William Binnington Boyce as the first President: "1. The arrangements respecting the Missions in Australasia, and the plan on which the Affiliated French Conference was formed, modified as to some of its details, for the purpose of adapting it more fully to the local circumstances of the work in Australasia, having undergone careful consideration, the Conference, while recognising the new principle that Foreign Missions, when they have attained sufficient maturity, ought to be placed in a position in which they will be able to discharge the common obligation resting upon all the Churches of

Christ to provide their own support and perpetuation,—rejoices to learn that our people in Australia, entering fully into these views, express a readiness to undertake the support of their own Ministry, and to afford immediate assistance to a considerable extent to the Missions in New Zealand, the Friendly Islands and Fiji; at the same time taking upon themselves the obligation of ultimately providing for the entire maintenance of the work at these important Missions. The Conference is further of opinion that the proposed Plan contains the best guarantees that can be devised—and, as, it is believed, sufficient guarantees—for the preservation and purity of our evangelical system of doctrine and discipline; and that the measure regarded as a whole, is eminently calculated instrumentally to promote the advancement of the work of God in the extensive regions to which it is intended to apply; and accordingly hereby adopts the Plan, and constitutes the Missions in Australia, Van Dieman's Land, New Zealand, the Friendly Islands, and Fiji, a distinct Connexion to be dominated 'THE AUSTRALASIAN WESLEYAN METHODIST CONNEXION,' with an annual Conference of its own, having the same kind of relation to the parent English Conference as is sustained, in the reference thereto, by the Affiliated Methodist Conference in France and Canada. 2. The Rev. William Binnington Boyce is hereby appointed the first President of the Australasian Wesleyan Methodist Conference."

Mr. Boyce had now been General Superintendent of Missions for ten years, and the experience thus gained, together with his zeal and capacity, his shrewdness and vivacity, his business talents and great powers of endurance, singled him out as pre-eminently fitted to be the President of the first Conference. He was an altogether remarkable man, few such men being given to Australia. He was not only a good, but a strong man, "whose piety was a fruitful vine twined round an intellect like an English oak. Much of his work is now buried, but it is the burial of foundations on which fabrics of strength and use will long endure."—(Rev. J. H. Fletcher, *Advocate*, March 16th, 1889) When Sydney University was incorporated in 1850, he was appointed one of the sixteen original members of the Senate, where he came into association with William Charles Wentworth, Sir Charles Nicholson and other well-known Colonists. "But it was no common spectacle in those days . . . to see a man who united in himself such decided, and, one might almost say, 'narrow denominationalism,' joined to such a broad and generous judgment, which made him at home with men of every school of religious thought and always ready to do them justice. He was then in the midst of his great work as General Superintendent of Wesleyan Missions in Australia, and his name will ever be held in reverence by those who remember with what liberality of gift and labour, with what kindness of heart behind not a little brusqueness of manner, with what largeness of view and persistency of purpose he laid the foundation of the present Wesleyan Methodist Church of Australia, now no longer dependent on the liberality of the English Missionary Society, but a self-supporting group of Churches, with large powers of self-government, and an energetic Missionary propaganda of its own."—(*Ibid.*)

Mr. Boyce was one of the Committee appointed to form the magnificent library of the University, severing his connection with that Institution to return to England as one of the Secretaries for Foreign Missions, a post which he held for eighteen years, and in which he distinguished himself by his broad views of Mission work and his deep interest in the British Colonies. Returning to Sydney in 1876, he spent the last years of his life in the city which had seen so much of his useful life's work, devoting himself in the evening of his years to literary pursuits, and regularly conducting the service in the Chapel, Toxteth Park. Here on the 8th March, 1889, he died suddenly at midday at the age of 84. Much of his enormous reading is put into two books on which he lavished much time: "*The Higher Criticism*," and "*An Introduction to the Study of History*." "In the first of these books one is struck with the largeness of heart and generous judgment of the writer, whose satire usually was so keen and swift upon anything he disliked, who heartily disapproved of nearly all the writers that he criticised, and yet, who resolutely maintained a certain judicial fairness in discussing them. In both these books one is impressed with the vast range of the author's reading in almost all directions; the only fault one is disposed to find is that we have not more of the author himself. Whenever he gives us his own thoughts, you seem at once to see the man himself, so rich in commonsense, so free from affectation of superior learning, and with an almost cynical pleasure in exploding a sham which would have gratified Carlyle."—(*Ibid.*) Mr. Boyce was one of the old school of large library men, and he collected in his time, more than one valuable library, presenting more than 2000 volumes to the Theological Institution at Stanmore. And yet, though his reading knew no limitations, carrying him into the most distant fields of Theological discussion, of German Literature, of religious and philosophical speculation, he kept with strict fidelity to the theological lines of the school in which he had been trained.

The Conference next proceeded to the election of a Secretary, the honour falling to the Rev. John A. Manton, of Hobart Town; whilst the Revs. Stephen Rabone and Henry H. Gaud, were appointed sub-Secretaries. The first prayer was offered by the Rev. Nathaniel Turner, the only representative of the earliest Missionaries. The Revs. T. N. Hull, William Schofield, J. Eggleston, and B. Hurst, also joined in prayer, and a most gracious influence prevailed. The usual questions as to Ministerial status, qualifications, and character, occupied the attention of the Conference till it adjourned for lunch. The afternoon session lapsed, for the English mail had arrived that morning, and the longing to possess the information thus available, was irresistible. The Conference Prayer Meeting was held in the evening, and was largely attended. It was a "blessed season." Brief addresses were delivered by the President, and the Revs. T. N. Hull, W. Butters, J. W. Eggleston, J. A. Manton, J. Innes, N. Turner, and B. Hurst. Those were the days of Spartan discipline, so that it is not surprising to find that the President and some of the senior Ministers met the Probationers in the York Street Vestry, at 5 o'clock each morning, for the purpose of free conversation and friendly counsel. On Friday evening, sermons were preached at York Street, Surry Hills and Chippendale Chapels, to large and attentive congregations. The Conference sermon was preached by Mr.

Hull, being based on the address to the Church at Ephesus. (Rev. ii., 4th and 5th v.). It "was regarded as one of the most eloquent and powerful discourses delivered in Sydney. The Ministers present will not soon forget their emotion and vows under the word that night." At its close, the Sacrament of the Lord's Supper was administered to the Ministers and a large number of communicants.

On Saturday morning at 6 a.m., five young Ministers, about to be received into full connexion with the Conference, were examined in theology by the President and some of the senior Ministers. The examination being satisfactory, it was resolved that their ordination take place on Wednesday evening, 23rd, at York Street. This "very interesting and impressive service" commenced with hymn 744, and prayer by the Revs. N. Turner and T. N. Hull. The President read part of the 20th Chapter of the Acts, and John G. Millard, James Somerville, John W. Pemell, W. Currey and Joseph Fillingham, gave brief, but distinct accounts of their conversion to God and their call to the Ministry. The usual questions were asked, each candidate was presented with a Bible, and, by the laying on of hands by the President and the senior Ministers, they were thus publicly set apart to the work of the Christian Ministry. Addressing himself first to the audience, the President said that the Ministry was an ordinance of God. There were two points that the Wesleyan Church particularly insisted upon: personal piety and a Divine call to the Ministry. And although it was the duty of the Ministers to look out faithful men to entrust with the Ministry, they took their people with them in the affair, who had the power to prevent improper persons from being admitted. The Quarterly Meeting of the Circuits had first recommended these young men as candidates for the Ministry; these Quarterly Meetings were composed of the Officers of the Church as well as the Ministers. These young men had also undergone an examination at the District Meeting. Their intellectual powers, their religious state, their acquaintance with doctrine, and their attachment to the Wesleyan discipline had been enquired into, and proving satisfactory they had been employed as probationers. Recently they had been subjected to a public and private examination in the Conference, and by the solemn and unanimous vote of their Brethren, had been admitted into the full Ministry; they were now to be, by a solemn and formal act, publicly set apart to the work.

Proceeding to address the candidates for ordination, the President said he did not intend to enlarge on their duties and responsibilities: he had only to direct their attention to them. Their office was honourable, but in proportion to this were its duties and responsibilities. The rewards of fidelity both here and hereafter were great; equally so would be the condemnation should they prove faithless. Let them remember God's love in the exercise of their Ministry; present it to mankind, offer a present, free, full salvation; exhibit the loving character of their Heavenly Father. Their experience had vindicated the Divine prerogative to select His own Ambassadors. He looked at the moral and religious world, its awful disorganisation, and he could not consider this as its normal state; it was a fallen world. They must look upon themselves as a class of instrumentalities by which God would affect great moral changes in the

world. On their faithfulness, the salvation of multitudes might depend; future ages might be affected by it. They were but *men*, and that constituted one ground of fitness. They had *human sympathies*. Angels knew more, but they had no such identical sympathies; angels never felt the burden of sin, never felt their need of Christ's sacrifice. *They* had felt this, and this made them more suitable. They should look well to themselves; success much depended upon the character of the instrument; it must be a gracious instrument; it must be in tune—the intellect enriched with knowledge, the heart inflamed with zeal. There must be diligence, a desire for usefulness; there must be expectancy; the soul must be ardent in desire relying on God for success and expecting it. Theirs must be a soulsaving Ministry. Why were they thus set apart but to convert souls as well as to feed the Church? If they ceased to be a converting Ministry, either God was changed or they were faithless. They had mental work to do. It was not in the nature of things that unintelligent piety should act on mind. They were bound to cultivate their minds. In proportion to their laborious diligence to acquire intelligence, they might expect the light and assistance of the Holy Spirit. All mental effort, however, would be without success unless a deep sympathy for souls was cultivated. A man who had no sympathy for the state of the Church and the conversion of the world, could have no call to the Ministry, and the sooner he abandoned it the better. Theirs was a Ministry of *love*, and not mere combative argument. They had no special call to try to save sinners unless they felt for them.

With reference to their Brethren, they had a peculiar relation to them. Their Connexional itinerancy rendered them dependent on each other; there should be a spirit of union; they should endeavour to admire each other's excellencies, and bear with each other's infirmities. They had a relation to the people. Theirs was a popular Ministry, but no mere intellectuality would ensure this hold upon the people's esteem. Their people would not value them on account of their reputed learning, but their positive usefulness. They must be *working men*, and let them be amongst the people what they *really were*, and not put on a character for sanctity they did not possess; not to be unnatural so as to have a grave and sanctimonious appearance in certain positions, and be light and trifling in others. They would have to meet their Classes at the Quarterly visitations. Some had disparaged these meetings, and prejudice had been created by their inefficiency, but he considered them a most important means of grace. They should endeavour to make them profitable. What a nursery was the Class Meeting! What a source of information! It exhibited religion embodied in human experience. A glorious future was before them if faithful. They might see great changes in the Colonies, political and other changes, but God was unchangeable. Truth changed not. The various mutations of the political world could not alter the principles laid down in the New Testament. To the end of time it would be true that "whosoever shall call upon the name of the Lord shall be saved." The Revs. J. A. Manton and D. J. Draper then engaged in prayer, and the meeting closed at 10 o'clock.



HELPING HAND MISSION HALL.
Balmain.

On the Conference Sunday, 21st January, special sermons were preached in all the Chapels in Sydney and the neighbourhood, and also at Parramatta and Windsor. The Stationing Committee met on Friday, Monday, Tuesday and Wednesday mornings at 6 o'clock, services were conducted every evening in the principal Chapels, and the morning and afternoon sessions were given to Conference business. What that business was it is difficult to set forth in detail, owing to the paucity of record; but we know from the Minutes that Horton College in Tasmania was founded, the Rev. J. A. Manton being appointed first Principal. The Plan submitted by the British Conference was also discussed at length and accepted, subject to several suggested alterations. The most important of these had reference to the appointment of the President and to the claim of the Missionaries to return to England. The Plan set forth that the President should be appointed by the English Conference. The Australasian Conference suggested that *it* be allowed to nominate the President by ballot for each succeeding year, and to this suggestion the English Conference agreed. The right of Missionaries to return to England was also continued to them. A scheme was submitted suggesting three or more Annual Conferences with a General Conference meeting every three or four years; but though this was advocated by some of the ablest Ministers, it was not entertained, being lost by a narrow majority. The New South Wales District prepared a Plan for the formation of a Fund for the support of Superannuated Preachers and the Widows of Preachers. The Conference, preferring to remit this question to the Connexional Committee in each District for consideration and support, did not then sustain the scheme. The same District sought permission to form the Church Sustentation and Extension Society; and it also outlined a Plan of Missionary Management, including a General Committee consisting of an equal number of Ministers and Laymen, namely, six each for New South Wales, Victoria, Van Dieman's Land, South Australia, Auckland, and Wellington. An Executive was also formed, subordinate to the General Committee. The following Laymen were nominated by the District Meeting as eligible for election to the Conference Committees:—For the Contingent Fund and Chapel Building Committee: Messrs. G. Allen, W. Speer, W. Love, R. Mansfield, J. Caldwell, M. Blanchard, A. Howitt, A. Fletcher, T. Cowlshaw, W. Bailey, J. Jesson, — Hardwick, J. Whiting, J. Byrnes, J. E. Pearce, W. Currey, senr., T. Holme, T. P. Reeve, W. Bailey, G. H. Tempest, J. R. Andrews, E. Dawson, S. Paul, S. Owen, J. Nott, J. Dawson, J. Mills, J. Glasson, J. Falkiner, C. H. Walsh, J. Neale, G. Somerville, and G. Black. For the Missionary Committee: Messrs. G. W. Allen, W. Speer, J. Caldwell, W. Love, J. Pemell, M. Blanchard, T. Cowlshaw, — Hardwick, J. Dawson, W. Currey, J. Byrnes, and R. Little.

The question of Education was considered, and the Conference recommended "our Brethren and friends to co-operate heartily with the Legislature in rendering this less perfect mode of Education (so far as the religious element is concerned) as efficient as possible."* Several important resolutions bearing on Sunday School work were also set forth, the Conference calling the attention of Ministers and friends to the regulations of the Connexion bearing on the

* This refers to non-denominational schools.

management of Sunday Schools. Higher Class education was also discussed, and the Conference delivered its judgment on Government Grants for Religious Purposes. It was not, it said, prepared to advocate the continuance of State support to religion, but so long as it was the law of most of the Colonies it could not insist upon the relinquishment of a just claim to a fair share according to their proportionate standing in the Census returns. "The question appears to the Conference to be one not involving any New Testament principle, but to be simply one of expediency respecting which men of equal judgment and piety may innocently differ in opinion and action." The regular collections to be made "in all our Circuits" were specified. They were: "The Missions to the Heathen," the Wesleyan Church Extension Fund, the Chapel and Building Fund, the Education of Preachers' Children, and the Fund for the support of Supernumeraries and Widows. "The Annual Address of the Conference to the Methodist Societies" was read and approved; and the Conference also presented an Address to His Excellency Sir William Denison, on January 31st, 1855, in which it congratulated the Governor on his appointment, and expressed deep anxiety "for the perpetuation of that loyal and dutiful feeling towards our gracious Sovereign, and our beloved Fatherland, which is as yet all but universal in these Colonies." The Conference forwarded the following address to the British Conference:—

"Rev. Fathers and Brethren,

"In addressing you, for the first time, in the new relation in which we stand toward you, we are mainly impressed with the sense of our obligations for the many favours bestowed upon us, and for the long continued and patient liberality displayed towards the Churches of Australia and Polynesia, which now form by their union under our Conference, the Wesleyan Methodist Church in Australasia. We desire to be found faithful stewards of the spiritual truths and Godly discipline which we have received from you, so that through our instrumentality the blessings of our common Christianity may be widely diffused and transmitted in succeeding generations in this Southern World in which our lot is cast. Our Conference has been a most happy one, undisturbed by any serious differences of opinion. We have to rejoice in the gradually increasing prosperity of the work of God, both in the Colonies and in the Missions. In contemplating the results of these Missions which commenced only thirty-seven years ago, and which for some years were very limited in their operations, we must exclaim 'What hath God wrought?' We have now in connection with us 116 Ministers, besides a number of Native Assistant Missionaries, nearly 800 Chapels, and other preaching places, 19,897 Church Members, with 1,958 on Trial. Beginning our separate ecclesiastical existence with such advantage, and surrounded as we are by so many openings for usefulness among the European Colonists and the Polynesian Islanders, we trust that by the blessing of God we shall be distinguished by 'labours more abundant,' and that while our Pauls plant and our Apollos water, God will give the increase.

"You will perceive by our Mission that in our financial arrangements we provide for systematic efforts to extend our usefulness as a Church in these Colonies and the Mission Fields. Our difficulties, in this respect, arise rather from the want of men, than of the means of their support. A large number of respectably educated and zealous young men, properly trained by previous labour as Local Preachers, and approved and accredited by us, would find among us a sphere second to none in the world. But we need men to labour in the bush as Missionary Evangelists, with bodies adapted to endurance and fatigue, and with mental and moral energies which will not flag under either physical or intellectual privations. We rely upon you to add to your former kindnesses this grace also, and to send us out a suitable supply of working material, so that we may with renewed activity and confidence, address ourselves to the great work before us in this section of the Lord's vineyard. We can assure you that the Mission to the Heathen will lie very near to our hearts. Our commission is like yours, to 'preach the Gospel to every creature,' and we are convinced that our prosperity in the Colonial work will, in a great degree, be dependent upon our faithfulness to the cause of Christ among the perishing Heathen. We have already made 'a beginning' in these Colonies, each of which may be regarded as a spiritual 'Jerusalem,' and now we feel increasingly the obligation of preaching 'repentance and remission of sins' 'in His name among all nations.' We hope in a brief period to spare you any further anxiety or expense in reference to the Polynesian Missions; but in order to enable us to ensure results so desirable *you must send us more men.*

"Our public documents may probably strike you as being deficient in the expression of those conventional amenities towards our official Brethren, which usage has sanctioned among us, and which may be regarded by some as a graceful recognition by the Churches of the special services which have been rendered to them. But we feel that our position differs materially from that of our Fathers and Brethren at home. We are few in number, and the majority of the senior preachers fill official positions. There are then so many deserving our thanks and so few to express them that we deem it advisable to omit all display of mutual regard. We are happily so united in the bond of brotherly affection that no one in these Colonies will misinterpret our silence, and you will appreciate our motives. Besides this, the greatness of our responsibility, and the importance of the crisis in our Connexional Polity had their natural influence upon us. We felt that we met under extraordinary circumstances, 'the harvest is truly great, the labourers are few,' and the claims of the work so pressing that we are naturally led to follow literally the Divine precept given under similar circumstances, 'salute no man by the way.' (Luke x., 4.) And now, Fathers and Brethren, we beseech you, 'pray for us that the word of the Lord may have free course and be glorified.'"

The following appointments were made:—

NEW SOUTH WALES DISTRICT.

William Binnington Boyce (President of the Conference.)

1. SYDNEY NORTH—Stephen Rabone, Charles W. Rigg.
 2. SYDNEY SOUTH—Henry H. Gaud.
 3. SYDNEY EAST—John Watsford; William Schofield, F. Lewis, Supernumeraries.
 4. NEWTOWN—Benjamin Chapman.
 5. PARRAMATTA—Thomas Adams, Thomas Angwin.
 6. WINDSOR—James Watkin, Josiah G. Turner; Peter Turner, Supernumerary.
 7. BATHURST, TURON—Joseph Oram, William Kelynack, John Crawford.
(N.B.—Brother Crawford shall be under the direction of the Bathurst Superintendent.)
 8. BOWENFELS—George Pickering, Assistant Missionary.
 9. MUDGE—John Bowes, Assistant Missionary.
 10. MAITLAND—Francis Tuckfield, John G. Millard, John Pemell, William Curnow; David Hazelwood, Supernumerary.
(N.B.—Brother Millard shall reside at Newcastle, and Brother Pemell at Singleton.)
 11. CAMDEN—Joseph Fillingham.
 12. WOLLONGONG AND KIAMA—Samuel Wilkinson; one to be sent
 13. GOULBURN—Benjamin Hurst, Robert W. Vanderkiste, Hans Mack, John Gale.
(N.B.—Brother Vanderkiste shall reside at Berrima, Brother Mack at Braidwood, and Brother Gale at Gunning.)
 14. MORUYA—James Somerville.
(N.B.—Brother Somerville shall be under the direction of the Goulburn Superintendent.)
 15. BRISBANE AND IPSWICH—William J. K. Piddington; Nathaniel Turner, Supernumerary; one to be sent.
(N.B.—T. T. N. Hull is returning to England.)
- William Binnington Boyce (President of the Conference, Chairman of the District, and General Superintendent of the Missions).

As this was the last Conference at which the Revs. T. N. Hull and Frederick Lewis would be present, the Conference sanctioned Mr. Hull's return on account of "the loss of his excellent wife," and deeply regretted "the loss of his invaluable services as an eloquent and most able Minister of Christ." In reference to the Rev. F. Lewis' retirement, it expressed its regret that his health had not been restored, and placed on "permanent record the high sense it entertains of the distinguished zeal, and labours most abundant which have characterised his Ministry in the several Circuits in which he has been stationed during the last nineteen years, and also its devout thanksgiving to Almighty God for his very considerable success in the conversion of sinners, and in the

enlargement of the borders of the Church which has attended that Ministry." Fifteen additional Ministers were expected from England shortly to labour in various parts of the Colonies.

The relative strength of Methodism under the jurisdiction of the Conference may be gathered from the following figures:—

	CHAPELS	PLACES.	MINISTERS.	MEMBERS.	HEARERS.
New South Wales	70	100	33	2,456	15,650
Victoria	31	40	16	1,955	18,800
South Australia	38	50	11	1,506	9,300
Western Australia	4	6	3	67	500
Van Dieman's Land	23	11	6	694	3,950
New Zealand (Auckland) ..	52	103	10	2,259	5,900
New Zealand (Wellington)	31	39	6	1,310	4,180
Friendly Islands	105	—	10	6,687	14,800
Fiji Islands	82	53	7	2,954	6,620
Total	442	391	108	19,897	79,700

There were 35,576 children in the Day and Sunday Schools, 1,958 on trial for membership, and about 50 native Ministers not included in the number reported above. Mr. Young obtained the following particulars from the Rev. R. Mansfield previous to his return. The centesimal increase upon their own respective members of the following denominations stood thus:—Wesleyan Methodists, 278.16 per cent.; Roman Catholics, 76.05 per cent.; Church of Scotland, 64.37 per cent.; Church of England, 40.35 per cent.; and the increase on each thousand for the last 10 years was as follows: Wesleyan Methodists, 32 per thousand; Roman Catholics, 23; Church of Scotland, 1; while the Church of England showed a decrease of 81 per thousand. Mr. Mansfield also stated that the Wesleyans stood well in the estimation of the public, and had done so for more than 33 years; that they were loyal to the Queen; that the result of the altered ecclesiastical arrangements about to be applied to the Wesleyan Churches of Australia would be beneficial to all concerned, and tend to the efficient working of Methodism; and that long before the gold-fields were thought of he foresaw that Australia must become a great nation. And Judge Therry, a Roman Catholic, in writing of the various religious denominations at that date says: "The Wesleyan Body, whose religious zeal and the moral excellence of whose members merit the highest commendation. It is no slight praise to say of them that they are seldom seen in any of our Courts of Justice—in the Criminal Court, never." (*Reminiscences*, p. 153.) But even here opinions differ. The Wesleyans, having availed themselves of the financial help afforded by State aid, Dr. Lang wrote: "It is much to be lamented that this influential, ecclesiastical body should latterly have placed itself in opposition to the cause of civil and religious liberty, both at home and abroad. It is matter of history that the celebrated John Wesley actually encouraged the Americans in their famous struggle for national independence; but spiritual despotism and political servility seem to be the watchwords of his followers born in England and in the Colonies.

To consent to eat their miserable 'grub' out of the same Government trough with Romanists and Puseyites—to do all in their power to support and perpetuate a system which produces such abominations:—

'Tis strange, 'tis passing strange!
'Tis pitiful! 'tis wondrous pitiful!
I wish I had not heard it!"

'Tis pitiful, indeed! But not more pitiful or strange than that a scholar and a public man, such as Dr. Lang, should allow bitter feeling to guide the pen where judicial fairness and courtesy are expected.*

* This kind of language is characteristic of Dr. Lang when writing of those from whom he differed. It vitiates his style, and does much to mar a work which otherwise is most valuable.



THE FOUNDRY, LONDON

THE AUSTRALIAN CONFERENCE.

1855-1873.

Division of Circuits—Regulation of District Meeting Business—Division of the Sydney District—The Giving Out of Hymns—Quarterly Fasts and Worldliness—Probationers' Studies—Distinguished Visitors—Dr. Jobson and his Views on Australian Methodism—The Rev. E. E. Jenkins and the Rev William Taylor—Mr. Taylor's Mission and Methods—The Jubilee of Australian Methodism—Its Celebration—New Churches—Obituary Notices of Ministers and Laymen—The Passing of the Australian Conference—The Out-look.



AN STUDIOS
WAVERLEY CHURCH AND SCHOOLROOM.

CHAPTER XV.

THE AUSTRALIAN CONFERENCE.

1855-1873.

IT will not be necessary to make further reference to the first Conference as that event has been entered into fully in a preceding chapter. We may therefore proceed to deal with the developments which took place during the *regime* of the Australian Conference. Dealing first with purely local work let it be stated that the Conference of 1855 approved of the separation of Newtown from the Sydney South Circuit, the Newtown Circuit to comprise Newtown, Botany, Botany Bay, Stanmore, Camperdown, Toxteth, Ashfield, Canterbury and Moorfield; and Sydney South to include Chippendale, Hay Street, Bishopgate, and Redfern. Next year the Hunter River Circuit, which had assumed extensive proportions was formed into three named respectively Maitland, Newcastle, and Singleton. Two years later the Turon Gold Fields were separated from Bathurst, and the following year, Wollongong was divided into three, Kiama and Shoalhaven forming new Circuits. Dungog and Clarence Town were also separated from the Maitland Circuit. In 1860 the Orange district was formed into a Circuit, and Goulburn was divided into Goulburn, Yass and Gunning, and Braidwood. The growth of Methodism in the Windsor Circuit made it necessary in the year 1861 to form another Circuit with Penrith as its head. Further divisions were imperative in 1860 when Balmain, Ashfield, and the Lower Hawkesbury Circuits were formed. As development proceeded other divisions, which it is not necessary to name, were made.

The passing of the Mission into a self-governing body necessitated revising the list of questions for the regulation of District Meeting business. The Revs S. Rabone, John Eggleston and H. H. Gaul were appointed to prepare a list of questions to be laid before the next Sydney District Meeting with a view to submission to the following Conference. These questions were adopted, and are to be found in the Conference Minutes of 1858. In substance, they are intact to-day. The Conference of 1861, with an eye to the future, deemed it wise to have the Minutes of the respective Districts bound, the President and Missionary Secretary being authorised to give effect to this decision. But a much more important conclusion, so far as New South Wales was concerned, was reached in the year 1863, when the New South Wales District was

divided into five, in consonance with the District Meeting recommendation. These districts were named: Sydney, Bathurst, Maitland, Goulburn and Queensland. As an indication of the extent of Methodism in the Colony at that date, the names of the Circuits included in these Districts may be given. Sydney District: Sydney North, Sydney South, Sydney East, Newtown, Parramatta, Windsor, Castlereagh and Penrith, Camden, Wollongong, Kiama, and Moruya. Bathurst District: Bathurst, Orange, Turon, Mudgee, Fish River West, and Forbes. Maitland District: Maitland, Newcastle, Singleton, Dungog, Manning River and Port Macquarie, Armidale and Grafton. Goulburn District: Goulburn, Yass and Gunning, Braidwood, and Adelong. Queensland District: Brisbane, Ipswich and Warwick.

With a view to preserve uniformity in Church worship the method of giving out hymns was brought before the Conference of 1861. The spirit of the brethren appears to have been deeply perturbed by irregularities, for the Conference said: "The Conference hears with regret of increasingly numerous cases of departure from our long-established custom of giving out the verse in successive portions; not only because that practice appears to be more conducive than any other to the ends of devotion, especially on the part of the poor, but also because any interference with our ordinary modes of worship is, on many accounts, undesirable; and while unwilling to urge the discontinuance of the latter practice where it has long existed, the Conference instructs the Ministers of the Body to discourage, by all prudent means, its introduction in other places." The practice of the early Methodists with regard to Quarterly Fast days was emphasised, and in 1863 the dates upon which the Quarterly Fasts should be observed throughout "the Body" were specified as Friday, March 27th, June 26th, October 2nd, and January 8th. The same Conference renewed the testimony which the Wesleyan Church had hitherto borne against "such public amusements, games and entertainments, as could not be used to the glory of God." It viewed with apprehension the frequent appeals made in the name of charity, by the promoters of worldly amusements, which aimed at associating the Church and the world in theatres, balls, and concerts. It affectionately reminded the Societies under its care that both the spirit and the letter of the New Testament law were violated when Christians resorted to such amusements; that evidence was given of a decay of spiritual religion in the heart, and that by such conduct it seemed to admit what was affirmed by the world that religion was an inadequate source of pleasure. For their own sakes, and for the sake of the young people of their families they earnestly entreated the members to unite with the Ministers in discountenancing such amusements.

The importance of the preparation and reception of candidates for the Ministry first claimed attention in 1861, when the Conference decided that probationers should be required to submit to an examination in Mr Wesley's four volumes of sermons, his Notes on the New Testament, and Bishop Pearson's work on the Creed; the examination to be conducted at

the discretion of the District Chairman. It also gave attention to the insufficient provision for the theological training of its Ministers, towards which little had been done. It therefore said that it was expedient to form an Institution to be called "The Wesleyan Theological Institution for the improvement of Junior Preachers." Those who entered this Institution should be allowed to remain in it for two or three years, as might be consistent with the Claims of the Church for the immediate supply of Circuits and Missions. But this Institution came not, and two years later attention was again called to the matter. But all that the Conference did was to express the opinion that it was highly desirable all Preachers on trial should be thoroughly conversant with the best writings in Divinity in their own Church, and the works of Puritan Divines. The Chairmen were directed to institute an annual examination in Wesley's Sermons, and such other Theological works as they deemed essential, after enquiry, for the probationers to study.

At this initial stage of self government the British Conference exercised a watchful and paternal oversight over the Australian Church. It had reserved to itself the power to appoint the President, permitting the Conference to make the nomination; and it regularly sent an answer to the address which was forwarded annually. But it did more than this, for as opportunity offered it appointed some of its leading Ministers to visit Australia, a practice which proved of great assistance to Colonial Methodism in its early stages. The first of these distinguished men to visit the Conference was the Rev. F. J. Jobson, D.D., particulars of whose journey may be found in a volume * published on his return. Referring to this visit the Conference said: "That by his eloquent and powerful Ministry, his able and judicial counsels in the Conference, the cheerful readiness with which he had entered into the plans and arrangements for carrying on the work of God, were of very great service, for which it wished to express its high appreciation." It also conveyed its cordial and respectful thanks to Dr. Jobson "for his truly eloquent and powerful sermon preached before the Conference." And they requested him to act as their representative to the next British Conference. Dr. Jobson arrived in New South Wales on Sunday, January, 1861, preaching at eleven o'clock the same day in the Surry Hills Church to a large congregation from the words: "God is Love." "Very many shed silent tears of joyous admiration of the love of God, as the preacher expatiated on his rich and inexhaustible theme." In the evening he preached at York Street, and on the following Monday evening he was accorded a public reception. "It was one of the most delightful and enthusiastic meetings," *The Advocate* remarked. The Rev. John Eggleston, President, presided, and the Rev. Stephen Rabone read an address of welcome. "The unity of one great Methodist Church throughout the world in the maintenance of the truth of God and the evangelisation of men, appears to us to be amongst the things

* *Australia, with Notes by the Way.*

most important and necessary to the universal prevalence of the Kingdom of Christ; and we rejoice in Dr. Jobson's visit to these shores as helpful to this great end." Dr. Jobson wrote:—"They all received me with the heartiest affection, and gave me as cordial a greeting as could possibly be given to a brother by a body of Ministers. They evinced strong emotion at the mention of the fathers of the British Conference, and of the love of all their brethren to them. They received the official Address from the British Conference, delivered to them, with marked courtesy and respect; and they heard an accompanying extempore address with attention and signs of fraternal gladness. Throughout the entire proceedings they showed the truest veneration and love both for the parent Con-



THE REV. WILLIAM TAYLOR, OF AMERICA.

ference and the Methodists of England. We discussed together freely, and at considerable length, vital and delicate questions on the relative position and powers of the parent and the affiliated Conference; and in all, not an ungenerous sentiment, or ungentlemanly word, was spoken. We argued fully the pressure of the large Mission work upon the Colonies, and which amidst financial difficulties bore heavily upon their home funds and personal comforts, when as fine a flame of missionary zeal burst forth as ever kindled in a missionary meeting at home." (*Notes by the Way*, p. 172).

The year 1864 saw the arrival of two other distinguished men. The first was the Rev. E. E. Jenkins, M.A., from India, and the Rev. William Taylor, or "Califorman Taylor" as he was popularly called, was the second. Mr.

Jenkins, who was General Superintendent of Missions in Continental India, was on his way to England. Being in Melbourne during the Conference sessions, he was invited to attend. Speaking of his eminent gifts and effective pulpit labours, the Conference said that interest had been excited by his lectures and addresses, and that his visit had been received with joy and profit. The Rev. William Taylor came on a financial Mission, and though the Conference thought it unwise and impolitic to encourage visitors to take up large sums in the Church while the demands for their own work were so frequent, they made an exception in Mr. Taylor's case, permitting the Chairmen of Districts and Superintendents of Circuits to act on their own initiative and responsibility. It also felt constrained to express its gratitude to God for the piety, zeal, and acceptable labours of Mr. Taylor, and his remarkable success in winning souls.

Mr. Taylor was a typical American, with methods all his own. But the greatest testimony to the wisdom of these methods is the fact that his work endures to this day, many in New South Wales remembering him with gratitude as the instrument under God in their salvation. In addition to the wide-spread testimony borne to Mr. Taylor's wonderful spiritual power, many amusing incidents are told of his quaintness of speech and ready repartee. His way of putting the truth was forcible, and he could compress into a short sentence that which it was difficult to forget. The Rev. John Watsford, who was associated with Mr. Taylor in his work in Adelaide, says that at one of Mr. Taylor's meetings a Scotchman was praying in what was to many an unknown tongue. This was bringing a coldness on the meeting. Nudging Mr. Watsford, Mr. Taylor said: "Is not that about as good as the tune from a cross cut saw?" And when the earnest Scotchman had finished Mr. Taylor said: "Thank God that job is over!" At another meeting a Baptist somewhat unwisely introduced the question of immersion among the new converts, quoting the passage "Buried with Him in baptism," to add force to his remarks. Mr. Taylor met this by saying: "Well, Brother, if you will have it in that way you must have altogether; and you know that He was three days and nights in the grave. What do you say to that? I tell you if you have the whole thing you will come up as dead as a salted herring." Speaking one day of the secret of his success as a revivalist, he said: "I look to the Spirit. He teaches me. I get my message direct from Him. I go to the meeting expecting the presence and power of the Holy Ghost, and He never fails me."

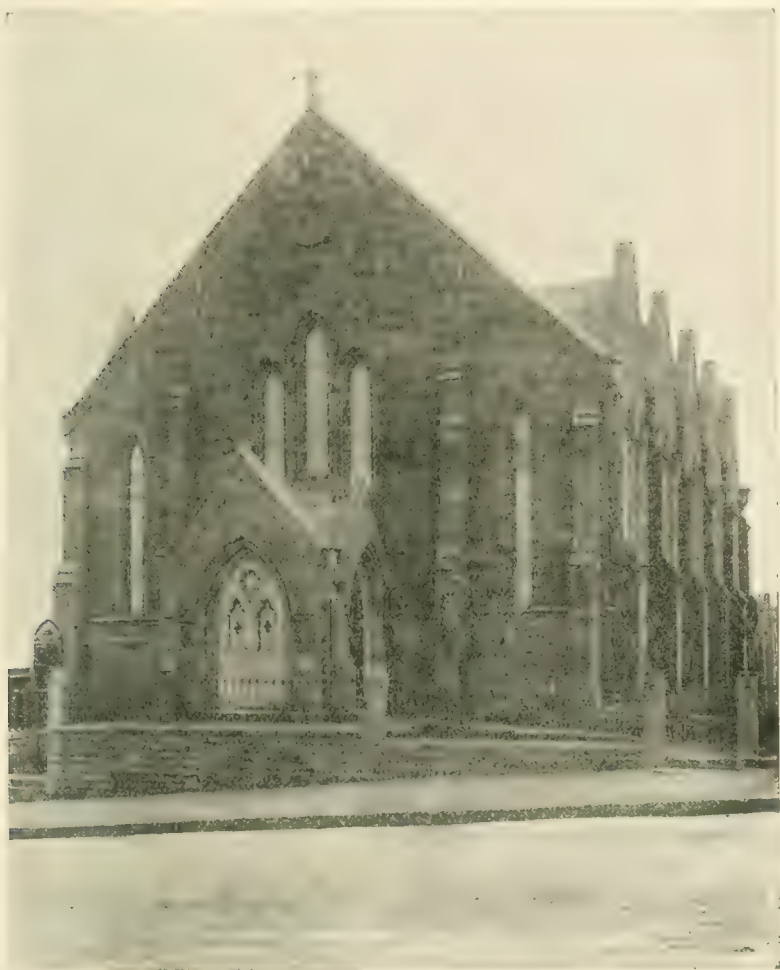
To this period belongs the celebration of an event of great and wide-spread interest, that event being the Jubilee of the Australasian Methodist Church in the year 1864. The first step towards the marking of such an interesting event was the appointment of a special Committee, convened during the Conference by the request of the General Missionary Committee. This meeting took place at Wesley Church, Melbourne, on February 2nd, 1864, when the Rev. James Buller, the President, presided. The meeting heartily sympathised

with the Jubilee celebrations in England, and it recommended the Conference to make arrangements for a movement in all the Colonial Districts. The following objects were specified as worthy of the liberality which it was hoped would be displayed: the establishment of a Central Theological Institution; the extension of Missionary operations in New Guinea or some other field not already occupied; the raising in each Colony of a Loan Fund for the relief of Trusts; and for the encouragement of Trustees in the erection of Churches and parsonages. The Conference adopted these recommendations, directing the Chairman of each District to initiate steps for the celebration in his own District.

New South Wales Methodists first thought to celebrate this event on the 10th August, but unavoidable delay held it over till the 8th November. The Jubilee spirit already engendered was not, however, permitted to decline. Its inauguration in Sydney took place on Monday, with a public service in York Street Church. The Rev. Stephen Rabone, the Chairman, preached an excellent sermon to a large congregation from the words "Consider the work of God." In his closing remarks Mr. Rabone said that only a few who took part in that Jubilee would take part in the Centenary of Australasian Methodism, but these few would tell the doings of their fathers to the generations following. Let their doings then be worthy of the remembrance of their children. They boasted of a glorious ancestry; let them act in a manner worthy of their ancestors, and transmit their name and fame untarnished. On the following Tuesday a Public Prayer Meeting was held at 7 a.m. in the York Street Church, followed by a Public Breakfast in the Masonic Hall at nine o'clock, attended by between four and five hundred persons. At the Public Meeting which followed, Mr. T. W. Bowden was voted to the chair, and the Revs. S. Rabone, R. Mansfield, G. Hurst, W. Kelynack, and Messrs. James Byrnes, Peacock, L. Kendall, G. W. Allen, R. Love, M.L.A., J. Caldwell, M.L.A., and J. Dawson took part. This was followed by a Public Meeting in the evening, presided over by the Hon. G. Allen, and addressed by the Revs. Ralph Mansfield, James Watkin, W. Kelynack, W. Curnow and S. Rabone. The spirit of liberality rested on the people, enabling Mr. Rabone to state with pleasure at the close of the evening meeting, that the contributions to the Fund already amounted to £4,100.

Describing this meeting *The Advocate* said that "it was evident the Jubilee movement in Sydney would be a success, as from all parts of the city and suburbs the people flocked into York Street Church to hear the Jubilee sermon. The early morning prayer meeting was well attended, and the spirit of grace and supplication rested upon the assembled worshippers. The pleadings for an outpouring of the Holy Spirit and the conversion of souls were fervent, and the Spirit's presence and power were felt." The Breakfast Meeting was described as "one of the most respectable and influential assemblies of Wesleyans which we have ever seen in this city; the

spacious Hall was filled in every part and with all classes of our community. The rich and poor met together, animated by the spirit of gratitude and love. The whole meeting seemed to be moved by one spirit; that of grateful recognition of the spiritual blessings which, under God, Methodism had conferred on themselves and on their families." The Love Feast was a season of great refreshing. The people spoke of their



DARLING STREET CHURCH, BALMAIN.

strong attachment to the Church of their choice, and of their desire to see it prosper for the spiritual benefit of the whole Continent. The evening meeting was no less marked by the spirit of liberality and hopefulness. The Chairman, and another gentleman, who wished his name to be unknown, gave £250 each, while many other sums as great in proportion to the means of the givers were promised. The people gave willingly, while some contributed in the spirit of

Christian sacrifice, being fully resolved in this way to make a grateful return to God for benefits received. "We have no doubt," the report concluded, "that the noble example set at the Central Meeting will be followed in all the Circuits, one of which is to be held not only in the Sydney District, but in every part of New South Wales and Queensland."

The Goulburn Circuit was the first to follow the fine example set by Sydney, initiating the movement by means of a Breakfast and Public Meeting, at which addresses were delivered by the Revs. H. H. Gaud, James Phillips, F. Brentnall, G. Lane, W. H. George, W. T. Pincombe, and Messrs. William Davies, C. H. Walsh, and R. Blatchford. The amount contributed was £713 10s. 6d. Other Circuits were not slow to do their part, and so successful throughout Australia were the proceedings that at the following Conference this resolution was adopted: "The Conference desires to acknowledge the blessing and presence of Almighty God, vouchsafed to the Wesleyan Methodist Church during the period of the celebration of the Jubilee, and gratefully recognises the spirit of liberality displayed by our people."

The development in Church extension noticeable in Mr. Boyce's time continued during this period. The first Church of significance was erected at West Maitland, the old Church built by Mr. Ledsam and his co-workers being inadequate for the increasing congregations. This beautiful edifice, as it was *then* described, was opened on the 13th of January, 1859, when the Rev. William Hessel preached in the forenoon to a large and deeply attentive congregation, his subject being "The House of God." The Rev. John Eggleston preached to a still larger congregation in the evening. The services were continued on the following Sunday, and the Revs. W. Kelynack, John Eggleston, and John Watsford were the Preachers. The proceeds of the opening services were £124. "The whole of the services," said the *Christian Advocate*, "were numerously attended, especially on Sunday evening, when it is believed that nearly seven hundred persons were assembled together, thus showing the large capacity of the building. A large portion of the Chapel is occupied with pews, nearly all of which are let already. We believe that with reference to the number of attendants on public worship the erection of this place of worship will be a most successful enterprise." The following year Dowling Street Chapel, Woolloomooloo, was opened, the dates being the 19th and 20th of June. The pitiless and pelting rain had fallen in torrents for some days previously, and a cold wind was blowing from the south. But even this, combined with the mud in the streets, of which there was a plentiful supply, did not prevent the ladies from gathering in large numbers. The Rev. William Hessel preached the morning sermon, the afternoon service being taken by the Rev. W. Cuthbertson, B.A. The Church was inconveniently crowded, numbers not being able to find standing room. The Superintendent of the Circuit, the Rev. S. Ironside, preached to a surprisingly large congregation in the evening. This sermon was followed by a Penitent's Prayer Meeting, when six or seven



Annals of the American Church Society July 13, 1826.

- 38 The Quarterly Reports of the Church Societies have been forwarded, and respective incomes appear as follows:

Societies.	Present Period.			Since last Anniversary.			Since Establishment.		
	£	s	d	£	s	d	£	s	d
Lyons	1	8	3	19	10	6	861	15	2
Barnstable	11	3	7	11	3	7	284	16	11
Worcester	1	-	-	3	8	2 1/2	304	5	4
Worcester	-	-	-	10	-	-	233	17	3
Total	13	10	10	124	3	9 1/2	1684	14	9

- Resolved, That the said Reports be approved.
- 39 The Treasurer presented his Quarterly Report by which it appeared that the Receipts and Payments for the past Quarter were as follows:
- | | | |
|--------------------------------|----|----|
| Balance in Hand at last Report | 1 | 1 |
| Receipts from the Church | 10 | 4 |
| Receipts from the Friends | 13 | 11 |
| Total Receipts | 24 | 16 |
| Payments | - | - |
| Balance in Hand this Day | 31 | 15 |

Quarterly Meeting, July 13, 1826.

20

Resolved— That the said report be approved.

That the Sub. Commission of Finance, for the ensuing Quarter, consist of

Mr Scott,

Mr Wells,

Mr Bowdoin.

That Mr Scott and Mr Bowdoin be members of the Committee.

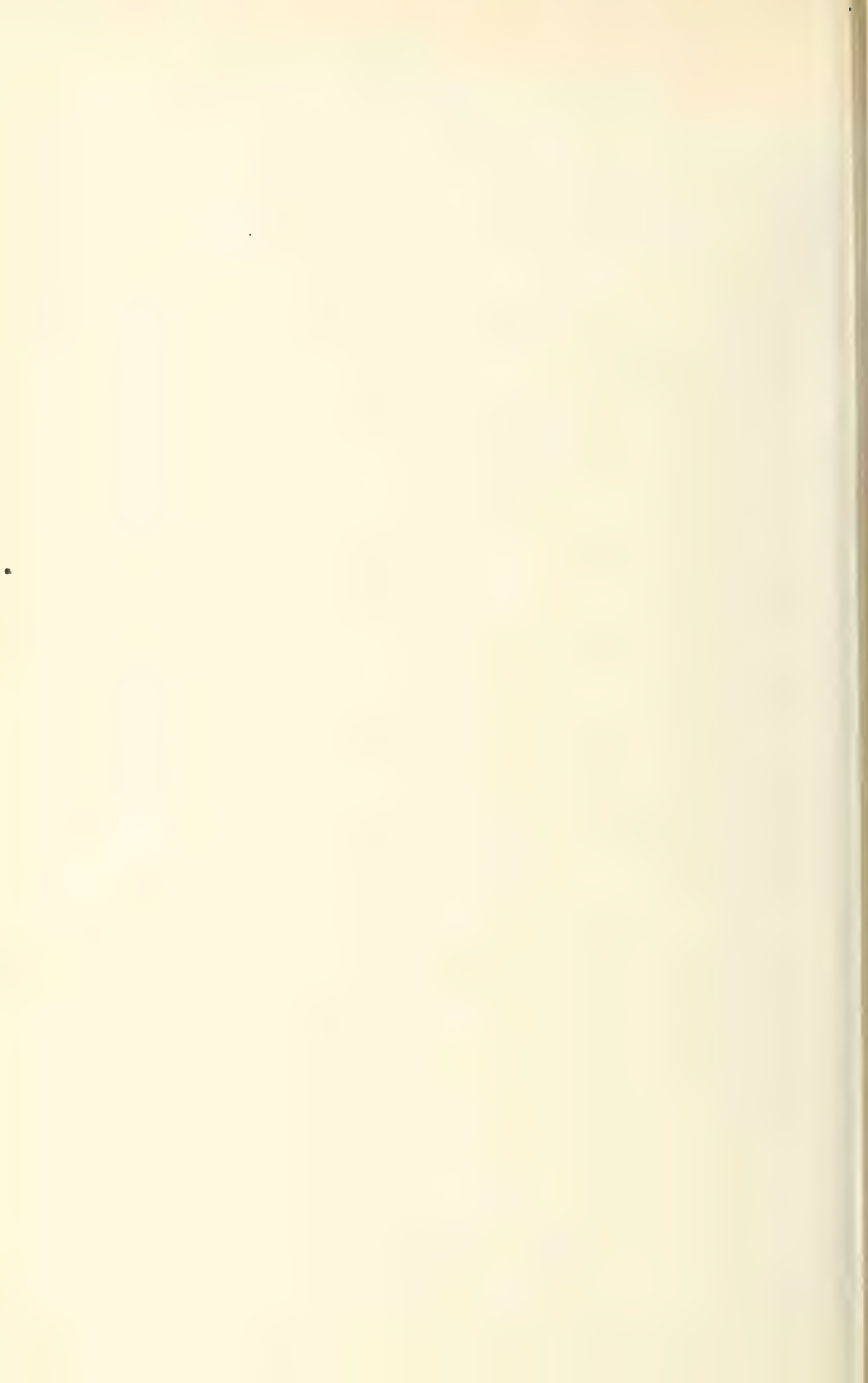
That Mr Strong and Mr Scott be appointed General Collectors.

That the Rev Dr Lang be respectfully requested to preach the Anniversary Sermon, on Sunday morning, the 1st of October; and that Messrs Strong, Howe, and Wall, be deputed to wait upon him for that purpose.

That a Special Meeting of this Committee be held in this vestry, on Thursday, the 30th of August, at 1/2 past 6 o'clock in the evening, for the purpose of making arrangements for the Anniversary.

By order and in behalf of the Committee.

Mr Strong Chairman



young people knelt at the Communion rail in deep distress. At the Public Meeting the following evening Mr. John Fairfax took the chair, and addresses were delivered by the Superintendent and his colleague, and Captain Welch and Messrs. Garrick and Dean. The weather was again most unpromising, but notwithstanding these drawbacks, nearly £50 were taken at the opening services.

Methodism at Newtown was also taking a forward step, the foundation stone of a new Church being laid by the Hon. George Allen on the 30th September, 1859. The building was to cost no less than £4,000, and the land had been purchased for the sum of £1,000. Addresses were delivered by the Revs. Stephen Rabone, Chairman of the District, and George Hurst, the Revs. J. Eggleston, S. C. Kent (Congregationalist), and J. A. Manton also taking part. The opening service took place eleven months afterwards. "The first six audiences were large and respectable, and evinced their high approval of the new erection by a noble collection in aid of its funds. Considering the character and the present times, we think we are justified in designating £207 a noble contribution for one day, especially as several subsequent collections were contemplated. The spacious edifice was proved to be admirably adapted for speaking and hearing, the Preacher's voice being distinctly audible in every part. This is a most valuable excellence, and is a matter for congratulation."

The foundation stone of a new Church at Balmain was laid in the early part of January, 1860. "A new era of Wesleyan Church building in this Colony has already commenced," said *The Advocate*. "Our friends at Maitland have had the honour of inaugurating it. The people at Bathurst immediately followed, and now Newtown and Sydney are emulating the good example. Other projects are in contemplation in the Metropolis which only require a little time to ripen into action. The necessity is very great and pressing, but it is as important to avoid rashness and precipitation as it is to escape from lethargy and inactivity. We require time and a vigorous unfaltering perseverance to compass the end in a satisfactory manner. Everything we do should be well done, with an enlightened regard to the necessities of the future." The new Chapel at Bathurst was opened on Thursday, May 31st, 1860, an elaborate and detailed account of the building being published in *The Advocate*. The morning sermon was preached by the Rev. Joseph Oram. The Rev. William Hessel should have preached on the following Thursday, but Mr. Oram was compelled to take his place. In the evening a Public Meeting, preceded by a tea, was held, over 400 persons being present. The new edifice, capable of seating seven hundred persons, was filled in every part, while many were unable to gain admission. The chair was taken by Mr. J. T. Lane. Mr. Parker, Secretary to the Building Committee, made a financial statement, from which it appeared that nearly £6,000 would be required to complete the building, towards which they had received £2,600. The meeting was addressed by the Revs. H. H. Gaud, W. J. K. Piddington, Thomas Angwin, W. Hessel, and Joseph Oram. The proceeds of the day were upwards of £250.

1. REV. J. T. FIELD. 2. REV. R. H. RICKARD. 3. REV. GEO. BROWN.
 4. REV. W. F. BROMILOW. 5. REV. J. WATSON. 6. MR. BARDLEY. 7. REV. W. BROWN.
 8. MRS. W. BROWN. 9. MRS. BROMILOW. 10. REV. S. FELLOWS.



CROWN STUDIOS

THE NEW GUINEA AND NEW BRITAIN MISSION PARTY.

At Glebe Road, in the Sydney Second Circuit, the corner stone of a new Church was laid on Good Friday, 1864, by Mr. Allen, of Toxteth Park, and was dedicated to the worship of God on Sunday, 11th December, the Revs. William Taylor (America), Dr. Steel, and Stephen Rabone being the Preachers on that occasion. The inevitable Public Meeting and Tea followed the next evening, when five hundred people sat down to tea in a *marquee* erected in the paddock opposite the Church. At the Public Meeting, the Rev. J. Bickford, Superintendent of the Circuit, called upon the Hon. George Allen to preside. Addresses were afterwards delivered by the Revs. George Hurst, William Taylor, Joseph Oram, R. Sellors, B. Chapman, and Messrs. James Buckland, J. Caldwell, M.L.A., and Joseph Wearne. Mr. Wearne estimated the expenditure at £2,500, and the receipts at £1,500. The opening ceremonies were in every way successful. A new Church at Mudgee was opened this year also under favourable auspices, the Preachers for the occasion being the Revs. George Hurst and W. Curnow. Again the Tea Meeting followed. "The tables were loaded to profusion, and the three hundred who partook of the entertainment, one and all declared that it was one of the most successful Tea Meetings ever held in Mudgee." At the Public Meeting a number of addresses were delivered, the speakers being the Revs. George Hurst, J. G. Turner, W. Curnow, T. Angwin, and Messrs. N. P. Bayley, Hardwick, Bridges, and H. Kellett. The estimated cost was £3,648, towards which £1,600 had been promised.

The foundation stone of a new Church at St. Leonard's was laid on the 17th September, 1864, by the Rev. William Taylor, of America, who was then visiting Sydney. Those taking part in the service, in addition to Mr. Taylor, were the Rev. George Hurst and Mr. E. Vickery. A similar ceremony took place at Ashfield on the 17th October, in the presence of a large assembly. "The site of the building is extremely good, one of the most central and commanding in the village of Ashfield, and within five minutes walk of the railway station." A Tea and Public Meeting followed, and so great were the expectations of the people that they had engaged a special train to leave Ashfield at half past nine o'clock, "for the convenience of Sydney and Newtown friends." The Revs. Joseph Oram, J. Bickford, W. Schofield, and S. Rabone took part, while Mr. E. H. Woodhouse laid the foundation stone. This Church was opened the following year by the Revs. J. H. Fletcher and W. Curnow. On the following Wednesday the Rev. William Taylor preached, when a Tea Meeting followed, at which four hundred persons were present, and a Public Meeting took place in the Church, the following gentlemen taking part; the Revs. S. Rabone, Howden (Congregationalist), W. Curnow, William Taylor, Mr. Reuben Hall, Mr. W. Foster, and Mr. Henson. What was described as "the great feature of the week" took place at Moruya during the month of December, 1864. "This," said *The Advocate*, "will probably be reminiscent to one portion of our community for years to come, and will stand proudly prominent in the ecclesiastic records of the town whilst recollection retains a view of this our day." The foundation stone had been laid the previous year

by Mr. Jacob Luck. The first sermon in the new Church was preached by the Rev. George Hurst, and the building was filled to overflowing. The Rev. William Curnow took the evening service. Nothing so common as a Tea Meeting was to be held on such a great occasion, and the friends therefore announced a *soiree*, to be followed by a Public Meeting. Mr. J. Hawden presided, and the Revs. George Pickering, George Hurst, W. Curnow, and Mr. R. Burns delivered addresses. The total cost was £1,100, towards which £532 12s. had been received. This amount was reduced during the evening to £300, and on Mr. Hurst promising £150 as a loan, to be paid in five years if the remaining £150 should be raised, five ladies, Mrs. J. Hawdon, Miss Brown, Mrs. Clarke of Bergaha, Mrs. Clarke, of Bodalla, and Miss Foster of Wagonga, promised to collect the £150 in the course of the next twelve months. To crown this successful function the local paper rounded off its report by adding: "During the proceedings, the choir performed several pieces of sacred music with much taste and execution, the last of which brought the meeting to a termination." A new Church at Morpeth was also opened this year at a cost of £2,300. When all the returns were in it was expected that there would be a debt remaining of £788.

A small Church was dedicated to the worship of God at Wagga in May, 1865, by the Rev. H. H. Gaud, Chairman of the District. The Rev. F. Brentnall made a statement, from which it appeared that the total cost was £627 16s. 11d., which had been met with the exception of £199. The opening of Wesley Church in the Chippendale Circuit was regarded as an event of great importance. "It is a *chef-d'oeuvre* of the Methodist architecture in the Colony, and is an ornament to the City." The opening services took place on the 17th and 24th April, 1867, the Preachers being the Revs. H. H. Gaud, Stephen Rabone, James Bickford, W. Curnow, J. H. Fletcher, and W. Kelynack. Although the rain was falling heavily at the time of the Tea Meeting on the 18th, about five hundred persons assembled. Mr. G. W. Allen presided at the Public Meeting, when it was stated that the cost of the Church was £6,000, of which amount £4,000 was already paid. The proceeds of the services amounted to £250. A number of Ministers gave addresses, the Revs. Joseph Oram, S. Rabone, J. Bickford, George Lane, R. W. Orton, H. H. Gaud, and H. J. Lavers being included. The Methodists of Goulburn would not allow themselves to be behind those of Wesley Church. The old Chapel opened in 1848, though subsequently enlarged to double its original size, had to make way for a much finer building, the foundation stone of which was laid on the 31st March, 1870, during the pastorate of the Rev. William Curnow. At the opening services the Revs. W. Curnow, W. Kelynack, and H. H. Gaud took part, the amount collected at the opening service reaching £318, making the total amount already raised, including the grant, £2,510. At the Public Meeting Mr. William Davies presided, and appropriate addresses were delivered by several Ministers and laymen.

The Memorial stones of a new Church at Tamworth were laid in October, 1871, during the superintendency of the Rev. J. E. Carruthers. The Memorial stone was laid by the Rev. W. J. K. Piddington. Describing Mr. Piddington's address, *The Advocate* said: "It is a pity that room cannot be made in *The Advocate* for his manly and eloquent statement of the doctrinal belief and ecclesiastical polity of the people called Methodists. It was an address which those who were privileged to hear it will not soon forget, and which certainly must do our cause in Tamworth a great deal of good." The estimated cost of the building was £835. On Monday, the 18th December, what was described as a ceremony of considerable importance to the progress of Metropolitan Methodism was performed by the Rev. George Hurst. This was nothing less than the laying of the memorial stone of a new Church at the corner of William and Forbes Street, Sydney, which, when it was finished, would be a credit and ornament to that part of the city. The proceedings were enthusiastic and well attended, the Revs. W. Clarke, G. Martin, J. B. Waterhouse, G. Hurst, H. H. Gaud, J. Watkin, and Mr. Thomas Rowe taking part. It was expected that the cost would reach £5,000. The land for a new site was purchased from Mr. John Fraser for £1,500. At the opening services the Revs. George Hurst, J. Greenwood, M.A., and J. H. Fletcher preached appropriate sermons, the Revs. William Clarke and W. Curnow taking the following Sunday. To Mr. Clarke belongs the honour of having inaugurated the scheme, and to the Rev. George Hurst praise was due for his liberal contributions and his efforts on behalf of the Trust. At the Public Meeting, Mr. Edmund Webb presided, and in addition to the Ministers already named, Messrs. J. Wearne, John Hardy, Wilson, Rowe, W. H. McClelland and B. James gave addresses. The opening services were described as eminently successful from every point of view.

Amongst the Ministers who passed away was the Rev. David Hazlewood, who had laboured for ten years in the Fiji Islands, where he was specially useful in the important work of translation for which he was peculiarly fitted. He prepared a good Grammar and a copious Dictionary of the Fijian language, and also translated the whole of the Scriptures of the Old Testament into that tongue. Affliction compelled him to return to New South Wales in 1853, where he continued the revision of his translation, when death terminated his valuable career on the 30th October, 1855. The Rev. Benjamin Hurst died two years later on the 5th of January, 1857. In addition to his work at the Buntingdale Mission, he devoted himself with great energy to ministering to the spiritual wants of the settlers in the different Colonies. Two hours before his death he awoke from a stupor, and after a smile said: "I have been half way home to glory." The Rev. John Crawford, who had just entered upon his Missionary career, died of dysentery at Ovalau on the 20th January, 1858. He had travelled two years only in New South Wales. The Rev. Walter Lawry died in peace at Parramatta on the 30th March, 1859, in the 60th year of his age and the 42nd of his Ministry. After his return from Tonga he fulfilled the duties

of the Ministry for many years in England, and was appointed in 1843 as General Superintendent of Missions in New Zealand, and visitor to those in Polynesia, an office which he held for 11 years. Vigorous in the performance of duty, his ministry was attractive and sometimes powerful, and his cheerful social qualities won him many friends.

Three others prominently identified with Methodism in its initial stages were called home the year following, the first being the Rev. J. A. Manton, to whom reference is made in another part of this work. The next was the Rev. Nathaniel Turner, the pioneer Missionary to Wesleydale, New Zealand. He laboured successfully at Hobart Town, Launceston, Sydney, and Parramatta, becoming a Supernumerary in the year 1850. He was a faithful friend, an

A plan for the
Wesleyan Methodist Church
in the
Parramatta Circuit, N.S.W.
1837

	Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec	References
<i>Parramatta</i>	11	12	13	14	15	16	17	18	19	20	21	22	1. Troop.
<i>Gloucester</i>	1	2	3	4	5	6	7	8	9	10	11	12	2. Young People
<i>Wesleydale</i>	1	2	3	4	5	6	7	8	9	10	11	12	3. Sunday School
<i>Wesleydale</i>	3	2	3	4	5	6	7	8	9	10	11	12	4. Quarterly Con.
<i>Wesleydale</i>	1	2	3	4	5	6	7	8	9	10	11	12	5. Gospel Collection
<i>Wesleydale</i>	3	2	3	4	5	6	7	8	9	10	11	12	6. Sacraments

THE HANDWRITING OF THE REV. D. J. DRAPER.

affectionate Pastor, a successful Preacher, and few Ministers have preached the Gospel over a more extensive field. "In the social and domestic relations he was greatly beloved. Held in the highest esteem by all who knew him, he is embalmed in the affections of a large and godly family to the second generation. The word "Victory" was on his lips as he passed to his reward. The Rev Jonathan Innes died at Nelson, May 6th, 1864, aged 55 years, the latter part of his ministry having been spent in New Zealand. He was a good

Pastor, and an affectionate colleague labouring with acceptance and usefulness. The Rev. Francis Tuckfield died in the following year at Portland, Victoria. He will be remembered for his devoted work among the Aborigines. The greater part of his ministry was spent in Victoria. He was an earnest and warm hearted Preacher, possessing great power in prayer, and he was an assiduous overseer of the flock of Christ. After a painful illness, he died a triumphant death.

A shock was felt throughout Australia when it became known in the early part of 1866, that the Rev. D. J. Draper and his wife had gone down in the s.s. *London* in the Bay of Biscay. Mr. Draper, after many years' laborious and successful toil in which he acted as pioneer in New South Wales, Victoria, and South Australia, received the permission of the Conference to visit England in the year 1864. At the termination of his visit, from which he received great enjoyment and edification, he set out on his return journey, trusting that there yet lay before him many years of useful service. But God had willed it otherwise. When in the Bay of Biscay, terrific seas broke over the ship, and she began to settle down. On entering the saloon, the Captain said: "Ladies, there is no hope for us, I am afraid. Nothing short of a miracle can save us." Mr. Draper calmly replied: "Then let us pray." He also added: "Well my friends, the Captain informs us that our ship is doomed, and there is no hope of our getting into port; but the Great Captain above tells us there is hope, and that we may all get safe to Heaven." Mr. Draper met his death when engaged preaching and praying, and pointing agonised souls to the Everlasting Refuge. Nineteen only out of 263 on board were saved. Thus this noble man met death, fitting conclusion of a life devoted to the great work of rescuing souls.

"Spoken the last farewell,
The last sigh spent, Life's weary journey o'er,
No ruthless hand shall ever part them more."

The Rev. Joseph Fillingham passed away at Grafton in 1868 at the age of 42, the funeral being conducted by Mr. William Stuckley in the absence of a Minister. As a Preacher he was clear, instructive, and often eloquent, and in all departments of Circuit work he laboured diligently and with success to extend and strengthen the cause of Methodism. Though suffering severely he triumphed at last. The Rev. Richard Amos died on the 17th November, 1870, in the 49th year of his age. He was appointed by the Conference of 1856 to the Vavau Circuit. From this sphere he was compelled to retire, and after labouring in different Circuits in New South Wales for between nine and ten years, he became a Supernumerary, and shortly after was rendered incapable of taking part in the work he loved. The Rev. Stephen Rabone literally died at his post; for suddenly, while walking to preach at Wesley Church, Sydney, on Sunday Evening, July 21st, 1872, he expired in the street. In 1834, Mr. Rabone was appointed by the Missionary Society to labour in the Friendly

Islands, and after much delay caused by shipwreck, he entered upon his work, remaining until the year 1850. During this time he rendered service of great value in the translation of the Scriptures and other books. Returning to New South Wales he laboured for upwards of 20 years, and no voice was more familiar than his throughout the Colony. His power in prayer was often remarkable. He was an able and willing worker, and a model of accuracy, courtesy, and despatch. He became President of the Conference in 1860, and was General Secretary for Missions for nearly nine years. His services as Missionary Secretary were invaluable.

The Rev. Peter Turner died on the 2nd November, 1873, in great peace, in the 72nd year of his age. He left England in 1830 for the Friendly Islands, where he served his Master for a long term of unbroken toil. He was the first Wesleyan Missionary to Samoa, and was greatly honoured of God in those Islands. From Samoa he returned to the Tongan Group, where he continued to labour until broken down by over work. On coming to New South Wales he laboured for twenty years, working when he could and always suffering, but suffering patiently. He led a holy life from youth up, and was an exemplification of the doctrine of Christian Perfection. He left all he had to the Preachers' Annuitant Fund.

Among the laymen whose names figure on the death roll was Mr. Thomas Iredale, of Surry Hills, who died on the 14th September, 1860. As a Class Leader and Local Preacher he laboured with much success for many years. Mr. John Crofton, prominently connected with Hunter River Methodism in its infancy, died during the year 1867. He was buried in the West Maitland Cemetery by the Rev. Benjamin Chapman. The next year Mr. Samuel Paul of Bathurst passed away after much suffering, reference being made to his death by the Rev. Joseph Oram in the William Street Church. Mr. Weiss, or as he was latterly called, "Father Weiss," died on the 19th April, 1872. On his return from the Friendly Islands he entered into business, still continuing a willing workman in the service of God. In all the relations of life he had endeavoured to act with a perfect heart. Mr. William Sweetnam died in the year 1873, after continued and acceptable service as a Local Preacher and worker for about 30 years. Often at personal inconvenience he would ride many miles to preach. He was identified with the establishment of Methodism in Bathurst and the adjacent localities.

We may fittingly close this chapter with a description of the last Australian Conference from the pen of the Rev. J. E. Carruthers, which appeared in *The Methodist* (November 2nd, 1901.) "The Conference was held in old York Street Church. It was attended by about 100 ministers, nearly half of whom had gathered from New South Wales. The rest had come from Victoria, Tasmania, South Australia, and New Zealand, with representatives from Fiji, Tonga and Samoa. The Rev. Thomas Williams of Victoria, was the President,

the Rev. John Cope the Secretary, and the Rev. Benjamin Chapman the ex-President. The platform presented an array of men who had graced the chair in preceding years. John Eggleston was there, with his closely knit brow and his penetrating eyes, indicative of the clear strong brain that lurked behind; Thomas Buddle and James Buller, fathers and founders of Methodism in New Zealand, which began even then to claim to be the 'Great Britain of the South'; John Watsford, ruddy of countenance, ready in debate, and full of unction whenever he spoke on subjects bearing on the spiritual interests of the Church; George Hurst, well informed and emphatic, regarded as an authority on constitutional questions, and conservative of what he held to be the vital principles of Methodism; William A. Quick, quiet, dignified, learned, always listened to with great respect; James Bickford, a master in pastoral theology and in pastoral visitation; and others who have now gone over to the great majority. The leaders on the floor of the Conference were such men as Samuel Wilkinson, Joseph H. Fletcher, Joseph Oram, J. B. Waterhouse, William Kelynaek, George Woolnough, George Daniel, Joseph Dare, and W. J. K. Piddington. Young men in those days had not much to say; but Shirley W. Baker, of Tonga, could not be suppressed.

"The President's official sermon, and the charge of the Rev. W. B. Boyce at the Ordination Service, were deliverances not soon to be forgotten. The President was a man of literary tastes and pretensions. As he rightly regarded the last of the Australasian Conferences as an historic occasion, he had especially prepared for the official service. His text was: 'What hath God wrought?' He surveyed the past of Australasian Methodism, descanted upon its present position, and looked out upon the future with the eye of a prophet and a seer. The Ordination Service also had its remarkable features. It was held in Wesley Church. Candidates for ordination were seven in number. They represented men of various years, as ordinations were not held annually in the several Colonies at that time. Here is the list: John S. Austin, Robert Johnston, John A. Waddell, James E. Carruthers, James G. Middleton, Robert Allen, and Frederick W. Ward. The service was conducted by the President, and the charge should have been delivered by the ex-President, the Rev. B. Chapman. But the Rev. W. B. Boyce was on a visit to Sydney and the ex-President secured him as a substitute. At that Conference, a splendid Missionary Meeting was held, and the Rev. Joseph Dare—the Chrysostom of Victoria—delivered an address which thrilled the audience by its magnetic fervour and sacred eloquence. The Missionary business was not transacted in the Conference proper, but a meeting of the General Missionary Committee was held during the Conference. The Minutes show that the only laymen now with us who were present then are the Hon. E. Vickery, Mr. T. P. Reeve, and Mr. E. Bayliss. Mr. W. Robson was also present, but it was as the Rev. W. Robson. There were some good debates in the Conference.

"The Conference had its recreations. There was an At Home at Toxteth tendered by Sir Wigram and Lady Allen, a harbour excursion on the Saturday afternoon, and an all day railway trip to the Lithgow Valley Zig-Zag, specially to give intercolonial visitors an opportunity of seeing the wonders of the Blue Mountain railway line. The close of the Conference meant the close of the old order. The Colonies were to go their own way with their own Annual Conferences, and the General Conference was thereafter to be composed of a limited number of elected representatives. Hence it was with more than ordinary significance and feeling that the verses of the closing hymn were sung:—

Through Thee we now together came,
In singleness of heart,
We met, O Jesus, in Thy Name,
And in Thy Name we part.

Subsist as in us all one soul,
No power can make us twain;
And mountains rise and oceans roll,
To sever us in vain."

To this description let a last word from *The Advocate* be added: "As Ministers and people we have separated with an increased desire, we believe, to be faithful to God, to hand down undiminished our Methodist traditions, and to transmit untarnished our Methodist honour. And where there is spiritual earnestness along with fidelity to God's truth there will be progress. 'Seeking first the kingdom of God and His righteousness, all other things will be added.' And we had better wait half a century before we report progress which might be gained by muddling our theology until nobody knows what it means, or sponging out our lines of discipline until nobody knows who is in the Church and who is outside."



"The World is my Parish."

HOME MISSIONS.

Origin of the Home Mission Society—Establishment of the Contingent Fund and Chapel Fund—Superseded by the Church Extension Fund for New South Wales—Its Inauguration—Amalgamation—Constitution of the Church Sustentation and Extension Society—"The Christian Advocate" on the New Society—Its Introduction to the Public—Interesting Public Meeting—Progress of the Society in the City and Country—The Wesleyan Loan Fund—The Schofield Loan Fund—The Bright Bequest Fund—The Home Mission Agency—The Special Help Fund—The Gospel Car Mission.



THE HON. EBENEZER VICKERY, M.L.C.

For many years Treasurer to the Sustentation Society.

CHAPTER XVI.

HOME MISSIONS.

WHAT the backbone is to the human body the Church Sustentation and Extension Society is to the Church. A branch of the work so important deserves a chapter to itself, in which prominence may be given to its origin and development and the noble work it has done for Methodism.

To trace the genesis of this Society we must go back to the District Meeting of 1845, when the few Missionaries who then guided the affairs of the Mission were considering a communication from the General Committee recommending the establishment of a Contingent Fund and Chapel Fund as valuable and imperative auxiliaries in Church work. The outcome of these deliberations was the passing of the following resolution:—"The advice and suggestion of the Committee relative to the formation of a Contingent Fund for the purpose of assisting the new and poorer stations in this District were most respectfully and cordially received by the Brethren, and it was unanimously resolved that on their return to their several Circuits, the necessary steps shall be taken to carry them out." This was at once done; but it was not till the District Meeting of 1846 that the Australian Chapel Fund and the Contingent Fund were officially inaugurated. For then it was determined that a Fund to assist the building of Chapels be commenced, that "our more wealthy friends be solicited to support this Fund by annual subscriptions," and that collections in its interests be made in all the preaching places in the month of November; the distribution of these Funds to be managed by a representative Committee which should meet the day preceding the District Meeting, or at such other times as the General Superintendent deemed necessary.

Thus this financial barque was launched, but the gentle winds which it was hoped the people's generosity would set in motion never filled its sails, and it would have remained motionless had it not been for grants received from the Government for several years. In connection with the Contingent Fund matters were more hopeful, though the popularity of that Fund was by no means equal to its usefulness. In introducing this Society to the public the District Meeting resolved: "1. That we rejoice in the liberal support which this Fund has received from our members generally, an additional proof, if any were necessary, of the anxiety of our people to spread the knowledge of vital Christianity in the Colony. 2. That the following gentlemen be requested to act as a Committee, to meet in Sydney the day before the District Meeting in July, 1847, for the purpose of auditing accounts, considering the claims of Circuits

for grants towards deficiencies, and reporting upon the same to the District Meeting:—All the Preachers of the District in full Connexion, the Treasurers of the various Funds, the Circuit Stewards of Sydney and Parramatta, and Messrs. McArthur, Blanchard, Caldwell, Green, Piper, Vickery, and Hebblewhite, Sydney; Cavanough, Ducker, and Everingham, Windsor, Lane, Fulton, and Tom, Bathurst; Ledsam and McClelland, Hunter River; Kendall and Vidler, Camden; and Cummings, Wollongong. 3. That the March subscriptions in the Classes and the proceeds of the July collections be immediately remitted to the Treasurers, Mr. McArthur and Mr. Boyce."

This Fund existed for a few years, during which time it rendered service to the weaker Circuits, though its voluntary income rarely, if ever, exceeded £150 per annum. The approach of the first Conference in 1855 necessitated a rearrangement of the Connexional Funds, so that at the District Meeting of 1854 the "Church Extension Fund for New South Wales" was introduced. "In order," said the Missionaries then in session, "to provide for the extension of the work of God in this Colony, and to meet the numerous calls for Ministerial help which are made in almost every direction, this meeting is of the opinion that it is most desirable that the Contingent Fund should be placed upon a more extended basis. We therefore recommend: '1. That the name of this Fund be the Wesleyan Church Extension Fund for New South Wales. 2. That in future the contributions in the Classes at the March visitation be discontinued. 3. That in lieu of the collection in the Classes a public meeting be held in all our principal places in connection with the annual collection made in the month of July, when the claims of the Colony shall be advocated, and that subscriptions be solicited from our principal friends. 4. That a report of the Fund be printed and circulated together with a list of the collections and subscriptions.'"

Though the Conference apparently approved of this change the new Society does not appear to have been introduced to the public until the year 1850, when it was proposed that the Chapel, Contingent, and Extension Funds be amalgamated and henceforth known as the Church Sustentation and Extension Society. "The Extension Fund was all but a wreck," said Mr. J. Walker at the inaugural Public Meeting, "and it was not generally satisfactory." The Rev. William Hessel had so continuously thought upon the matter that he resolved to advocate the establishment of a new Society. At the District Meeting of 1850, after the business of the Church Contingent Fund and Extension Fund had been disposed of, Mr. Hessel submitted the following resolutions, which, being seconded by the Rev. B. Chapman, were briefly discussed and unanimously adopted:—

"1. That in the opinion of this District Committee the present system of separate Funds for specific purposes in this District is unsatisfactory: First, because it is not adapted to secure that deep interest and intelligent confidence of the Methodist public which are necessary to success; second, because it does not, and cannot, supply us with adequate means of aggressive action, in the many promising fields of labour which are open to us; and, third, because it

necessarily devolves the financial business (especially in raising the Funds) in an undue degree upon the Ministry. This Committee, therefore, thinks it expedient that some alteration should be made, and that the evils of the present plan would be remedied, and a powerful engine of Evangelical aggression secured by the formation of a 'Wesleyan Church Sustentation and Extension Society' for this District substantially after the model of the Wesleyan Missionary Society, which shall embrace all the objects of the present Church Extension and Chapel Funds, and any other congruous objects that may arise; and, therefore, the Committee respectfully and earnestly solicits the permission



THE REV. WILLIAM A. QUICK.

of the Conference to establish such a Society for the New South Wales District. 2. That the Ministers and Circuit Stewards in the Sydney, Newtown, and Parramatta Circuits be appointed a sub-committee to prepare a draft constitution for the proposed Society, to be laid before an adjourned Meeting of the Financial District Committee, to be called by the Chairman about the time of next Conference."

The Committee was composed of the following gentlemen—Messrs. McArthur and Dr. Moffitt, Sydney North; Moore and Wearne, Sydney South; Houlding and Lane, Sydney East; Walker and Henson, Newtown; and Neale

and Golledge, Parramatta, being the Circuit Stewards of their respective Circuits. The Ministers also of these Circuits were members of the sub-Committee, which was authorised to draw up a plan, of which the fifth Conference approved, and to raise funds.

The meeting was held in the Book Depot, 17th January, 1859, the following being in attendance:—Revs. S. Rabone (in the chair), Ironside, Quick, Hessel, Oram, Millard, and Messrs. McArthur, Golledge, Walker, Houlding, and Dr Moffitt. This draft Constitution was agreed to:—

“1. This Institution shall be called the New South Wales Wesleyan Methodist Church Sustentation and Extension Society. 2. The object of this Society is to stimulate and combine on a larger and more systematic scale, the efforts of the Wesleyan Methodist Church in New South Wales, to establish and extend the ordinances of God for the spread of ‘Scriptural holiness through the land’ 3. Every benefactor presenting a donation of £10 and upwards shall be a Life Member of this Society, and every person subscribing ten shillings and upwards, annually, and every Collector of ten shillings and upwards quarterly shall be members of this Society. Such Life Members as Members, shall be entitled to a copy of the General Annual Report. 4. Every Association that shall be formed in the several Circuits of New South Wales for the support of this Society shall be called a Branch Society for the Circuit in which it shall be established. 5. All the moneys raised for the objects of this Society shall be regularly paid to the Branch Treasurer and by him to the General Treasurers once every quarter or oftener, deducting only the necessary incidental expenses. 6. The financial year of the Society shall end on the 30th September. 7. The Secretaries of the various Circuit Branch Societies shall prepare and forward to the General Secretary or Secretaries of this Society, not later than the 21st October, a list of all the donations, subscriptions, and Collections contributed in their respective Circuits during the year, stating what amount has been detained for necessary local expenses. 8. An Annual Public Meeting of the Members of this Society, with such other religious services as may be agreed upon, shall be held in Sydney, in connection with the Annual District Meeting in the month of November, when a Report of the Society’s operations, and the Treasurer’s accounts shall be submitted. 9. The General Management of this Society shall be under the direction of the Financial District Committee, who shall appoint an Executive Committee for the transaction of the business of the Society during the interval of its Annual sittings, whose proceedings it shall review and direct. 10. The Executive Committee, who shall meet in Sydney once a month or oftener, shall be composed of six, eight or ten, senior Ministers, not being Supernumeraries, resident in or near Sydney, and an equal number of laymen, being members of the Wesleyan Methodist Society, who shall be elected by ballot of the General Committee. Two of the lay members shall retire annually by rotation, but be eligible for re-election. This rotation during the first two or three years shall be effected by ballot of the Executive Committee, after which it shall proceed in regular course. All the Members of the General Committee shall be entitled to meet and vote with the Executive Committee. 11. Two General Treasurers, and one or

more General Secretaries shall be elected annually by the Financial District Committee, and shall be *ex officio* members of the Executive Committee. 12. The funds of this Society shall be appropriated to the following objects:—

“1. To defray the current working expenses of the Society, and the ordinary necessary Connexional expenses which equitably belong to the Wesleyan Methodist Church of New South Wales. 2. To assist in sustaining Ministers in neglected or scattered populations, where the full support of a Minister cannot be obtained. Provided that all the agents employed be approved by the Australasian Wesleyan Methodist Conference and quarterly information with a balance-sheet of their Circuit income and expenditure annually be furnished to the Executive Committee. 3. To grants in aid of the erection of New Chapels, Ministers' residences, and School Rooms, and towards the liquidation of debt on such Methodist property as may have been already acquired. Provided that in every case the property is settled (or in case of a grant from Government in sure process of settlement) on the Model Deed. And provided, further, with regard to all new erections that the proposal to build the plans and specifications shall have been approved by the Executive or General Committee. 13. The Executive Committee shall adopt such measures as they may deem necessary and proper to raise moneys for the purposes of the Society, and they shall have discretionary power to grant money for the recognised objects of the Society in special cases. But their administrative functions shall be confined chiefly to the consideration of applications for assistance, the recommendation of amounts to be granted by the General Committee at its annual sitting, and the enforcement of the conditions on which the grants may have been made. They shall also seek information respecting Districts in which there are no Wesleyan Ministrations, and shall recommend to the District Meeting the appointment desirable and prudent. 14. No property shall be accepted, purchased, or built for the purposes of the Wesleyan Methodist Church in New South Wales, whether pecuniary assistance be asked or not, without the formal consent of the Executive or General Committee, who shall have power to require such information, as they may deem necessary for the purpose of forming a judgment upon the case.”

In introducing the Society to the public *The Christian Advocate* (Feb. 17th, 1859), said:—“The Society is, strictly speaking, only a new mode of carrying out the recognised objects of Methodism, which have hitherto been promoted by somewhat different means. . . . This arrangement will relieve our congregations of one Sabbath collection during the year, and at the same time, we hope it will promote more generally systematic and liberal contributions by the people for the Sustentation and Extension of Methodism in this country. We raise upwards of £3,000 per annum in this Colony for Foreign Missions, and scarcely more than £600 for the objects contemplated by this Society. One consequence of this is, that our Foreign Missions are far outgrowing our Home Churches. This is likely to lead to serious financial embarrassment. . . . We commend the interests of this Society to our friends, not as the rival of the Foreign Missionary Society, but as a means of enlarging its sphere, and increasing its resources, by multiplying Wesleyan Societies,

congregations, and Sanctuaries in every part of the land. . . . The success of the Society depends mainly upon the interest and sympathy of the great body of the Methodist people, and we are anxious that they should fully understand it, and earnestly espouse its cause. . . . It will be really a people's society, and we believe that they will learn to love it as a means of improvement to themselves, and of doing good to others." These high hopes were not always realised. For though many have done nobly, "interest" and "sympathy" have



MRS. SCHOFIELD.

not been always forthcoming, and for some unaccountable reason the Society has failed to become a "people's" Society. Its support has fallen upon the generous few.

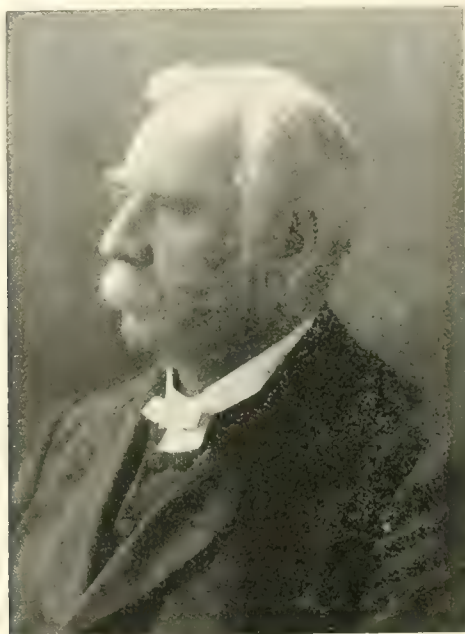
The machinery of the Society being ready, and the sanction of the Conference having been obtained, nothing now remained but to bring the new Society to a successful inauguration. This was done at a "General Meeting of Wesleyan Methodist Church Officers," convened by circular, in the School Room, at York Street on Monday, March 21st, when about 100 "Church

Officers" sat down to tea at half-past six o'clock. After tea the Rev. William Hessel stated the object of the Meeting, and called upon Mr. McArthur to preside. The Rev. R. Mansfield, who was the first speaker, submitted the first resolution:—"That this meeting is convinced of the great importance and necessity of combined and systematic efforts on the part of the Wesleyan Methodist Church, for the sustentation and extension of its means of grace and salvation in this Colony." In the course of an able speech, Mr. Mansfield referred to the State Aid formerly received by the Church. The two "crutches" upon which they had been leaning were the Civil List, reserved by the Imperial Act of Parliament, out of which their Church had received its quota, and the supplementary vote which had been granted for several years past by the Colonial Parliament. The first of these crutches had been taken from them, and as a result, some of the denominations were floundering in the mud. Mr. J. Caldwell, who seconded this resolution, said that he was not disposed to find fault with crutches, for they had served important purposes, and were sometimes desirable. He hoped that a great scheme would be set on foot that night which would tend to send the Gospel through the length and breadth of the land, so that Methodism would be second to none. During the last ten years they had not maintained the stand they ought to have taken, but the time was now come for them to stir themselves. Mr. J. R. Houlding, who supported the resolution, expressed his pleasure that one crutch had been knocked away, as they were not such cripples as to want crutches.

The Rev. W. Hessel moved the next resolution:—"That this meeting believes the new Society, whose foundation was sanctioned by the last Conference at the request of the Financial District Committee, is well adapted to accomplish the desirable objects proposed, and therefore earnestly commends it to the sympathy and support of the whole Methodist body in New South Wales." Mr. Hessel said that they were initiating a movement, which, by consolidating and extending the influence of the Wesleyan Methodist Church, would exert an influence upon generation after generation till the end of time. The Society was intended to furnish a stimulus to local effort; by rendering conditional assistance. He had no faith in any plans or organisations by which religious ordinances were provided for the people without co-operation. An institution which gave religious ordinances to the people without calling on them to do something for themselves would do more harm than good. One of the leading principles of the Association was to stimulate the exertions of the people by calling on them to do as much as they could for themselves, and then rendering them the amount of aid really necessary. Unless people gave to the House of God, they were not likely to receive benefit from the ministrations of the House of God. One object of the Society would be to promote the erection of commodious and eligible Chapels in populous Districts. Another principle involved in this Society was the adjustment of living agencies and material appliances for promoting the extension of the Work of God. He believed this Society would be the means of awakening the people's zeal for the salvation of their neighbours and fellow Colonists, and would thus give a great impetus to the work of evangelisation. He had great faith in Methodism. He believed

that Wesleyan Methodism was the greatest foe that Satan had in this world, and that he had held many councils to devise means to weaken its power and injure its usefulness. He thought it was their duty to uphold Methodism in its integrity, and with renewed vigor to push on its glorious conquests. This resolution was seconded by Mr. John Walker and supported by Mr. Lawson.

Mr. John Dawson, the next speaker, after a few introductory remarks, moved:—"That this meeting respectfully recommends the friends of Methodism in this Colony to hold a public tea meeting or other public meeting in each Circuit as soon as practicable, for the purpose of forming a branch Society for the Circuit, appointing a committee and officers for its management, and soliciting donations and subscriptions in support of the parent Society." This resolution



THE REV. RICHARD SELLORS, D.D.
President, 1880

was seconded by the Rev. George Hurst in a forcible and telling speech. He was quite sure, he said, that if they were but faithful to God and to themselves, Methodism would spread Scriptural holiness throughout these beautiful countries. The resolution was also supported by Mr. James Barker. The Rev. John Eggleston hoped that the proceedings of that meeting would have an important result on the future. He had no faith in such a Society being launched feebly. If those present had taken the trouble to calculate what was embraced in the object of the Society, they would feel that no ordinary pecuniary effort should be made in launching it. It would embrace the whole of their home work; it would be, in fact, a Home Mission; it would comprehend

within its objects the sustenance of the Ministry and their Chapel extension; and if their friends would just consider what had been expended every year for the last few years, they must see that more than ordinary contributions ought to be made to the Society. It was a saving to their funds to build large Chapels where the District was populous. He would like to see every year £5,000 spent in the erection of a Chapel, the Society giving £1,000. The sending forth of Ministers was another very important object of the Society. At present they were spreading themselves over an immense surface of little places, and in this way frittering away their Ministerial energies, and were accomplishing little for the Colony. He approved of the union of the two objects in one Society, as it would supply a focus and centre of action and influence. He would move that a subscription list be opened. On Mr. Love seconding this proposal the matter was enthusiastically taken up by the audience, the sum of £112 10s. 6d. being promised as donations, and £142 14s. 6d. as annual subscriptions. Mr. A. McArthur, Mr. E. Vickery, Mr. James Barker, gave £25 each, and promised £10 as annual subscriptions, while several other names well known in Methodist circles appear among the subscribers.

After this successful launching of the scheme it became necessary to hold public meetings in every available place to introduce the Society and to enlist the sympathies of the public. To Newtown Circuit belongs the honour of the first public meeting and special sermons, the preachers being Rev. S. Rabone and Mr. B. S. Walker. At the public meeting the sum of £35 was raised, and it was stated that two other branches were to be formed "in the country parts of the Circuit." Sydney North came next with its gatherings in the "Centenary Chapel," York Street. Mr. John Hosking, son of the schoolmaster, who, in conjunction with Mr. Bowden, wrote the appeal to the Missionary Committee for the appointment of a Missionary, took the chair. A local committee was formed, a collection amounting to £21 was realised, and a list of donations and subscriptions amounting to £216 was read. This local Committee, which met soon afterwards, divided the Circuit into eight Districts,—four in the city, two at Balmain, one at Pyrmont, and one at Lane Cove—and selected a number of ladies who should be requested to undertake "the arduous and honourable duties of collectors." These ladies were invited to a friendly tea at the Superintendent Minister's house a few days afterwards. The Circuit officers met the ladies, and the evening was spent in pleasant Christian intercourse, in which there was much counsel and encouragement relative to the new Society. It was fully expected that though late in the year not less than £400 would be realised in that Circuit alone. The report of that meeting concludes in this hopeful strain: "This will be a good example for all the other Circuits of the Colony, which it is hoped they will not be slow to follow. The Society has already taken hold of the religious affections of many of our good people, and this augurs well for its success. O, that it may become a great power to scatter gospel blessings through the land."

Sydney East Circuit followed, yielding £22 from sermons and public meetings, and £70 from subscriptions. Camden came next, when the collection realised £23, and seventeen persons gave in their names as annual subscribers.

The report of that meeting states: "The people of Camden Circuit have unmistakably evinced their approval of the new Society." The Goulburn Circuit caught the spirit of the promoters and held a tea and public meeting, at which Revs. J. Watsford, W. Kelynack, J. W. Dowson, and Messrs. W. Davies, E. Butler, R. Sindel, and R. H. Blatchford took part. Of the public meeting *The Goulburn Chronicle* naively said: "There were present about one hundred persons, the major proportion females." Windsor reported that "the attendance on both occasions was remarkably good, a fact which evinced the lively interest taken in this Society by the friends in this Circuit." The best proof of this is to be found in the fact that forty persons became subscribers and the collections amounted to £12 19s. 3d. At Newcastle, the Rev. J. G. Turner reported a successful meeting with collections totalling £15. A beginning was also made at Maitland, where regret was expressed that owing to "the pressure of local



THE REV. JAMES WOOLNOUGH.
President, 1867.

claims" they could do no more than make a beginning. But it was a good beginning, for one hundred subscribers to the Society were obtained and £60 raised in collections. At Singleton the weather was "unpropitious." Mudgee had "respectable and well-attended congregations." The majority "were well satisfied with the general procedure and the results," which amounted to £45 1s. In due course branches were formed in other Circuits, and the Society took root throughout the Colony.

At the first monthly meeting of the Executive the work of the Provisional Committee was confirmed, and the proceedings of the General Committee were entered in the minute book. The General Secretaries were requested to get

the report through the press as soon as possible, and the hope was cherished that the Society "would become mighty for good by the number and devotion of its adherents." *The Christian Advocate* was persistent in its appeals for the new Society. "The Society must be made to live in the thoughts and prayers of the mass of the people if it is to become, as we believe it will, a mighty instrument for good." And again: "It is our earnest hope that the new Society will directly contribute most extensively to the advancement of Methodism in this Colony, and indirectly to the enlargement of the sphere of our Mission operations. . . . When we consider the objects of the Society, we cannot for a moment believe that any genuine Methodist will either stand aloof from it or give it a lukewarm support. . . . Nobler objects it would be difficult to conceive, or which would exert a more powerful and beneficial influence on the whole land. We trust that in the days to come, many a native Australian, contemplating the Churches erected by the aid of this Society, will sing—

"These temples of His grace,
How beautiful they stand!
The honours of our native place,
And bulwarks of our land."

It would be interesting, indeed, to follow the Society along the various channels through which its helpful streams have flowed. It would be inspiring to describe the efforts of the men who have toiled in its interests, and to enlarge upon the patience and persistency of the lady collectors, many of whom are worthy of all praise. But space forbids. We can describe only its most important developments, leaving it for others to pursue their studies in the bypaths of the work of this beneficent Society. For many years, it pursued the chequered tenor of its way, assisting various building schemes, sustaining weak and struggling Circuits, putting down its agents in new and difficult spheres of labour, assisting in their support until the Circuits reached independence, thus helping to fulfil the object of its founders: To spread Scriptural holiness throughout the land.

The position of Secretary has been held by several of the leading Ministers, who, each in turn, did splendid work in organising and advocating the claims of the Society. The Rev. George Hurst was the first permanent Secretary, holding the position for sixteen years, during which time he not only pressed home its claims, but gave his services gratuitously. In 1883 he was succeeded by the Rev. George Lane, whose love for the work of the Society was deep, and his efforts on its behalf untiring. Mr. Lane retained the position till 1889, when he gave place to Rev. Richard Sellors, D.D., who held office until 1895. The Rev. James Woolnough then took charge, and at the expiration of his term in 1902 he was re-appointed for six years.

The developments in connection with the Society have been remarkably encouraging. The first substantial addition to its funds was made in connection with the Jubilee of Missions in the year 1864. British Methodism having set the example, Australian Methodists resolved not to be backward, and in a generous and comprehensive scheme the Conference laid the matter before the public. Chief among the objects which it was sought to aid by

the funds raised was the establishment of a Loan Fund. The Conference wisely resolved that all subscriptions to the Jubilee Fund, given with special reference to the Loan Fund, should be for the use and benefit of the Colony in which they were respectively given. This enabled the New South Wales District to aim at raising £10,000, to be used exclusively for the Sustentation Society. This amount was not realised, though many responded liberally. A sufficient sum, however, was raised to be of lasting benefit to the Society in its efforts to strengthen and develop the work of God.

Incalculable and lasting assistance next came through the generosity of the Rev. William Schofield, who, at his death, left the sum of £40,000 odd, with which to found the William Schofield Loan Fund; at the same time intimating that at the death of Mrs. Schofield the balance of the estate would be devoted to the same object. Mr. Schofield arrived in New South Wales in the year 1827, proceeding a few days later to Hobart Town, where on the 30th March, 1828, he preached his first sermon to 300 persons at Macquarie Harbour. He continued to labour here as Government Chaplain until the year 1832, when he was appointed to the Parramatta Circuit, afterwards travelling in Windsor, Portland Head, Sydney, Melbourne, Parramatta a second time, and Windsor again in 1847. Thence he removed to Goulburn in the year 1850, and in the following year became a Supernumerary, having been twenty-four years in active work. He died at the age of eighty-five, his last words being an assurance that he was trusting in Christ. During prayer by the Rev. F. Firth he responded fervently. He was buried at Waverley. Having provided for his near relatives, his executors were directed, at Mrs. Schofield's death, to sell the estate, and to secure the proceeds to the Wesleyan Church Sustentation and Extension Society for ever, as a Loan Fund for the Colony of New South Wales, to be kept distinct from, but worked in the same way as the existing Loan Fund.

Mrs. Schofield died in November, 1893, when Mr. Schofield's wishes were carried into effect by the Executors, the Revs. George Lane, James Woolnough, and Mr. John Corbett. In 1878, Mrs. Schofield became possessed of considerable wealth, which she regarded as a talent entrusted to her by God. Her gifts towards the erection of Churches, Colleges, Schools, Parsonages and Christian Missions cannot be estimated. To the New Guinea Mission she was specially liberal, leaving the principal part of her private means chiefly for its maintenance. Her gifts to the poor were quiet and unostentatious, while her interest in the extension of the work of God was practical and abiding. She took deep interest in the erection of the new Church at Waverley, towards which she contributed £6,000, also giving the organ at an additional cost of £1,000. She laid the foundation stones of upwards of thirty Churches, and gave donations to almost all the Wesleyan Churches erected in New South Wales for the fifteen years immediately preceding her death. Notwithstanding her great income she lived plainly that she might have the more to give to the work of God. Of her it may be truly said: "She hath done what she could."

Another name to be remembered with gratitude because of his fine generosity is that of Mr. John Bright, of Wollongong; who, in the year 1884, bequeathed a legacy of £40,000 to the Sustentation Society, together with £3,000 towards the support of a second Minister in the Wollongong Circuit. Mr. Bright was in business in Wollongong for many years. The Society has also received several smaller sums from its thoughtful friends.

At the first New South Wales and Queensland Conference, the Committee submitted a series of resolutions then said to be of the greatest importance to the work of the Society, in which it was resolved that the Funds henceforth should be appropriated to the following objects only, the grants hitherto having been almost without restriction. First: to defray the working expenses of the Society and the necessary Connexional expenses. Second: to assist in sustaining Ministers in neglected or scattered populations where the full support of a Minister could not be obtained, and in supporting Home Mission Ministers appointed by the Conference. Third: to grants in aid of the erection of New Churches, Parsonages and School-rooms. This proposed division of funds was adhered to for some years, when the increased demands made it imperative to discontinue all grants towards the erection of Churches, Parsonages and School-rooms.

The Society now proposed to establish another agency to prosecute the work in outlying places, where the support of a Minister was not possible. At a special meeting of the Executive Committee, held on the 16th of April, 1889, the scheme for the establishment of Home Mission Stations was submitted in accordance with the resolutions of the preceding Conference. Its originators stated that every good purpose would be served for the present, by drawing up a simple plan on the lines of the resolutions of the last Conference, with a few well defined principles clearly laid down; and, as the work advanced legislation could be framed to conserve and further its growth. After full discussion, the Committee forwarded a plan to the District Meetings for their consideration with a view to submission to the Conference for its approval. The proposed plan embodied the following features. That the Executive Committee should have authority to establish Home Mission Stations in localities where it was impracticable or inadvisable to establish Circuits; that it should have power to select Agents and appoint them to these stations; that the Home Missionary should be under the direction of the Executive Committee; that there should be an exchange between the Home Mission Agent and the Minister of some neighbouring Circuit for the purpose of the administration of the Lord's Supper; that the Executive Committee should report to the Conference respecting the condition and prospects of the Home Mission Stations, particularly as to any, which, in the judgment of the Committee should be formed into a Circuit; and that the Committee should have authority to arrange for the employment of Bible Women in suitable localities. Regulations were also adopted concerning unmarried Home Missionaries desiring to offer themselves as candidates for the Ministry.

In submitting his report to the following Conference, Dr. Sellors, who was then Secretary, said that two Home Mission Stations had been established during the year, one in the Tweed River District and the other at Narrandera. Applications for Home Missionaries having been made from several parts of the Colony, the Committee hoped shortly to increase the number of agents. Speaking of his work at the Tweed River, Mr. Thompson said that from August, 1889, to the end of the year, he had conducted sixty-two ordinary and fourteen evangelistic services, travelled upwards of 1,300 miles, and made three hundred visits to the houses of the people. Mr. Boyd, of Narrandera, reported that



MR. JOHN BRIGHT, OF WOLLONGONG.

in addition to preaching almost every Sunday morning and evening in the town, and at places some twelve miles distant in the afternoon, he had held services at places a considerable distance towards Hay. So promising was this work that the Committee contemplated taking up other Stations immediately after the Conference of 1890.

Referring to this forward step *The Advocate* (February 9th, 1889), wrote: "After years of patient labour and expectation, we have come to the conclusion that in an extensive and sparsely populated country like this, our Circuit system needs to be supplemented with and sustained by evangelistic methods of a more flexible and economic type, and we have determined to enter upon what we trust and believe will make the Methodist Church more than ever

what Mr. Ex-President Lane in his retiring address said it should be: an agency for the conversion of men. . . . We rejoice that the Conference has decided upon carrying out such measures; for we believe that it will effect a great saving of money, will minimise the difficulty in stationing Ministers which has already become a serious matter, at the same time adding to the efficiency of our Churches as a great evangelising agency. We hope to have a good deal to say in future on this new scheme. To the Rev. J. E. Carruthers belongs the honour of bringing it definitely before the Conference, and we trust it will be their honour to work the scheme successfully."

The Conference of 1896 witnessed another important development, when the Rev. James Woolnough, who had succeeded Dr. Sellors, introduced the resolutions of a Finance Committee, which had, in obedience to Conference resolution, sat during the year. This Committee proposed first that a Model Balance Sheet be adopted for the use of all Circuits, and that in future all Circuit grants be prospective, such grants absolutely discharging the Conference and the Sustentation Society from any further liability to the Circuit or the Minister for the Connexional year for which such grants were made. To introduce this system, the following arrangements were proposed. That the estimated deficiency in the funds of the Society for 1894 and the amount to be granted for Circuit deficiencies for 1895, and £2,500 for a Special Help Fund be capitalised, leaving the income for 1895 free for prospective grants for the following year. That this amount, namely, £5,500, be capitalised and borrowed from the Bright Bequest Fund for a term of twenty years, to be repaid with interest added at the rate of 5 per cent. in equal instalments. That the appropriation for prospective grants should not exceed the estimated income of the Society for the year, and that the administration of the Special Help Fund be left to the General Secretary, who should visit dependent Circuits, assist in raising money for the payment of existing Circuit debts, and also seek to institute better methods of local finance with a view to rendering the Circuits self supporting. The working out of the Fund was to extend over a period of three years. The Committee also proposed that no grants should be made to Circuits paying more than the minimum allowance, and that Trust properties should not be pledged for the payment of Circuit deficiencies. The Conference adopted these recommendations, and thus inaugurated the Special Help Fund. In discharging the Finance Committee it specially thanked the Rev. J. Woolnough and Mr. E. Vickery, jun., for their very valuable services.

In placing this scheme before the public, Mr. Woolnough said that the Fund was established for the purpose of removing the system of Circuit overdrafts. It would be administered by the Committee in accordance with the legislation of the Conference to which the attention of Circuit officers and Superintendent Ministers was called. The Conference, Mr. Woolnough added, had no authority to say that Circuit overdrafts should not be created, but it did the next best thing by forewarning the parties concerned. In reviewing the success of the Fund at the Conference of 1897, Mr. Woolnough stated

that the total amount of debts recognised by the Fund was £9,445, of which £3,834 was due to the banks on overdraft, and the balance to Ministers. The payments made from the Fund amounted to £2,044 2s. 3d., while the debts remaining were £849, together with one or two small amounts voted but not paid. The following year the Conference decided that the operation of the Fund be extended for another year, its administration being vested in the Executive Committee. At the close of the third year Mr. Woolnough was able to report the liquidation of Circuit deficiencies amounting to £11,000.

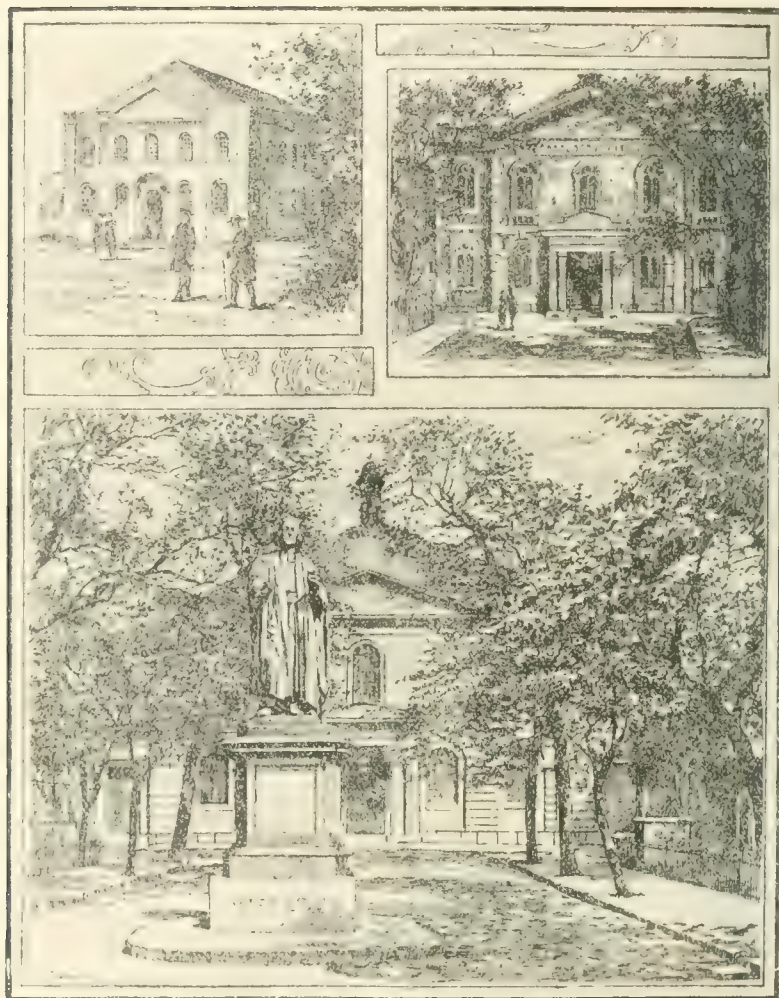
In the latter part of the year 1896, the question of providing a Gospel Car Mission to supply the dwellers in the back-blocks with religious services and healthy literature was brought before the public by several communications in *The Methodist*, and by a recommendation from the Bathurst Synod. The Home Mission Secretary, the Rev. James Woolnough, took up the idea in an enthusiastic manner, and submitted proposals to the Committee. Having considered the question, the Committee decided to secure a Car to be stationed in the Riverina District, with its head quarters at Hay. But the Executive insisted that at least £200 must be in hand before the work was undertaken. To inaugurate the fund, the collection at the Annual Meeting of the Sustentation Society was devoted to this purpose. The whole scheme, therefore, was placed upon the people, who responded liberally. It was proposed to build a Gospel Missionary Car, to furnish it with a stock of Christian literature, and to place it in charge of a Minister or other suitable agent who should travel in districts outside the boundaries of Circuits, and who should act as a colporteur, at the same time fulfilling all the functions of a Christian Minister wherever the opportunity arose. The response at the Public Meeting was so encouraging that the Executive Committee decided to proceed at once, and the Car was built by Mr. H. Proctor, of Hay, at a cost of £90. The Conference appointed the Rev. James A. Walsh to take charge of the Mission, and he soon had the Car equipped with a suitable supply of books, a portable organ, and all other requisites. The Car Mission was publicly inaugurated at a Meeting held in the Hay Church, when the Revs. Charles Jones, Chairman of the District, Richard Caldwell, James Colwell, and J. A. Walsh were in attendance. Mr. Jones preached an appropriate sermon, and the Car, accompanied by good wishes and many prayers was sent on its mission. In a short time Mr. Walsh was able to report satisfactory results. For two years he remained in charge, being succeeded by the Rev. Thomas Jenkin, who continued the work on the same successful lines as his predecessor. But a protracted drought held the Riverina District in its cruel grip, one of the results being that horse feed could only be purchased at ruinous prices, and travelling throughout the District became a matter of very grave expense. The Executive Committee therefore reluctantly decided to suspend operations for a time, and the Gospel Car Mission tentatively, if not permanently, has ceased to be. But the need for such an agency still exists.

In his first report to *The Methodist* Mr. Walsh said: "We left Hay on Tuesday, September 26th, intending to make a journey lasting about three weeks, travelling *via* Maude, Oxley and Booligal. Tuesday night we stayed

at Benduck Station, and on Wednesday reached Camoor. We were invited to hold a service at the shearing shed, so that in the afternoon we drove four miles, and after tea preached to about forty men. Next day, after calling at two settlers' places, we determined to remain at Maude all night. Having arranged for service, we visited other houses in the town, inviting the people to service with satisfactory results. On Friday evening we stayed at Tupra Station, four miles from Oxley, where the Manager, though a Romanist, asked us to visit the house. We preached to a congregation of about twenty. On Sunday we announced two services in Oxley. The morning service was regarded as an unjustifiable innovation, and was a failure; but the people rallied well to the evening service. The following week, we set out to travel over the dreary plains to Mossgiel, a town rarely visited by any Clergyman."

The indebtedness of the Society to its Secretaries and Treasurers is very great indeed. The position of Treasurer was filled for many years by the Rev. J. B. Waterhouse and the Hon. Ebenezer Vickery. At the Conference of 1890, Mr. Waterhouse retired, and Mr. Vickery also tendered his resignation. Of Mr. Vickery's services the Conference said: "The Executive Committee resolves hereby to place on record its high estimate of the valuable services which Mr. Vickery has rendered to the Society for the past thirty years. During this long period he has continuously held office as one of its General Treasurers, and, moreover, as one of its founders and first officers, he has by his initial advocacy, his munificent benefactions, and his wise counsels, especially in the earlier years of its history, placed the Society under obligations of gratitude, which this Committee deeply feels and warmly appreciates." In vacating the Treasurership, Mr. Waterhouse stated that he had been identified in some way with the Society from its inception. During the thirty years which had since elapsed, the Society had paid in grants to buildings alone the sum of £36,273 18s. The Loan Fund began its operations with a capital of £700. The capital now, that is in 1890, amounted to £10,401 9s. 11d.; and during the period of its operations it had enabled various Trusts to liquidate debts amounting to £35,611 5s. 4d. The names of the Revs. Dr. Kelynack and William Clarke, together with those of Mr. B. H. Chapman and Mr. R. H. Ducker, must not be passed over lightly; for their gratuitous services have been great, and often heavy.

One other important accessory must not be passed without mention. The Ministerial Choir, in charge of the Revs. W. W. Rutledge and G. O. Cocks, gives very great help at the Annual Meeting by its excellent rendering of suitable choruses and part songs. It is a miniature Leidertafel.



CITY ROAD CHAPEL, LONDON.

THE N.S.W. AND QUEENSLAND CONFERENCE.
1874-1892.

Successive Stages in Australian Methodism—Fears as to the Future—
The First New South Wales and Queensland Conference—Its President,
the Rev. J. H. Fletcher—Developments—Admission of Laymen—The
Membership Question—The Centenary Thanksgiving Fund—The Sunday
School Union—Additional Ministers from England—The Local Preachers'
Association—Division of the Sydney District—New Churches—Foreign
Missions—Jubilee of the Tongan Mission—Disturbance at Samoa—Mission
to New Britain Established by Rev. George Brown—Jubilee of the Fijian
Mission—Mission to New Guinea Undertaken—Persecution in Tonga—
Obituary Notices of Ministers and Laymen.



WILLIAM STREET CHURCH, BATHURST.

CHAPTER XVII.

THE N.S.W. AND QUEENSLAND
CONFERENCE.

1574-1592.

THE second chapter in the history of Australian Methodism was now closed. The first opened with the introduction of a few British immigrants and their organisation into a Society by the Rev. Samuel Leigh, in 1815. This lasted for a period of forty years. Then came the second stage, when the Rev. W. B. Boyce presided over the first Australian Conference, and formally inaugurated the new dispensation. This was a very important period, in which devoted men, whose names will not easily be obliterated, made their influence felt on the development of the moral and religious life of the Colony. "They stood at the beginning of things, and in one of the most trying and critical periods of Colonial history; when the first gold fields were discovered, and men were carried away by the splendid visions of sudden wealth; they bore witness for Christ, and stood right nobly to the discharge of their duties. This chapter extended over a period of nineteen years, and it contains unmistakable proofs of the adaptation and potentialities of Methodism as a system of aggressive Christianity. But this last page is written for good or evil. The chapter is closed for ever."—(*Christian Advocate*, February 2nd, 1874.) The writing of that chapter was the end of the Australasian Annual Conference. In its place Annual Conferences in New South Wales, Victoria, South Australia and New Zealand were to be established, with a General Conference meeting every third or fourth year.

This new era was entered upon by thoughtful and sober men with some degree of trepidation. But it was forced upon the Church by the conjunction of circumstances. Missionaries had multiplied, and the operations of the Church had extended over a vast network of Circuits which were no longer manageable by a single Conference. And as one said: "The voice of necessity could be taken as the voice of God. They could not look back with vain regret upon the past; they must adjust themselves to their altered circumstances. Constitutions must be framed, and their practical difficulties would test the administrative capacity of the most able and far sighted men. They would have to proceed with the greatest caution, and they would continually need the presence and guidance of the Living God. It was not intended that the Annual Conference should be merely a magnified District Meeting, though the power of Connexional legislation was reserved to the General Conference. The maintenance of the General Conference would conserve unity in doctrine, it

would preserve Methodism from diverging along different lines, and it would prevent it losing its national character by colonisation, thus giving to it the element of homogeneity, an element necessary to preserve the Church from disintegrating influences. The Annual Conference would possess real powers in the appointment of Ministers and Chairmen and the election of their own officers, thus leaving the future of Methodism practically in their own hands." Each Conference was to possess control of its own funds, and "there is one thing above all that we desire in connection with our new *regime*. It is that our Annual Conferences may become channels for the communication of Divine grace to the people. Why should not our Annual Assembly be looked for as a testimony of rich spiritual blessing, and anticipated as a feast and festival by our city Churches? That they may be such we are fully persuaded. And, if they remain so, then many difficulties will vanish from our path, and the glorious blazon which shone so triumphantly upon the standards of our fathers will shine upon ours also."—(*Christian Advocate*.)

The first New South Wales and Queensland Conference assembled in York Street Church on Wednesday, January 28th, 1874, at ten o'clock, the Conferences in the other Colonies assembling at the same hour. Messages of greeting and fraternity were sent to the Conferences in Melbourne and Adelaide. There were fifty-five Ministers in attendance, the first Session being commenced by the Rev. B. Chapman. Owing to the short notice given, the attendance of the public was not large, though several Methodists from the city and country occupied the side seats in the old Church. The Revs. W. Schofield and J. Watkin engaged in prayer, after which the voting for President took place, the following being the record: Gaud 1, Somerville, 1, Curnow 2, Piddington 3, Wilkinson 7, Fletcher 27. The Rev. J. H. Fletcher, Principal of Newington College, was therefore declared duly elected President. In his address Mr. Fletcher said: "My position is so novel and unexpected that I feel I may reasonably claim your indulgence. To sit in this chair and be called Mr. President are things unfamiliar and somewhat formidable. I would remind you that we are not the Conference we used to be. We are no longer the 'Australian Conference of the Wesleyan Methodist Church,' but the 'New South Wales and Queensland Wesleyan Methodist Conference.' The constitution under which we sat last year has undergone material changes. We have sacrificed magnitude and dignity to compactness, economy and flexibility. The Presidents of the larger Conference have been guided by precedents, which, in our altered circumstances, will possibly be sometimes inapplicable. We are entering upon new ground, and we shall have to feel our way. Still, surrounded as I am by brethren of great experience and matured thought, I doubt not that I shall have their sympathy and support in the arduous duties with which the Conference has just now entrusted me. . . . Looking forward to the great future, when Australia shall become a nationality—and not only a distinct nationality, but a community with a literature of its own—I trust that in laying the foundation of that which doubtless awaits us, we shall in this be brave enough to attempt all that God calls us to do. In the strength of that Divine Being whom we worship, let us reverently and humbly undertake these and all other responsibilities in such a way that we may secure His smile and His well-done at last."

The position of Secretary fell to the lot of the Rev. J. B. Waterhouse, while the Revs. G. Martin and F. Firth were appointed Assistant Secretaries, and the Rev. G. Woolnough, Official Letter Writer. The Secretary then read extracts from the Minutes of the last Australasian Conference, setting forth the Constitution and powers of the Colonial Conference, after which the Rev. William Schofield was called to the platform by the President. The business transacted comprised a variety of matters. For instance: a memorial came from the Samoa District Committee of the London Missionary Society asking for a readjustment of the two Societies in that district; the obituary notice of the Rev. Peter Turner was read; permission was given to the Rev. W. Curnow to visit England; the Rev. J. Waterhouse volunteered to return to his old sphere of work in Fiji; the advisability of establishing a Sustentation Fund for Queensland was discussed; and considerable time was spent in the consideration of Church Sustentation affairs. The following Preachers were admitted into full connexion; the Revs. M. Gray, W. W. Lindsay, W. B. Nathan, T. R. McMichael, J. W. Moore, J. F. Orr, E. J. Rodd, and W. G. Taylor; the Revs. W. H. Beale, Rr. McKeown, A. Midgley, F. Moore, J. B. Portrey, C. Saunders, J. Thomas, J. Woolnough, H. Youngman, W. Glasson, J. C. McDougall, B. Mack, G. R. Glasson, J. Mathison, and J. Phillips remained on trial; and J. D. Joy and C. J. McCoy were received as preachers on trial. Messrs. J. Gibson, J. Aldis, R. East, and G. A. Reeve were sent to the Theological Institution for training. Referring to the Conference *The Advocate* said: "We have taken another step in the direction of complete self-government; . . . we are putting more wheels to the machine, but are the wheels doing more work?"

We must now glance briefly at some of the most important events which took place during the existence of the New South Wales and Queensland Conference. The General Conference of 1875, after protracted debate, resolved on the admission of laymen to the Conference, each Circuit to have the right to elect one lay representative who should be elected by ballot at the Quarterly Meeting, the laymen eligible for election to be Church members of at least four years' continuous standing. The Committee of each Institution to which a Minister was set apart was also to have the right to elect a representative. This departure, so much feared by some, has brought in its train beneficial results, in addition to enlarging the scope and power of the Conference.

Another matter which caused considerable agitation in the Church, and provoked long and warm discussion was the Membership Question. For several years the feeling had been gaining ground that the basis of membership should be broadened. At the Conference of 1888 resolutions were passed committing the question to the Quarterly Meetings for their consideration. When the Conference of 1889 met, the District Meeting resolutions together with the report of the Committee appointed to consider them, was read by the Convener, the Rev. Rainsford Bavin. This report disclosed the fact that several Circuits emphatically disapproved of the alteration suggested by the General Conference, while other Circuits were in favour of abolishing the Class Meeting as a test of membership. In some Quarterly Meetings the sub-

ject was discussed, but no vote was taken. In his summary, Mr. Bavin said in thirty-three Circuits a majority of votes in twenty-one Quarterly Meetings were against and nine in favour of the proposed change, while three remained neutral. The Circuits favouring a change were about evenly distributed between the city and country, and these Circuits represented less than one-fifth of the total membership of the Circuits included in his calculation. One or two Circuits deprecated the continual discussion of the subject as likely to produce harmful results.

When the Sydney District Meeting met, the Rev. William Clarke moved, and the Rev. George Lane seconded, "that this Meeting disapproves of any alteration in the basis of Church Membership." As an amendment the Rev. Paul Clipsham moved that a change of some kind was necessary, requesting



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the Conference to devise some properly guarded test of membership which should meet the case of persons in other respects eligible for membership who did not see their way to meet in Class. Both resolution and amendment were vigorously and earnestly discussed; and when the amendment proposed by Mr. Clipsham was submitted, twenty-five voted for and thirty-five against it. The original resolution was then carried by a majority of twelve votes.

This recommendation, together with those from the other District Meetings, was submitted to the next Conference; when the Rev. J. E. Carruthers, Secretary of the Constitution Committee, moved: "That the Conference cannot approve of the change suggested in the resolution sent down for consideration by the General Conference." The Rev. R. Caldwell having seconded

the motion, the question was open for discussion. The Rev. Henry Youngman moved an amendment on the same lines as that of the Rev. Paul Clipsham at the District Meeting. The whole question was now canvassed at great length in a debate characterised by extraordinary ability. Mr. T. Cummins then moved that the question be now put, and the vote was taken with the following results: For the amendment, sixty-two; against, eighty-six. The resolution submitted by Mr. Carruthers was carried by eight-nine to sixty-one votes. In an article dealing with the debate, *The Weekly Advocate* said: "Of course the question of the basis of membership is not yet settled. The result of the vote on Saturday last showed unmistakably that in connection with our own Conference there is even a larger proportion than was supposed in favour of a modification of the present test. . . . The General Conference, however, has now become the point of interest. All minds are reverting to it as the Court which must face and settle this great question. . . . If we may judge from the decision of the Annual Conference an attempt is sure to be made in the way of modifying our present test. Whether the test be successful remains to be seen."

The General Conference met in Sydney during 1890, and when the debate on Church Membership, announced for Wednesday afternoon came on, there was a large attendance of representatives and of the Methodist public. The President, the Rev. Dr. Kelynack, called upon the Rev. J. Haslam to submit the resolution of the Special Committee to the effect that the Conference recommended that the Class Meeting continue a test of Membership, but that in cases of affliction, infirmity, and kindred reasons, tickets should not be withheld from those who were unable to attend. Upon this an amendment was moved by the Rev. J. J. Lewis, of New Zealand, proposing that Church members should have their names enrolled in Class Books, such members being strongly advised to meet in Class. Able as previous debates in the General Conference had been, this equalled, if it did not surpass them all. After several effective speeches a Committee was appointed to take into consideration the several resolutions of which notice had been given, and to frame therefrom such a resolution as would embody the wishes of the Conference. That same evening the Committee presented its report. After affirming its belief in the value of the Class Meeting as a means of grace, it recommended that in addition to the weekly Class a monthly Meeting for testimony and fellowship be instituted in every Circuit, such Meeting to be led by the Minister or Leader duly appointed, the names of all persons attending either the weekly or the monthly meeting to be entered in Class Books provided for that purpose, and such persons to be regarded as members. This was considered at the time to be a happy solution of a very grave difficulty, and the progressive spirits were thankful. But their joy was somewhat premature, for it is now generally admitted that, though the mountain laboured, it brought forth nothing more formidable than a mouse.

Writing of the Committee's report, which was unanimously adopted, *The Advocate* became jubilant: "It retains all that the most conservative Methodist has a right to ask for," it said, "and it makes it difficult for any Christian man

or woman desiring membership in our Church to find a reasonable excuse for remaining outside. We do not expect that the decision of the Conference will satisfy everybody, though the Conference as a corporate body regarded the finding of the Committee with the utmost unanimity. . . . Where opinion is so equally divided as it has been on the test of membership question, compromise or disintegration is inevitable. The General Conference has wisely accepted a compromise, and we trust that its practical working will render any future agitation unnecessary." Speaking of the Monthly Meeting the same authority said that it would, it believed, increase the vitality of the weekly Class Meeting, bringing into closer union many who had hitherto been outside. This, however, has not proved to be the case. The Monthly Fellowship Meeting has not achieved what was expected of it, and it has done little, if anything, to add to the spirituality or numbers of the Church.

The Centenary of the Colony now being due, the Conference of 1887 resolved to mark the event by the establishment of a Thanksgiving Fund. The proposal was remitted to the District Meetings and to a Special Committee for consideration and report. At the Conference of 1888, the Rev. James Woolnough, Secretary to the Committee, moved the Committee's resolution to the effect that a Centennial Thanksgiving Fund be established. The Rev. George Brown and Mr. B. H. Chapman supported the proposal, and the Rev. Dr. Kelynack, in an eloquent speech, emphasised the object. The question which came to them as Christians, he said, was, how much did they owe to God? They owed a debt to the pioneers of this great country who had conferred upon them supreme blessings, and he wanted the question to be taken up earnestly. He called upon the Methodists of New South Wales to raise not less than £50,000 as their expression of thankfulness to God for the blessings of the past century, and as a pledge of consecration for the future. The Conference then gave the opportunity of free speech and a remarkable scene was witnessed. During the space of one hour £7,200 were promised, chief among the subscribers being Mr. F. Tait £1,000, Mr. W. Arnott £1,000, Mr. G. Crawshaw £300, Mr. B. H. Chapman £250, Rev. R. Dyson £150, Mr. W. H. McClelland £150, Rev. W. Clarke and Mr. T. P. Reeve £105 each, Mr. John Wade, Mr. G. W. Barker, Mr. Reuben Hall, Rev. Joseph Spence, Mr. Ramsay, Rev. J. A. Nolan, Rev. J. F. Orr and Mr. W. Crispin £100 each. Arrangements were then made for a public meeting at which the objects of the Fund should be advocated, and the scheme presented to the public.

The Public Meeting was held in due course and the Rev. George Lane, President, took the chair. The management of the Fund was entrusted to able hands, the Rev. Dr. Sellors and Mr. J. H. Watkin being Secretaries and the Rev. Dr. Kelynack and Mr. G. Crawshaw, Treasurers. The aim of the promoters, in initiating the Fund was fourfold. They set before them the erection and endowment of a Theological Institution; the extinction of Church debts; the acquisition of a site for a Ladies' College, and to inaugurate and assist Mission work in the city and country districts. In speeches of an elevating character the Revs. J. A. Nolan, J. H. Fletcher, Dr. Sellors, S. Wilkinson, Dr. Kelynack, and Messrs. G. Crawshaw, J. H. Watkin, S. E. Lees, M.L.A., T. P. Fletcher

and W. H. McClelland, advocated the objects of the Fund. The Rev. J. H. Fletcher said that during the last twenty years he felt there had been wanting some great movement that would make them feel they were a great confederacy, a power that could be diffused throughout the country for its good. He therefore trusted that the enthusiasm which had begun to display itself would continue. "They had never seen nor heard of a revival worthy of the nineteenth century." Dr. Sellors said that the spirit manifested in the Conference the previous Friday afternoon was something remarkable even in that liberal age. He had never seen such an outburst of generosity. Enthusiasm again ran high, and additional sums, including £1,000 from the family of the Rev. George Hurst, £500 from a Friend, £200 from Mr. J. Hardy, £150 from Mr. James Watkin, and £100 each from Messrs. G. B. Allen, R. C. Allen, Arthur Allen, and R. S. Callaghan were also promised, making a total in connection with the Conference gatherings of £10,697 15s. After extending over a number of years the Fund was closed, the amount realised bringing a substantial addition to the objects already enumerated.

The question of the formation of a Sunday School Union was once more to engage the attention of those interested in Sabbath School work; and the Conference of 1879 adopted a series of resolutions having for their object the formation of a Sunday School Union. The objects of the Union were said to be the promotion of Circuit Unions and fraternal intercourse between schools; the supply of good books for libraries and Sunday School requisites; the establishment of a Sunday School Depot; the commencement of Schools in neglected or necessitous localities; and competitive examinations for officers and teachers, with the issuing of certificates of competency. The Union was to be supported by annual subscriptions from Schools and donations from sympathisers; and its affairs were to be managed by a Committee having power to make by-laws for the regulation of its own business. The Rev. Frank Firth was Secretary to the Union; and the Conference decided that a Public Meeting should be held at an early date to inaugurate the Union, the Sunday Schools being invited to co-operate.

A constitution was drafted, and the machinery was ready; but little was done until the year 1888, when the first Annual Meeting, as it was described, was held in Wesley Church, February 23rd. The President, the Rev. George Lane, presided, and the attendance was only moderate. Mr. Lane said they had met to inaugurate their Union, to put a little more vigour into it, and, if possible, to induce other Schools to unite with them. The Rev. C. W. Graham, who had succeeded Mr. Firth as Secretary, stated that some Schools were holding aloof from the Union. There were then twenty-three Schools connected with it. Addresses were also delivered by the Rev. Dr. Sellors, J. W. Winspear, and Messrs. T. Cummins and W. H. McClelland. The following year the report was of a more encouraging nature. Referring to the second Public Meeting, *The Advocate* wrote: "The marked absence of Sunday School workers was largely attributable to want of interest in the

Union; but it had no doubt the day would come when the Union would be a pronounced success, and every School would want to join it. But new enterprises took time to start, and the full report which it had published would, it was hoped, result in many Schools joining the Union."

At the succeeding Conference, the Rev. W. H. Beale was appointed Secretary, and he reported next year that the Union was growing in popularity and usefulness. The most important movement of the year, he said, had been the inauguration of a system of competitive examinations open to all schools



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connected with the Union, the examinations being held half yearly. A large and important Meeting had been held in the interests of the Prize Fund during the last District Meeting. In the Union there were 594 teachers, 104 officers, and 8,104 scholars. Early in the year, a Conference of Sunday School workers had been held. The Meeting was most enthusiastic, the collection amounting to £30. The system of competitive examinations has successfully continued to the present time, the work assuming vaster proportions each year. The Secretarial work has undergone frequent changes, that arduous position now being filled by the Rev. R. H. Rickard and Mr. E. A. Bronsdon, who receive

valuable assistance from the Sunday School Union Committee and the Sunday School Council. No Meeting is more enthusiastic or popular than that at which the prizes are presented to the successful competitors. But better than this display of enthusiasm is the fact that the Union is developing the systematic study of the Word of God, promoting uniformity and thoroughness in Sunday School work, and exerting a beneficial influence gratifying to its promoters.

The promising openings in New South Wales and Queensland were now so many and the opportunities so great that it was felt by the Conference of 1882 that the supply of Ministerial candidates must be largely augmented from some other source. The Conference requested the British Conference to supply a number of young men, and the Rev. Francis Tait, who was visiting England, presented that request, which met with a generous response. Mr. Tait carried out his part of the commission with wisdom and sagacity. The first batch of young men arrived in *The Peshawur* on the 16th of November, and were welcomed in York Street Church at a Public Meeting, marked by much enthusiasm. The Rev. George Woolhough, M.A., as Clerical Secretary of the Sustentation Society, introduced the newly-arrived Ministers, eleven in number, to the President, remarking that the inception of the movement was due to the Rev. George Hurst, who contributed a handsome sum towards the expenses involved. He also referred to the valuable services of Mr. Tait in the selection of the Ministers, and to the assistance rendered in England by the Rev. Dr. Osborn. The Rev. George Hurst, in addressing the Meeting, boldly ventilated the question of sending to England for others, offering a second £100 towards the expense of another twelve. The Meeting was then addressed by five of the young Ministers, the Revs. C. J. Prescott, B.A., C. E. James, F. C. Boyer, W. H. Harrison, and another. Referring to this meeting, *The Advocate* said; "We trust the York Street Meeting may prove an augury of successful work to the young men who have thus become publicly identified with Australian Methodism; and, as the leaves of future years are unfolded, we hope the life histories which these young men will write thereon will be filled with the records of manifold victories won in the cause of the Redeemer and Saviour of men." The Meeting was unique, such a gathering not being known since the Rev. James Calvert brought out his band of Missionaries. On this occasion the company was larger. In quick succession several other Ministers arrived from the English and Irish Conferences, and many of them are filling important positions to-day. But the supply has now ceased. The impression is abroad, at least in official circles, that men trained in Australia are better fitted for the heavy demands made by the exigencies of Circuit life. But that is a question which lends itself to argument.

An effort was made during 1886 to establish a Local Preachers' Association, a Meeting for the purpose of enrolling members and electing officers being held on Friday, January 8th. Three Ministers and sixteen Local Preachers were present, and the Rev. William Clarke was voted to the chair. The rules prepared at a previous Meeting were read, amended, and then adopted. The proposed constitution provided that all Ministers should be members, and Local

Preachers could qualify for admission by an annual subscription of 5s. The aims of the Association were the mental improvement of Local Preachers by means of lectures, essays, and conversations, and concerted action in the supplying of neglected places in need of help. The first officers were: President, Rev. William Clarke; Vice-President, Mr. T. Cummins; Secretary, Mr. T. P. Reeve; Treasurer, Mr. Reuben Hall; Committee, Rev. H. Youngman, and Messrs. W. Jones, C. Tuke, J. C. Bennett, and J. Hambly. *The Advocate* said that there was much good work possible to such an Association. By its influence many of the prejudices against the order of Local Preachers might be destroyed. It was within the power of the Association to elevate the tone and quality of this valuable body of workers as a whole. By friendly intercourse and criticism, and by the communication of knowledge, they could help each other to greater usefulness. By taking counsel together it would be easier to supply Circuits that were short handed, and to undertake evangelistic work at present untouched. "If the aim is steadily kept in view to improve and utilize the material at hand to the utmost, for the good of man and the Church, there ought to be little question about the movement having sympathy. The permanence and effectiveness of the Association must largely depend upon the Local Preachers themselves. Ministers who can help, we hope will rally up, as they are able; but we urge the Brethren principally concerned to aid in making the Association a centre of sympathy and wise and vigorous work." But this friendly hope was never fulfilled. Small and feeble as was the beginning, the Association became feebler still. And whatever may have been the reason, the Association so valuable in many other places, never became popular, and after a brief but struggling existence it ceased to be.

City and suburban Methodism having developed so rapidly during these years the Conference of 1891 thought it advisable to divide the Sydney District into two, a resolution to that effect being moved by the Rev. George Lane. The Rev. J. E. Carruthers, in seconding the resolution, remarked that in the Sydney District there were thirty-five Circuits and six Departments, with sixty-one Ministers and two Probationers; whilst the other Districts combined contained but sixty-five Circuits, with fifty-seven Ministers and fourteen Probationers. There were one hundred and thirty-nine representatives in the Sydney District alone, a number altogether disproportionate, when contrasted with the other Districts. He believed that this alteration would tend to accelerate the progress of Methodism in the city. The proposal was carried in the affirmative by a large majority. This arrangement, however, did not finally approve itself to those who were most ardent in its advocacy, and it was soon found necessary to revert in some measure to the old system, continuing Sydney as one District, and establishing two separate Districts at Illawarra and Parramatta. This arrangement has worked satisfactorily to the present time.

During this period great expansion in Church building took place. Even to name all the new buildings would occupy pages, for which room cannot be found. We must, therefore, be content to refer briefly to the most noted of these constructions. The first notable development was in connection with

Bourke Street Circuit; where, on Saturday afternoon, April 13th, 1878, the foundation stone of a Church in Cleveland Street was laid by the Rev. Gervase Smith, D.D., in the presence of between two and three hundred people. Prominent among the contributors were the Iredale family and Mr. and Mrs. Uther, who presented the Trustees with £150, enabling them to undertake the building of the Church.

A new Church at Mount Lachlan was also opened on Sunday, June 30, 1878, the Rev. George Hurst, President of the Conference, preaching the official sermon. The foundation stones of the new Church at Burwood were laid November 5th, by Mrs. Schofield and Mrs. J. H. Fletcher. The Church was opened on the 2nd of December by a public tea in the School of Arts, when it was stated that the cost of the building was £2,507, towards which the sum of £1,145, 13s. 9d. had been received. The old Church at Princes Street, erected in 1817, was also removed, to make room for a building more in accordance with the requirements and tastes of the times. The foundation stone was laid by Mr. Alderman McArthur, of London, and an interesting address of a historical nature was given by Rev. R. Mansfield. The sum of £100 was placed upon the stone. Developments also took place at Wollongong, where, on the 26th December, 1879, the foundation stone of a new Church, estimated to cost £2,000, was laid. In 1877, a new Church was built at Paddington through the enterprise of the friends in the Waverley Circuit. The total cost was £4,000. The Church was opened on Saturday, 3rd of February. The initial difficulties were nobly undertaken, Mr. E. Vickery and Mr. Thomas Cowlishaw being generous helpers in the enterprise. The new School Church at Petersham followed on the 12th December, 1880, the Revs W. Curnow and J. H. Fletcher preaching the opening sermons. The total cost of land and building was a little more than £1,000.

At what is now the important town of Lismore, services had been conducted in the Temperance and Protestant Halls respectively, but a weather-board Church was built in February, 1877, the Rev. W. G. R. Stephenson preaching the opening sermon. The total cost was £250. The foundation stone of a new Church at Singleton was laid by the Rev. George Woolnough, M.A., President of the Conference, in May, 1881, the building costing £1,796. Mr. Woolnough opened the Church in the following February. At Stanmore the erection of a Church had long been talked of. After much consultation and not a little caution, the Trustees accepted the tender of Mr. Peter Hill for the sum of £8,400. The previous Church had only been erected some six years. This new enterprise was considered a bold one, but the growth of Stanmore as a favourite suburb, and the location of Newington College in close proximity, compelled the Trustees to provide accommodation earlier than was anticipated. The foundation stone was laid by the Rev. G. Woolnough, M.A., President, on October 4th, 1881. The architects were Messrs. Thornley and Smedley, and the contractor Mr. Peter Hill. It was estimated that the total cost would amount to not less than £6,000. The memorial stone of a School Church was laid at Homebush by Mrs. Schofield on Saturday, January 24th, 1885. The estimated

cost, including land, was £1,400, towards which Mrs. Schofield and the Rev. George Hurst contributed £100 each. The opening sermon was preached by the Rev. J. H. Fletcher on Wednesday, 20th May, the following year.

An attempt was now made by the Executive Committee to establish Methodism at Manly, which had sprung into prominence as a watering place. A small Church was therefore erected, and formally opened in the early part of February, 1887. Methodism at Waverley also went in for a forward movement, the dedication services of their new and beautiful Church taking place on Sunday, 6th January, 1889. The Rev. J. B. Waterhouse commenced the morning service, and the Rev. James Woolnough, the resident Minister, preached the sermon. A public meeting followed on Monday evening, with the Hon. E. Vickery in the chair. It was stated that up to that time the disbursements had been over £13,000. Liberal promises of help were given by Mr. Vickery and Mrs. Schofield, whose generosity made the building of such a beautiful Church a possibility. The Church is capable of seating 1,000 persons, the height of the spire from the ground is 137 ft., and the Church itself, to quote the words of the Rev. George Lane, who addressed the public meeting, is "the most beautiful belonging to the denomination in the Southern World."

An important development took place at Dubbo, where a Church, described as one of the handsomest and most comfortable out of Sydney, was built largely by the perseverance and zeal of the Rev. Robert Stewart. It was opened during December, 1888, by the Rev. George Lane, President of the Conference. At Newtown the memorial stone of a new School Hall was laid on the 18th of October, 1890, by Mrs. Isaac Doust, the builder being Mr. James Catts, and the contractor Mr. Kent. What was called a red letter day in the history of New England Methodism, took place on the 30th November, 1892, when, owing to the inadequate provision of the Church and the growing interests of that important centre, it was resolved to build at a cost of £2,000. Mrs. Schofield consented to lay the foundation stone, but, being unable to be present, she requested Mr. E. Lonsdale to act on her behalf. The Rev. W. H. Beale, then Superintendent of the Circuit, laid the second stone.

The work in the Foreign Mission Field, with one exception, was developing along successful lines. In 1877, the Jubilee of the Tongan Mission was commemorated by religious services at Nukulofa on the 25th of June. It was proposed to mark this interesting event by the erection of five large Memorial Churches and a new College Hall, towards which a large sum was subscribed. In writing of the Jubilee, one of the Missionaries said that the services were the commencement of a gracious revival "which is still going on. Since the beginning of the Jubilee Meeting eight hundred have joined the Church, and many among them are Romanists. Our Prayer Meetings and other services are crowded. Last Tuesday at Bea, twenty-two found peace, and twenty eight on Thursday at Fuamotu. Almost all the inhabitants of one Romanist village have come over to us. On Friday at Mua, the King's grand daughter and many others were converted. The Lord blesses His work." The work at Tubou College was strengthening its claim to the gratitude of the country. Its

talented Principal had not only published an edition of *Aesop's Fables* beautifully illustrated; but he had prepared a large map of Europe for the use of the college and schools, and an improved geography had been issued from the college press. But most important of all, the Rev. J. E. Moulton was about to proceed to England to publish a new edition of the Tongan Scriptures.

While Tonga was rejoicing, the Mission at Samoa experienced a disturbance brought about by two parties in that group of Islands each striving for supremacy. One party represented those who joined Malietoa in the action which he took with regard to Colonel Steinberger; the other party represented themselves as the Government at Samoa, or, as they were often called, the



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President, 1882

Steinberger party. Malietoa, who was King at the time of Colonel Steinberger's removal, was deposed by the Government party, another King being nominated in his place. These opposing parties met near Apia, and while negotiations were still pending one party was surrounded, thirty being killed, the rest laying down their arms on condition that their lives should be spared. The Rev. George Brown wrote that there was a great desire in Fiji that Samoa should be annexed, but what the future would bring forth he was unable to tell.

The Mission to New Britain was established in the year 1876, the leadership being entrusted to the Rev. George Brown. Mr. Brown embarked in *The John Wesley*, which sailed from Sydney on her annual voyage to Fiji, Samoa, and Rotumah. The establishment of this Mission had been before the Committee of the Board of Missions during September, 1874. The success of the

existing Missions was so remarkable that they were now prepared to send native Ministers and Teachers to assist Mr. Brown in his honourable task, and he intended to take volunteers wherever available. At Fiji six married, and three unmarried men were selected, the Government ascertaining that those who volunteered thoroughly understood the character of the work to which they were proceeding. Having placed before them the dangers awaiting them in New Britain, the Government authorities questioned them as to their views. Aminio Bale replying for the others said: "We have fully considered this matter in our hearts, and if we die, we die, and if we live, we live." They then signed a declaration to the effect that they had been fully informed of the nature of the work lying before them, and of the discomforts which they would be called upon to undergo. But notwithstanding this precaution they persisted in repeating their offer. Accompanied by Mr. Brown, they left in *The John Wesley* for Samoa, picking up two other natives and their wives, and arriving at Rotumah on the 23rd. Here the Rev. W. Fletcher, B.A., joined Mr. Brown, and together they sailed for New Britain on the 31st, sighting their destination on the 14th of the following month. Next day they dropped anchor at Port Hunter in Duke of York's Island; but, as it was Sunday, they remained quietly on board. On the 16th the site for the Mission House was selected, and on the following Thursday preparations for the building began, and in a short time the building was erected. Mr. Brown soon made the acquaintance of the place and people. After a stay of three weeks, *The John Wesley* started on her return journey.

Mr. Brown now called for volunteers to occupy the stations on New Britain and New Ireland. He was immediately met by a new difficulty. They all volunteered! But having made his selection, Teachers were soon settled in various parts of the group. Everything conspired to encourage the workers, compelling Mr. Brown to write: "All passed off well, and the people who came with us were quite surprised by our reception. My own heart was full, and I longed to be able to go away into the bush to weep for very thankfulness." There were ten Agents to be stationed about the group as soon as it could be wisely done. In rapid succession New Ireland, New Britain, and other parts of the Duke of York were visited, the sites for Teachers' houses being selected. In January, 1876, the first Church was opened for worship, and in October of the same year, Mr. Brown left for Sydney, after fourteen months' residence, during which time wonderful pioneer results had been achieved. Nearly twelve months later he returned to his great work, when the Mission was again vigorously prosecuted. In 1879, Mr. Brown was forced to leave for New South Wales owing to indisposition; but, as he had been joined by the Rev. Benjamin Danks, the work was continued. During his absence sickness fell upon the Missionary party, two of Mr. Brown's children dying under distressing circumstances. Mr. and Mrs. Danks were much reduced by fever. But the patience of the Mission party was above all praise. Mrs. Brown's resignation and bravery were an inspiration to her fellow-workers.

In January, 1881, Mr. Brown and his family left the Mission, followed by the tears and prayers of those to whom they had been the messengers of salvation. Though but five years and a half since he commenced his work, the results were astonishing. The Rev. Benjamin Danks said: "The work done in those few years cannot be overestimated. In every department of Missionary toil he laboured with unwearying diligence, and with no mean success. Hundreds of miles of coast had been explored, people in scores of towns had been visited, the thing had begun to assume definite shape in the minds of the Missionaries, some school-books had been provided, and the Mission fully established." He left behind him twenty Churches, twenty-nine Day and Sunday Schools, five hundred and fourteen Sunday and day scholars, and 2,390 attendants. We cannot follow the history of this interesting Mission in detail. We can only further state that Mr. and Mrs. Danks continued this good work amidst personal sickness, and the fighting and cannibalism of the people, which, at times, severely tested their faith. They were soon joined by the Rev. I. Rooney, and in 1882 the Rev. R. H. Rickard commenced his work in the Islands. Though the work done by the Missionaries and their wives was heroic, that of the Tongans, Samoans, and Fijians was not one whit behind it. Right nobly, as Mr. Danks said, "did they respond to the trust reposed in them, shrinking not from the work at the onset, nor quivering in fiercest conflicts. At the opening of the Mission, under their intrepid leader, they were equal to all its demands for dogged perseverance and patient endurance; and they take rank among the foremost of Christ's Heralds."

The Mission in Fiji, commenced under Cargill and Cross, was now about to celebrate its Jubilee. It would indeed require a gifted pen and much space to record the work done since the establishment of the Mission. The story remains yet to be written. Suffice it here to say that among the men intimately connected with New South Wales who gave their energies and life to this glorious work, in addition to those already named, were William Moore, who went to Fiji in 1850, Joseph Waterhouse, who was privileged to baptise the dreaded Thakombau in 1857, William Fletcher, B.A., Francis Tait, and Lorimer Fison, M.A., who did a noble work for the Mission. And who can forget Thomas Baker, in labours abundant, never neglecting a duty or shunning a danger, murdered in 1867, six of the Fijian Christian natives sharing the same fate. Add to these, Frederick Langham, John Watsford, and David Hazlewood. These names are interwoven in the story of Fijian Missions. To commemorate the Jubilee the Native Church proposed to raise a fund to defray the expense of a Church at Suva; to complete the Church at Bau, to be designated the "Cakobau Memorial Church"; to enlarge the Native Institution grounds, and to improve the building; and to extend the New Britain Mission, in the establishment of which the Fijian teachers had so largely assisted. The General Conference appointed the Revs. John Watsford, A. Reid, and W. Kelynack, D.D., with Messrs. B. James, jun., S. S. King, and T. Buddle, a deputation to visit Fiji, and to represent the Colonial Churches at the Jubilee services. In his first communication from Bau, Dr. Kelynack wrote: "We begin the proceedings in connection with the Jubilee next week. The first

meeting will be away among the mountain tribes at the head of the Rewa River, these being the last to accept Christianity. Thence we shall return to Rewa, taking that town second in order. . . . The gatherings are looked forward to with great interest by Missionaries and people."

In reviewing the Fiji Mission in the light of his first visit at the Annual Missionary Meeting, Dr. Kelynack said in the course of a brilliant speech: "Take two or three index points from the dial plate of our progress, and let them stand to indicate the marvellous prosperity with which God has blessed the enterprise. Take this fact, that we have twelve hundred villages and towns under our care, in each of which we have a teacher or preaching place. Take another, that we have no less than three thousand Fijians engaged in preaching Christ, and thirty thousand Church members, most of whom have tested as well as seen that the Lord is gracious. And then, if you take the one hundred and two thousand attendants on public worship, the result is one which is almost beyond belief; because it places Fiji in this position. That from 90 to 95 per cent. of its population is in attendance on the ministration of the Gospel, a fact which may well excite the wonderment of the world. . . . Twenty years after the Mission was established, when the expenditure for the year was £3,000, the sum collected in Fiji was £100. . . . Last year the free contributions of the Fiji Churches were upwards of £5,000; and from the beginning of the Mission until now they have contributed in cash between £60,000 and £70,000, in addition to all they have done in the erection of Churches and Schools and dwellings. . . . In the history of this Mission, and, as helping in the achievements of its triumphs, what noble instances has it furnished of consecration and service on the part of men of whom any Church might well be proud; and of women who gave evidence of a grandeur of character, and cheerfully accepted voluntary exile from home and country in a spirit that was sublimely heroic. The roll of the honoured dead shines with a blazonry of many a name that is to-day embalmed in the memory with tenderest reverence and love for all they were and for all they dared and did and suffered."

In the year 1890 the Board of Missions found itself called upon to undertake yet another Mission, His Excellency Sir William McGregor, Governor of British New Guinea, having requested the Board of Missions to give its attention to New Guinea and the outlying Districts. Sir William McGregor knew something of the work of Wesleyan Missionaries in the South Seas, and the fact that he had written, asking them to help in the work of Christianising and civilising New Guinea, spoke volumes. There were in New Guinea 400 islands, exclusive of the mainland, almost untouched by Christian Missionaries. The field they were asked to occupy was greater than the combined Missions already in existence. In order to undertake the work successfully they required at once £2,000 with which to commence operations. At the Annual Missionary Meeting in 1890, a collection for this purpose was made and an anonymous subscription of £250 from one who designated himself "An

Outsider" was received. The Rev. George Brown, then General Secretary, visited New Guinea in 1890 by direction of the General Conference, the Mission commencing the following year.

Volunteers for the new Mission were soon forthcoming. The Rev. W. E. Bromilow with Mrs. Bromilow, was placed in charge; and he was accompanied by the Revs. S. B. Fellows, J. T. Field, J. Watson and Mr. G. H. Bardsley, Lay Missionary. Dr. Brown accompanied the party, and the Revs. R. H. Rickard and W. Brown with Mrs. Brown, who were proceeding to New Britain, were with him. Among the Native volunteers there were fifty-three adults and twelve children, who came from Tonga, Fiji and Samoa, and were to be employed as teachers. The Missionary party proceeded to their destination by way of Sydney. In addition to other Meetings held in Sydney and its suburbs, a large and enthusiastic gathering took place in the Centenary Hall for the purpose of bidding God speed to the pioneer band. The platform was filled with Ministers, while native Missionaries, with their wives and children, occupied the platform in front. They were as fine a band of Christian men and women as any who had given themselves to this noble enterprise. Their souls were filled with one idea: "New Guinea for Christ." Addresses were given by the Rev. Lorimer Fison, M.A., Rev. Samuel Ella, of the London Missionary Society, the Organising Secretary of the Anglican Mission, and a number of Natives. The Meeting was remarkable and memorable, auguring well for the success of the Mission.

The Missionary party landed at Dobu on June 19th, 1891. The usual sights of heathendom were very noticeable, one of the most prominent being the skulls of men and women who had been eaten, exposed in the front of the houses in the different villages. They justified Sir William McGregor's description that the people of Dobu were amongst the worst natives of New Guinea. This Mission was remarkable in many ways. It was begun with a larger number of Agents, and with more complex appliances for work than any other Mission; but the results have fully justified the wisdom of the plan. Referring to this departure *The Advocate* said: "The sympathies of the whole Church have been awakened, and a noble band of men has been found who are now on their way to open a Mission which, we trust, will be one of the crowning glories of our Church. The brief sojourn in this city of the Native Missionaries and their wives has been like an inspiration to our city Churches. We have seen what God can do. We have heard from their own lips." A number of friends and well wishers assembled on board the *Lord of the Isles* for the purpose of taking leave of this noble band. Headed by the President, an extemporised service was held, a few words of sympathy being spoken by the Rev. George Lane and Archdeacon King.

As to the work already accomplished, we cannot do better than quote the words of His Excellency the Governor, Sir William McGregor, in one of his Reports:—"Two points have been characteristic of this Mission from first to last—intense earnestness and sound, practical good sense. Their deep

earnestness, which never approaches bigotry or fanaticism, began to tell upon the natives soon after the work was begun. They have maintained, without flagging, the zeal and industry with which they began, with the result that there is perhaps no more successful Mission than theirs. Mr. Bromilow has reduced Dobu and its neighbourhood to a decently-behaved community, who keep Sabbath, go to School, attend Church, and conduct themselves like an ordinary Christian parish. The immensity of the transformation can be appreciated only by one who has seen these tribes half a score of years ago, and who visits them now. . . . The lapse of time has speedily strengthened the conviction that Mission labour is of immense value and importance in the Possessions. The training and education of children and of youth is practically in the hands of the Missions. The figures will give a fair idea of the extent



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to which the very important task is attended to. The example of the regular and upright life of the Missionaries is of itself an object lesson of great significance. The humanity they practise in regard to the sick, the castaway, and the abandoned child, the moral force by which they exercise restraint over many bad characters, and their sympathy with the weak and suffering, are all softening and ameliorating influences that would not otherwise have been supplied to the natives."

This is indeed high praise from a valuable quarter, for no one is better able to judge of the good results of Mission operations than Sir William McGregor. But its greatest value lies in its truth. But this is not all, for Sir William's successor, Sir G. A. Le Hunte, K.C.M.G., abundantly confirmed what Sir William had previously written. Though in existence such a short time, the Mission now reports that there are 32 Churches, 557 native members, 2,825 day scholars, 2,137 Sunday School scholars, and 16,376 attendants on public worship.

What must be considered the darkest day in connection with the Mission came to the Church in Tonga during the period with which we are now dealing, where secession, with persecution fell upon the people. The barest outline of this painful story can only be given. It is first necessary to state that the Mission Board of Management, with the concurrence of the President, possesses the power to recall any Missionary. This power was conferred by General Conference regulation in the year 1878. The Board of Missions now thought it advisable in the interests of the work in Tonga, to recall the Rev. Shirley W. Baker, Chairman of the Friendly Islands District. Complaints having been made against his administration, a Deputation was appointed for the purpose of enquiry. On considering its report, Mr. Baker's recall was confirmed, and he was given permission to rest for one year, and to reside in New Zealand. The appointment of the Deputation irritated King George, who had requested that the Tongan Church should be made an independent District, free from the control of New South Wales, threatening serious steps if this were not done. The request for the formation of a District was granted by the General Conference in 1881. Meanwhile, Mr. Baker had gone to New Zealand, from which place he unexpectedly returned, to assist, so he alleged, in burying the King's son. But he evidently had other purposes in view, for immediately on his return he took office under the Tongan Government as Minister of Foreign Affairs and Comptroller of Finance. Mr. Baker was then summoned to appear before the Committee of Discipline, a command which he ignored, as he questioned the authority of the Committee to deal with his case. He appeared, however, at the Conference of 1882, when he was put on his trial and condemned on all the counts. He was then asked openly to resign, and after taking time for consideration, he sent in his resignation.

The authorities afterwards thought it advisable to recall the Rev. J. B. Watkin, appointing him to the Shoalhaven Circuit. The Rev. J. E. Moulton succeeded Mr. Baker as Chairman of the District, the Rev. E. E. Crosby, B.A., being associated with him. This step seemed to make Mr. Baker furious, and he forwarded the following telegram to the President of the General Conference. Its contents give the key to the situation. "King and Chiefs enraged at Watkin's recall. Decided to establish National Church, and get Watkin as first Minister. King delayed at my request. President's letter unsatisfactory. No new plan acceptable. This is the King's ultimatum: Tonga to be an independent District like Auckland; Watkin to be reinstated; Tonga to be attached to New Zealand. Grant this, peace. Reject, one secession. Don't be deceived. The secession will be universal and popular."

It was impossible to grant all that this telegram demanded; but the requests were met as far as practicable. Mr. Watkin was allowed to remain and was appointed to another station in Tonga. This apparently did not calm Mr. Baker, and he made the Rev. J. E. Moulton the scapegoat. The Government now proceeded on the lines indicated in the telegram. Its first step was to take possession of the Wesleyan Day Schools. It next set up a rival College, making it known that no man would be eligible for a Government

position unless he had been trained in this Government Institution. Government officials were forbidden to preside at Missionary Meetings. Against these arbitrary and unconstitutional proceedings the Conference and Board of Missions entered its protest, the Rev. J. H. Fletcher, who was President in 1884, writing a respectful, though strongly-worded official letter. To this letter no answer of any kind was received.

The succeeding steps in the secession are soon told. In the year 1885 a separate Church was established in response to the King's wish, so Mr. Baker said. But Mr. Baker's was the master mind at the back of the King. The Rev. J. B. Watkin resigned, and the way was made clear for the establishment of this Independent or Free Church, falsely so called. The violent efforts made to establish it appear strangely at variance with the principles of freedom or independence. Threats were freely used, native prejudices were played upon, the Teachers and Missionaries were forbidden the use of their own Churches, their goods were spoiled, many were deported, and several were threatened with death by hanging if they did not join the National Church. One chief, on being approached by the King's messengers, replied: "The King can do what he likes with my body, but my religion is my own; I will not change." This reply embodied the spirit of many others. Mr. Crosby protested against these unrighteous acts. But Mr. Baker, replying as Premier said: "I respectfully reply that if you consider your rights have been infringed or usurped, that there are Law Courts established in Tonga for the purpose of taking cognisance of such complaints, and I must therefore refer you to the same." At the native "fonos," the Wesleyans were often told that if they refused to join the new Church they must seek another country. Several were forced to leave, and persecution became rife. With the hope of ending this persecution, the Committee of Privileges addressed Her British Majesty's Vice-Consul, and another deputation was appointed by the General Conference, the Deputation being the Revs. John Watsford, Frederick Langham, and William T. Rabone. Its findings provoked an animated and protracted discussion in the Conference of 1886, and the Conference passed these resolutions:—

"The Conference heartily thanks the members of the Deputation for hastening, at much personal inconvenience, their visit to Tonga, and recognises the ability and kindly spirit with which they sought to accomplish the difficult task assigned to them. The Conference is deeply pained to find that at the time of the visit of the Deputation, the members and adherents of our Church were in different places being cruelly persecuted on account of their refusal to turn over to the New Church set up by King Tubou and his Premier, the Hon. S. W. Baker, while in various parts of the group forcible possession had been taken of our Churches. It regrets to learn that the efforts of the Deputation to bring about a reconciliation were unsuccessful, and that the promises made in answer to the appeals of the Rev. John Watsford and his associates, that the Wesleyans might be allowed to worship God according to their consciences, as the constitution of Tonga provides, have not been fulfilled. The Conference

expresses its warm sympathy with our people in the painful trials to which they have been subjected for so many months, and views with much emotion the patient, heroic, and martyr like spirit they have so generally displayed." As proof of its confidence in the Rev. J. E. Moulton, it refused to remove him from Tonga, even though the Deputation had recommended his removal. Mr. Baker's race was nearly run. The Imperial authorities now thought that his vagaries called for enquiry. Enquiries were instituted, and one result was the deportation of the Premier for two years. Simultaneously with his departure, persecution ceased, and the scattered Church members, left free to follow the promptings of their hearts, have gradually returned to those from whom they were mercilessly driven or ruthlessly torn.

Among the Ministers who passed away, the first in order was the Rev. G. H. Holmes, whose sun went down while it was yet day. He died August 1st, 1874, in the thirty-fifth year of his age, and the eighth of his Ministry. In the most important Circuits, he exercised a ministry of no ordinary eloquence and power, being greatly beloved by the people among whom he laboured. Though burdened by long continued and wasting disease, he spared not himself in the service of Christ. Rev. Thomas Benson Roots, born at Camden in the year 1846, was also struck down in early life. He died at Singleton, April 10th, 1877, in his thirty-first year, from hemorrhage of the lungs. He was a man of high character, good abilities, and amiable disposition, while his piety was deep and genuine. The Rev. Charles Creed reached a much riper age, passing away on the eighth of February, 1879, having reached his sixty-eighth year, after 42 years' service in the ministry. First, as a Missionary in New Zealand, and afterwards in several Circuits in New South Wales he laboured with much success. During his sickness he frequently said: "The will of the Lord be done," and "God is Love." But the greatest veteran of all was the Rev. William Schofield, who died June 9th, 1878, in his 85th year. Mr. Schofield's work has been referred to elsewhere, and here we need only add that as a Circuit Minister, he was indefatigable in pastoral work, his sermons were evangelical and earnest, he had a remarkable gift in prayer, and he was an affectionate and faithful leader and a judicial adviser. The Rev. William Wilson passed away in his 50th year, on January 4th, 1881, after twenty-one years' service as a Circuit Minister. As a preacher he was original, faithful and earnest, and was altogether a fine specimen of a useful Methodist Preacher. After preaching an intensely earnest sermon from the words "To die is gain," he said to several friends: "I have preached my last sermon," a prophecy which was fulfilled.

The Rev. Benjamin Chapman, who died at the age of 62, had been 37 years in the Ministry, passing to his reward on the 10th of September, 1881. First a Missionary to the Gambia, he afterwards returned to England, proceeding thence to Australia. He was a man of strict integrity and unquestionable piety, a warm and constant friend, and a laborious and useful Minister, being deeply respected and widely beloved. During his eight years' office as General Secretary of Foreign Missions, he displayed great promptitude and

fidelity, his services being of eminent value to the Connexion. He was elected President in the year 1872. On his last Sunday he attempted to preach at Sackville Reach, but being too ill to proceed with the service, he was conveyed to the Parsonage at Windsor, where he lingered for a week in great pain, and then passed to that land where pain is unknown. About this time news reached the Colony of the martyrdom of the Rev. Thomas Baker, suddenly cut down by Fijian natives, who in their recklessness chopped him across the back and on the right side of the neck. He died in his 36th year, after nine years in the Ministry, and he fell while in the path of duty. The Rev. William Fletcher, B.A., spent a short time only in New South Wales and Queensland, his earlier ministry being in New Zealand and Fiji. He rendered signal service in connection with the Institution for the training of Native Ministers, the results of which have been of the highest value to the work of God. His industry and ability also found scope in the translation of the New Testament. When in New South Wales, sickness fell upon him, compelling him to retire from the active work, and finally developing into a prolonged illness, borne with Christian meekness. Systematic in his habits, gentle in spirit, scholarly in his culture, clear in his presentation of Divine truth, assiduous as a pastor and faithful in all things, he lived as a servant of Christ, and died on the 20th of June, 1881, in the 52nd year of his age and the 25th of his Ministry.

The Rev. Henry Honey Gaud died at the ripe age of 72, after 47 years in the Ministry. Arriving in Tasmania in the year 1839, he removed to Parramatta in 1852, and subsequently occupied some of the most important Circuits in New South Wales. His preaching was clear and forceful. As a pastor he was affectionate and diligent, securing a large circle of friends who deeply mourned his death and highly respected his memory. In the year 1867, he became President of the Australasian Conference, in addition to being Chairman of several Districts, and one of the General Treasurers of the Missionary Society. His last illness was short, but severe and depressing. His last words were "All is well." The next year, 1884, the great reaper was unusually busy, laying his hand first upon the Rev. Robert Edward Bellhouse, who died April 19th, 1884, in the 11th year of his Ministry, and the 35th of his age. Arriving in the Colony in 1875, he laboured diligently in several Circuits, though suffering frequently from personal affliction. He possessed gifts of a high order, and was beloved and esteemed as an able Minister of the Gospel and a true friend. In illness, as in health, he glorified God, and as the end drew near remarked: "I think the last has come. All is well." The Rev. W. H. B. Sylvester, an Irishman by birth, was a young man of rich promise, though to him but a few years' service were permitted. In April, 1884, after five months' earnest and successful work in the Moruya Circuit he died of consumption. His last utterances were: "Oh death, where is thy sting? Oh grave, where is thy victory?" He had been four years in the Ministry and was only twenty-four years of age.

The Rev. Edward Dunstan died October 25th, after four years' service, in which his whole hearted consecration won the esteem and love of his Brethren and of the people. His earnest preaching bore

fruit in the conversion of many souls. His last words were apparently addressed to his Master, to Whom he said: "Oh Jesus, my Saviour, I am coming soon." The Rev. William C. Thompson, who died at sea on his return voyage from England, where he had gone for the benefit of his health, was a preacher of much acceptableness and power. His chief distinctions were his entire consecration to God and his success in winning souls for his Master. The Rev. George Hurst, whose work has frequently been referred to, made his mark upon the Church. Converted under the preaching of his brother, the Rev. Benjamin Hurst, he was received into the Ministry, and embarked for Australia in the year 1859. In 1870 he was elected President of the Australasian Conference, and in 1878 President of the New South Wales and Queensland Conference. In both these important positions he discharged his duties with great advantage to the Church. He was an able preacher,



THE REV. WILLIAM MOORE.
President, 1883.

a ready and powerful debater, and a diligent student, possessing extensive acquaintance with Theology and General Literature. For sixteen years he filled the office of Secretary to the Sustentation Society, working with such zeal and success that many new places were supplied with Ministers, and the interests of Methodism were greatly developed. His labours in this office were entirely gratuitous. He took a prominent part in obtaining young Ministers from England, liberally contributing towards the expense thus involved. He passed peacefully away at his residence at Burwood on July 1st, 1885, in the 46th year of his Ministry. The Rev. William Rosewarne spent but a short time in New South Wales, from whence he proceeded to Fiji, where he worked for three years and a-half, winning for himself the character of an earnest Christian and a devout Missionary.

Another veteran in the person of the Rev. James Watkin passed away on the 14th May, 1886, in the 81st year of his age, and the 56th of his Ministry. His great work in Fiji has already been referred to. In New Zealand it was his singular honour to throw his activity and enthusiasm into a third Mission. From New Zealand he returned to New South Wales, receiving in 1862 the appointment as President of the Australasian Conference. He took rank with the ablest preachers of Australia, and in preaching and writing he used his large gifts of humour with skill and effectiveness. His obituary notice said: "Always alert and willing to go anywhere, generous to a fault, an earnest preacher, a faithful and tender pastor, and an uncompromising foe to all untruth and self pleasing, greatly beloved both within and without the borders of Methodism—a Paul in his earlier days, a Barnabas in his later days. He entered his last period of rest as a Supernumerary in the year 1869. . . . As a venerable Minister of most benign countenance, cheerful speech, and large sympathies, he was a familiar presence in all Methodist Assemblies of every kind in Sydney for more than a quarter of a century. He passed to his reward in the spirit of a little child." The Rev. T. Walkden Brown passed away the following year in the prime of his manhood, the zenith of his fame, and the twenty-first year of his Ministry. Converted near Bathurst under the Ministry of the Rev. R. Caldwell, he began to preach in 1864, and was afterwards received into the Ministry. He possessed special talents, which marked him for great usefulness. He was one of the ablest of platform speakers, being very successful also in the salvation of souls. "He possessed a fertile mind, a lively imagination, a strong, retentive memory, a pleasing humour, and a ready utterance." When on a visit to an old friend in Hobart in the hope of re-establishing his health, he was seized with paralysis, and quietly passed away on the 7th February.

The next year witnessed the death of two other able Ministers in the prime of life, the first being the Rev. Charles Olden, who died at the age of 47, on May 2nd, 1888, after 27 years in the Ministry. In Queensland and in New South Wales he made full proof of his Ministry. His mind was vigorous, active and versatile, and his chief joy was found in devising and carrying out plans for the extension of the work of God in the salvation of souls. He gave special attention to the social and moral condition of the people, and as a pastor proved himself kind and attentive. The call came unexpectedly, for while actively discharging his pastoral duties at Parramatta, he was stricken down by typhoid fever. His last utterance was: "I shall soon solve the great mystery." The Rev. William Thomas Rabone, son of the Rev. Stephen Rabone, died on the 15th of August in the 49th year of his age and the 25th of his Ministry. First in New South Wales, afterwards in Tonga, and later still in the Mother State, he laboured with much zeal and devotion. In some respects he was a model Minister. His faithful discharge of duties in all their details, his candour and amiability, his unfaltering loyalty, his constant devotion and his self-sacrificing generosity were worthy of praise and imitation. He had a genius for hard work; and with the ruling passion strong in death, he said: "At last I have finished the work Thou didst give me to do." The only death

recorded the following year, 1880, was that of the Rev. W. B. Boyce, a member of the British Conference. Mr. Boyce's work and worth are referred to at length in other parts of this volume and nothing further need be added here.

The death roll the following year was heavy, six Ministers being called to their reward. The first was the Rev. G. W. R. Stephenson, who laboured first in Victoria, then in the South Seas and Queensland, and subsequently in New South Wales. He was several times honoured with the position of Chairman of a District, and in 1887 he was elected President. He gave ungrudgingly of his time, talents, and energy to the cause of Christ. Kind and attentive as a Pastor, earnest and practical as a Preacher, though possessing a vigorous constitution, he succumbed to the pressure of over-work, and while preparing for the service of God's house, he suddenly passed away without



THE REV. RICHARD CALDWELL.
President, 1889.

a struggle. The Rev. Joseph H. Fletcher died on the 30th June. Particulars of his work are given in the chapter on Newington College and the reader is referred to that source for information. The Rev. Hans Mack came to Australia in response to a call by the Rev. R. Young. His first appointment was in the Braidwood Circuit. In Tasmania, South Australia and New South Wales he did good work. In temperament he was warm and impulsive, but a true and generous friend. As a Pastor, he was sympathetic and tender, as a student, diligent, and as a Preacher, he gave evidence of a penetrating mind, while his sermons were marked by solidity and weight. Returning from England, whither he had gone in search of health, he was compelled to disembark

at Adelaide, where, after a few days' intense suffering, the end came. He was 58 years of age and had been 36 years in the Ministry. The Rev. R. W. Vanderkiste, after working in London as a city Missionary, came to Sydney with eight other Ministers in the year 1854. While in the Dungog Circuit, he was lost in the mountain ranges. His health was so impaired through exposure, that he was compelled to become a Supernumerary. A severe accident in his own house in the year 1890 so much affected him that he never recovered, and on December 7th of the same year, after 36 years in the Ministry, he passed away at the age of 71.

Rev. T. A. Hanton laboured in New South Wales six years only. On his arrival in the Colony, he was appointed to the Morpeth Circuit, and in 1889 he removed to the Macleay River. Here, on his way to a Sunday morning service, he was swept down the Macleay River in an attempt to cross the Belgrade Falls. He passed from toil to rest on Sunday, January 25th. The Rev. J. B. Waterhouse was another of God's gifts to Methodism in New South Wales. Born in London, he received his education at Kingswood School, and his theological training at Richmond College. Thence he came to Australia, and for thirty-five years faithfully discharged the duties of a Methodist Preacher in Tasmania, South Australia and New South Wales. In 1882, through serious failure of health, he retired from the full work of the Ministry, but not to rest from labour. He honourably filled the office of President in the year 1876, and for 16 years was one of the General Treasurers of the Sustentation Society. He also filled a similar position in connection with the Foreign Missionary Society for seven years. His services here were invaluable, and his efforts on behalf of the Church in Tonga will not soon be forgotten. By his sagacious advice he contributed largely to the settlement of the Church Properties upon the trust of the New Model Deed, and also to the passing of the Property Act of 1889. His preaching was evangelical, and his sermons were carefully prepared. As a pastor, he was diligent and tender, and his memory fragrant. In his final illness, which was severe and agonising, he cried: "Lord Jesus, come quickly." Shortly before the end he tried to sing the first line of the Evening Hymn. He died at Randwick on the 18th January, 1891, in the 70th year of his age and the 46th of his Ministry.

The year 1891 saw the close of the work of the Revs. John Bowes and George Pickering, two early pioneers. Mr. Bowes' first appointment was in connection with the Wollongong Circuit, where he left many spiritual children. Respected and loved as a Class Leader and Preacher, he was unusually successful as a pastor, and he has left behind him a name that will long be cherished by his many friends for his beautiful and consistent life. As a Supernumerary at Stanmore, he rendered useful service in many Circuits, until he ceased at once to work and live. George Pickering's work was on the same lines as that of Mr. Bowes. Sent to Camden by the Rev. W. B. Boyce to supply a vacancy, he gave great satisfaction and continued in the active work of the Ministry till the year 1877, when he became a Supernumerary. While in charge of extensive Circuits, necessitating long and wearisome journeys, his

duties were conscientiously discharged. Shortly before his death, he was found weeping, his tears being caused, so he said, by the goodness of his Heavenly Father. He died on the 22nd of September. The Rev. Thomas Danson, who had just entered upon his work as a Probationer, was drowned in the Hunter River on the 23rd of March. The Rev. William Kelynack, D.D., also passed away during this year; but, as his life is dealt with in the same chapter as that of the Rev. J. H. Fletcher, the reader is again directed to that source for information. The Rev. Ralph Mansfield, a Methodist veteran, also died at his residence in Parramatta in September after a short but painful illness.

Among the laymen who died during this period, the first in order of date was Mr. Thomas Cowlshaw, who passed away at Paddington on the 6th November, 1875, in the 70th year of his age. For some years he was Superintendent of Bourke Street Sabbath School, and in numerous other ways he rendered invaluable service to the Church and its Ministry. Mr. Richard Black, for 63 years in membership with the Church, died on the 9th January, 1878, in the 80th year of his age. Mr. T. W. Bowden, son of Mr. Thomas Bowden, the pioneer Methodist, died at his residence at Newtown on the 24th April, 1878. He was remarkable for his business talent and his physical and mental activities. Mr. John Ducker, who spent the greater part of his life at Richmond, died on the 10th April, 1879. He was a true friend to the Methodist Church, and a man of blameless life. The Hon. George Oakes, M.L.C., died in his 69th year, meeting his death by a tram accident in Sydney in the year 1881. Mr. Oakes worshipped in the old Church at Parramatta, and was a good friend to the various Methodist Institutions. The Bourke Street Circuit lost another valuable helper by the death of Mr. Callaghan, who died in August, 1884. He had been prominently identified with the Sabbath Schools at Chippendale, York Street and Hay Street. He was associated with the various efforts of the Church for a period of 45 years, and was a member for the lengthened period of 56 years.

Mr. Launcelot Iredale was also connected with the Bourke Street Circuit and Chippendale, though the latter part of his life was spent at Waverley. He was 75 years of age. His long life was one of honourable usefulness, in which he occupied several prominent positions in the Church. Methodism also suffered a severe loss in the death of Sir George Wigram Allen, K.C.M.G., who died suddenly in August, 1885. His record of service as a public man was very remarkable. Not alone in the Methodist Church is his name endeared by generous thought. In the University, the Sydney Grammar School, the Bible Society, the Missionary Society, the Public Education of the Colony, the proposed Wesley College, and the erection of Newington College, he took a prominent part. His name is one to be remembered with loving thought, associated with a good man and a stainless gentleman. His record as a citizen was absolutely unique. Throughout he maintained that sustaining trust in the Lord Jesus Christ, assisting regularly in the service at Toxteth Chapel, built by his father. The Hon. James Byrnes who, for many years, was a

pillar in the Church at Parramatta, died in September, 1886, aged 81. His last illness, though accompanied by much pain, was a striking illustration of the power of Christian faith to inspire peace and assure a certain hope. The Hon. William Byrnes, also of Parramatta, an old and highly respected member of the Church, died in the year 1891.



MR. F. OVER.
Treasurer to the Loan Fund.

THE LITERATURE OF METHODISM.

Methodism the Pioneer of Popular Movements—Wesley and his use of the Press—His Publications—"The Australian Magazine"—Its Editors and Contents—First Issue of "The Gleaner"—Its Character—The Rev. W. B. Boyce on Puseyism—First Number of "The Christian Advocate and Wesleyan Record"—Revs. William Hessel and William Quick—The Book Committee—Editorials and Success—Financial Difficulties and Public Efforts—Suspension—Second Successful Attempt—Unsatisfactory Circulation—"The Methodist"—Establishment of the Epworth Printing and Publishing House—"Glad Tidings"—"The Missionary Review"—Origin of the Book Depot—Its Initial Difficulties—First Book Steward—Appointment of Mr. John Corbett as Manager—New Management and Successful Methods—Progress and Development—Present Position, Property and Aims.



MR. JOHN CORBETT,
Minister of the Methodist Rock Room.

CHAPTER XVIII.

THE LITERATURE OF METHODISM.

IT is claimed that Methodism was the pioneer of many of the popular movements of to-day. Fourteen years before Robert Raikes began his work in Gloucester Cathedral, Hannah Ball commenced a Methodist Sunday School at High Wycombe. And Sophia Cooke, another Methodist, who afterwards became the wife of Samuel Bradburn, first suggested to Raikes the idea of a Sunday School, and actually marched with him at the head of his ragged scholars the first Sunday they were taken to Church. The Bible Society found its pioneer in "The Naval and Military Bible Society," projected by George Cussons and organised by a number of his Methodist companions. An appeal from Melville Horne, at one time one of Wesley's preachers, led to the founding of the London Missionary Society. John Venn, son of Henry Venn, the Methodist Clergyman, started the Church Missionary Society, and John Wesley and Thomas Coke formed the first Tract Society in 1782; that is, seventeen years before the Religious Tract Society was organised. The first Dispensary the world ever knew is said to be that established in the Foundry at Moorfields by Wesley himself, while he also led the way in humanitarian agencies by his Stranger's Friend Society, which paid from forty to fifty thousand visits to the sick poor of London every year.

But in no sphere is this more apparent than in the realm of literature. To promote religious knowledge Wesley issued his *Christian Library*, containing abridgments of the choicest works of practical divinity and beginning with translations of the Fathers. It continued through fifty volumes, and was published at a loss of £200. "His *Christian Library*," says Thomas Jackson, "was a noble effort to render available, to the spiritual interests of the people in general, the scarce and valuable works of voluminous and learned authors." In addition to his theological works, which are simply astounding in their scope and ability, he prepared a History of England and a History of the Church, each in four volumes, and a Compendium of Natural Philosophy in five volumes. And he issued text books on English, Latin, Greek, Hebrew, and French Grammar, Logic and Rhetoric, an English Dictionary, a History of Rome, editions of the Classics, and other works chiefly for use in his experimental school at Kingswood. His *Arminian Magazine*, so useful in his day, is now the oldest religious periodical in the world. From his Printing House and Bookstore he sent forth thousands of Tracts, the sale of which brought him money only to be used in designs for popular usefulness. "It may be questioned whether any English writer of the last or the present century has equalled him in the number of his publications."—(*Stevens*, vol. II., p. 508.)

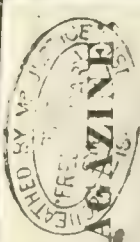
The example thus set by the Founder of Methodism has been followed by many of his successors. As shown in other parts of this volume, the early Missionaries were the pioneers in some of the most beneficent movements, notably the Benevolent Society and the Tract Society. The reader will not therefore be surprised to learn that the first religious Magazine issued in Australasia was the sole production of the Wesleyan Missionaries in the year 1821. This was known as *The Australian Magazine*, and was edited by the Revs. Benjamin Carvosso, Walter Lawry, and Ralph Mansfield, Wesleyan Missionaries, and printed by Mr. George Howe, also a Wesleyan. It continued for about eighteen months with a good remunerative circulation, but from the frequent changes of residence, which in those days took place, it was found inconvenient to maintain it. After its discontinuance Mr. Carvosso wrote moral essays for the Colonial newspapers, "in which he gave them as much gospel as they would bear." And, unfortunately, that was not much. But while the opportunity was there Mr. Carvosso and his assistants made the most of it. The contents of their *Magazine* included Theology, Biography, Natural Philosophy, Literary and Religious Intelligence, European and Colonial Incidents, and a Meteorological Diary. Their attitude on religious matters generally may be gathered from their own words: "While it is our determination," they said, "to give to the *Australian Magazine* a decidedly religious character, it is far from our intention to wish to make it the organ of sectarian peculiarities. Cordially believing the doctrines of the Established Church to be those of the Bible, we shall continue to confine ourselves to those fundamental verities of the Christian faith which are so clearly stated in her articles and homilies."

The second attempt to give to Methodism a religious Journal was made by the Rev. W. B. Boyce, General Superintendent of Missions from 1846 to 1855. As Mr. Boyce was practically his own master his efforts were not suppressed as were those of his predecessors. An omniverous reader, and a man of wide culture, it was natural that he should seek to open the doors of learning by the circulation of good literature. The method chosen was that adopted by Wesley in his *Christian Library*. In a weekly paper of twelve pages, which Mr. Boyce named *The Gleaner*, first issued August 7th, 1847, he presented his readers with those gems of literature which his extensive reading and magnificent library placed within his reach. The entire responsibility appears to have devolved upon Mr. Boyce, who selected and edited the matter. The printer was Mr. Robert Barr, of 124 York Street, and the price at first was one penny per copy, and afterwards twopence. The nature of this publication will be seen from the preface to the first volume, in which the Editor says:—"In concluding the first volume of *The Gleaner*, the Editor congratulates his subscribers on the variety and excellence of the literary material of which it is composed. He can do this the more readily, as this volume contains but little original matter, being chiefly compiled from the first English authors. The succeeding numbers will contain fewer extracts and more original comments; the Editor, in this respect, yielding to the wishes of the readers. He cannot, therefore, speak with the same confidence of the future, as of the present, volume. But of one thing his subscribers may be assured, that nothing will be

knowingly inserted which is calculated to grieve any of the professed followers of Jesus. He desires to keep in mind the saying of the great Melancthon: 'In essentials, unity, in things indifferent, forbearance, in all things, Love.'

The Editor did nothing in the way of introducing himself to the public, not even writing a leader, preferring, as he says, to let others speak. The nature of this valuable little publication may be gathered from a glance at the index to the first volume. Considerable space is given to Colonial, English, and Foreign news, embracing those subjects uppermost in the public mind at the date of writing. This, of course, covers a wide field, and includes the subjects of Emigration, Exploration, New Settlements, Mineral Discoveries, and Squatting Interests. There are also "Extracts from English authors," Bacon, Hooker, Chalmers, Edwards, Milman, and McChesney being amongst the number. Richard Knill's amusing sketch, "A Great Farce, or Praying the Pope's Soul out of Purgatory," finds a place, a sentence from which will serve as a sample of all. "The system of Popery would not have been complete without a purgatory; but how, from the figment of Apostolic Succession to the last act of praying the soul out of a little hell, it keeps salvation entirely in the pockets of the priests. It is a kind of turnpike gate system, and the gate-keeper must be paid. 'No Trust' is written over the baptismal font, on the confessional, on the purgatory, and even on the gate of Heaven. O how devoutly we should pray, 'From such delusions good Lord deliver us.'" Narratives from Grant Thorburn, *D'Aubigne's Reformation, Settlers and Convicts*, and the Roman War in Judea occupy several columns, while the remaining part is given to Poetry, Science, and Religious Intelligence of all the denominations, even including the Roman Catholic Mission to New Guinea, where two priests and one lay brother had been eaten by the natives, the other priests seeking safety in flight to a spot where the natives showed their appreciation in a less demonstrative fashion.

One incident recorded will show Mr. Boyce's attitude towards Puseyism, which was then seeking that congenial soil it has since so successfully monopolised. The child of Mr. and Mrs. Best, of Dural, was publicly baptised by the Wesleyan Minister, the Rev. Mr. Adams. The child's godmother, who did not approve of this baptism, took the child to the Anglican Clergyman for baptism without the parents' consent and against their wish. After ascertaining how Mr. Adams administered the ordinance and as to whether the water had been poured upon the child and so forth, he declared that "*the Wesleyan Baptism was of no use*," and baptised the child in the absence of the mother, notwithstanding the fact that Mr. Adams had assured him of the previous baptism. The action evidently aroused Mr. Boyce, for he thus writes: "The individual in question would never have hazarded a breach of his own ecclesiastical law, as expounded by high authorities, and, among others, by his own Bishop, had he not been lifted up above measure by the preposterous notion that *he alone*, as the only successor of the Apostles in that locality, had the right to administer Christian ordinances. Here is an instance in which the Bishop of Australia, by the imposition of his hands, transformed at once a harmless and respectable attorney's clerk into a somewhat injudicious Minister of the Church



THE

AUSTRALIAN MAGAZINE

OR,

COMPENDIUM OF

RELIGIOUS, LITERARY,

AND

MISCELLANEOUS INTELLIGENCE.

VOLUME I.

FOR

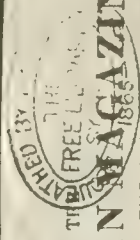
1821.

"THE SOUL, UNEASY AND CONFIN'D FROM HOME,
"SEETS AND EXULTANTS IN A LIFE TO COME."

POPE.

SYDNEY:

PRINTED BY ROBERT HOWE, GOVERNMENT PRINTER.



AUSTRALIAN MAGAZINE;

OR, COMPENDIUM OF

Religious, Literary, and Miscellaneous Intelligence.

VOL. I.]

MAY 1, 1821.

[No. 1.

THE CONDUCTORS of this Work have had the honor to obtain, for their new Undertaking, the sanction and patronage of His Excellency the GOVERNOR, couched in the following polite and condescending terms, and which they have His Excellency's kind permission to publish:—

Extract of a Letter from His Excellency GENERAL MACQUARIE, Governor and Commander in Chief,

Sir, &c. &c.

"GENTLEMEN,

"In respect to your proposed periodical Publication, I have no hesitation in giving it at once my unqualified sanction and approbation, under a thorough conviction, that on the liberal, fair, and pious principles on which it is your intention to conduct

"The Australian Magazine," much benefit must result from it to the Community at large.—Under this impression, it shall ever have my warmest support and countenance.

"I remain, with sentiments of real esteem,

"Gentlemen,

"Your most obedient servant,

"LACHLAN MACQUARIE."

LIFE OF THE EMINENT MISSIONARY
SWARTZ.

THE excellency of Christian Biography is generally acknowledged. When the character is eminent, and the compiler has executed his work in a becoming manner, its perusal affords both rational amusement and salutary instruction. Scarcely is it possible to rise from reading the memoir of a good man, without sensible improvement of the best feelings.—We see the saint close his race in peace. Naturally we are led to think of our-elves. An enquiry is instituted in the mind, whether we live according to the example of "them, who through faith and patience inherit the promises." If comparison shew a correspondent likeness, our hope is revived;—"we thank God and take courage;" and, though unknown to each other in the flesh; we anticipate with joy a meeting among "the saints in light." This is a felicity often afforded those who closely walk with God." Among the sincerely pious, of less mature growth, the most prominent feeling produced by acquainting ourselves with exalted Christian characters is, generally, regret at past follies and deficiencies, accompanied with warm desires, to imitate the amiable conduct so before us. It is confessed this feeling of the mind is not so immediately grateful as the former, but ultimately, its results are not less beneficial. The one leads us, by devout thanksgivings, to give "Glory to God in

of England; and then sends *this article* of *his* own manufacture, bearing *his* image and superscription, and obtaining currency by *his* stamp, to be the channel through which all the benefits of *Puseyite* Church of Englandism are to be communicated to the people of Castle Hill and Dural. If his fellow Clergymen are satisfied with their colleague—if his congregation delight in his ministry—we have no objection to his ecclesiastical status; but if, on the strength of this factitious position, he will trespass on the conventional proprieties and decencies which public opinion requires Christian Churches and Ministers to observe in their conduct towards each other, then—if he court the pillory he shall have it. ‘Those that glory in their shame (says Foster) should, like other distinguished personages, pay a tax for being eminent.’”

In concluding his first issue Mr. Boyce gives the wholesale price of current articles of produce, which may be inserted as an index to the state of the market in 1847. Wheat was selling at 4s. 6d. per bushel, oats 5s., maize 1s 7d., English barley 3s., hay (per ton) £4 10s., straw £2 10s., best flour £13, fresh butter 1s. 2d. per lb., cheese 4d., tea £4 10s. per chest, raw sugar £24 per ton, molasses £12, tallow £31, beef (per carcase) 1½d. per lb., mutton 2½d., pork 4d per lb., tobacco 6d. to 1s., and soap £1 3s. per cwt. *The Gleaner* had not a long life, though it was a useful one. It was discontinued in 1848, and the Church was again without an official organ. The cause of its discontinuance was found in the Editor's words at the close of the second volume: “*The Gleaner* was not established for profit, and must of necessity mean some pecuniary loss to its proprietors, but this loss ought not to be increased by the carelessness, or worse than carelessness, of some who profess to feel an interest in the undertaking. The agents are requested to send their orders for the *next quarter* immediately to the office, as none of the new series will be sent, except where expressly ordered.” At the end of the second year, *The Gleaner* was incorporated with the *Christian Standard*, the first number of which was to appear on the first of July 1848, and for the publication of which “an entirely new fount of type” was cast expressly, “an additional recommendation to the subscribers.”

The next journalistic venture launched on the stormy sea of literature was *The Christian Advocate and Wesleyan Record*; and if an enthusiastic send-off were a happy augury then success was assured. But the winds sweeping this sea are sometimes contrary, the currents are often strong and adverse, the quicksands are numerous, while the shores are lined with wreckage of those gallant Argos which optimistic inexperience has ventured to send forth. The master hands that made their impress upon the foundation work of the Sustentation and Extension Society are apparent here. And to William Hessel and William Quick must be awarded the honour of giving to Methodism in New South Wales a Journal worthy of the Church of which they were such conspicuous ornaments.

The first step in this direction was taken at the District Meeting of 1857, when it was resolved “that a sheet of religious intelligence be published monthly under the direction of the Book Committee, and that William Hessel and William A. Quick be requested to act as Editors.” The members of the Book Committee were the Revs. John Eggleston, William Hessel, Joseph Oram, William A.

Quick, Stephen Rabone, and Messrs. Barker, Houlding, Dawson, and Moore. The Committee immediately set to work to produce this "sheet of religious intelligence," as they modestly termed it; and on June 21st, 1858, just seven months from the time of their decision, they issued the first number of their "religious sheet." The "sheet" had multiplied into fourteen pages of reading matter and four pages of advertisements. The price was sixpence per copy, the printer was D. L. Welch, Atlas Office, and the title page bore the words: "The wisdom that is from above is first pure, then peaceable." The first issue contained three lengthy Leaders entitled "To Our Readers," "The Wesleyan Methodist Book Depot," and "Legislative Infringement of the Sabbath Day"; articles on "Methodism Beyond the Blue Mountains," by Rev. Joseph Oram; "Immigrants Counselling," by Pastor; "Port Macquarie Methodism," by a Local Preacher; and numerous extracts covering such ground as "A Glance at Public Occurrences," "Our Schools," "Nebuchadnezzar's Dream," "*De Mora*," Information about India from the London *Quarterly Review*, Reviews of Books, including the "Life of Benjamin Carvosso," the "Life of Adam Clarke," and the "Juvenile Scripture Pearl Society," by W. G. Haigh, Sydney. Among the Biographical Sketches were notices of Mrs. Shaddock, mother of the Rev. W. A. Quick, written by himself; Mr. Hessel contributed a notice of Eliza Hessel, his sister, remarkable for piety and poetical genius, a sample of which is given in the same issue, and the Editors made brief reference to the death of Miss Emily Greaves at North Shore, and the Rev. William Crawford, who died in Fiji after an illness of five weeks. Revival intelligence in England, Ireland, and America have prominence, and the contents of the first issue were such as to command the respect and support of the Church.

In making their bow to the public the Editors modestly said: "We are not experienced journalists, and therefore cannot be expected to be proficient in the etiquette and art of journalism; but we are conscious of an earnest devotion to our duty, and an anxiety to perform it with skill and integrity. We hope this will secure us the confidence and sympathy of our readers, and shield us from a severe hyper-criticism." Vain hope and innocent men to think that the Editors of religious papers, particularly when those papers are controlled by a Conference will be saved from criticism and overwhelmed with the confidence and sympathy of a confiding public. To take away the inalienable right of criticism would be to deprive the captious of the supreme pleasure they derive from their annual attack upon the hapless Editor. "We have not undertaken our arduous and responsible duties with the hope of any reward except the gratitude of those who may be benefited by our labours." Again vain hope! Gratitude the reward, indeed! "We venture to say that we hope our Journal may be thought worthy of preservation. We shall labour to make it so, and we ask our readers not to treat it as a common newspaper. . . . We hope it will contain little that is ephemeral, and much that is of abiding interest. . . . We hope our wishes and purposes are sufficiently apparent, and that they are such as may commend us and our labours to the confidence and sympathy of our readers." They should have done so certainly, for the Editors did nobly, but they toiled for an unappreciative public. "We cannot float any false colours,"

they proceed. "We take our stand on the citadel of Christian truth and rear the standard of the Cross, and appeal to the lovers of truth and righteousness for support. We cannot smile upon error, or wink at sin, and therefore do not expect that we shall never be assailed by foes. We doubtless shall have battles to fight, and in the name of God we intend to maintain our ground and be vic-

THE GLEANER.

"WHERE HAST THOU GLEANED TO DAY?"

No. 1.]

SATURDAY, AUGUST 7, 1817.

PHILAD.

GRANT THORBURN'S ARRIVAL AT NEW YORK.

On the 16th of June, 1794, about ten o'clock, A.M., our ship came to anchor opposite the city. In a few minutes the vessel was surrounded with boats, and I believe every passenger went on shore but myself, I felt a sort of presentiment that I was about entering on new, important and untried scenes. Many of our countrymen came on board inquiring for friends or news; for in those days a ship arriving with passengers was a rare sight. I asked an Edinburgh man who came on board, and who had been in New York above a year, if he thought my brother and I could get employment to make nails: he said he thought not, as they had just got a machine set up for cutting nails out of iron hoops. This was a piece of discouraging news, and made me less anxious about going on shore, especially as all the money we had between my brother and I was 6½ cents; and this was given us by a passenger (who by this time had returned on board,) after exchanging a guinea, and was what we charged him for half a pint of wine—we gave him for one of his children that was sick; and there was no wine in the ship, they having drank all up except what my brother and I had at the time. We had been eight weeks out. I will here remark, that one bottle, scarcely containing a quart, was all we took on board; and yet we had the last wine in the ship. About eleven o'clock the captain returned on board, bringing a piece of fine fresh beef and some new potatoes, which he told the cook to get ready for the sailors' dinner; and seeing me look very sober, and finding I had not been ashore, told me to join in the mess, and not be discouraged; "for," added he, "if there is a man on board to make a figure and a fortune, you are the man." With something of a lighter heart, I went about as usual to assist the cook (he was a black man) in getting ready the dinner, being anxious to taste fresh meat; he and I sat down flat on the deck, his feet against my feet, and a wooden bowl of potatoes between our legs, and began to scrape off the skin from the potatoes. While thus employed, a boat came alongside; in the boat was Dr. Kemp, one of the professors of Columbia College; James Anderson of Broadway; and George Cleland, hardware-merchant, of Maiden Lane. When they came on deck, the first inquired for a farmer's servant; the second for a servant-woman; and C. asked if there were any nail-makers on board. I catched the word, and, looking up, answered, I was one. He was a tall man, and looking down on me—who no doubt made a very small appearance, sitting flat

FIRST PAGE OF "THE GLEANER."

Published by the Rev. W. P. Board.

torious." These are the words of brave men, and not the boast of idle fellows. As long as the public supported and supplied them with the sinews of war they did maintain their ground. Error was unflinchingly, and with great persistence, exposed, and the Romish Church had no more consistent exponent of

its errors and abominations than *The Advocate*. This may account in some measure for the aversion with which Romanists regard Methodism. May the Methodist Church never forfeit this aversion so long as it is incurred for this and no other reason.

At the dawn of the new year the Editors told their subscribers that "we have been forming resolutions and plans to promote, if possible, their interests and enjoyment. . . . This Journal has met with so much public favour and support during the seven months of its existence, that the Book Committee think themselves both justified and called upon to issue it every alternate week, instead of once a month."—(Vol. I., p. 99.) They were moved to this step by the following considerations: The present and prospective circumstances of the Church required more frequent means of communication with the people; the withdrawal of State aid placed upon the people increased responsibilities which they could only be made to realise by the circulation of information and the development of self reliance; and finally to bring the paper within the provisions of the postal law to secure its free transmission. At the close of the year success still attended their efforts, for on December 8th the Editors wrote:—"The establishment of this Journal was regarded by many as a doubtful speculation . . . and we believe that few anticipated its success and continued existence. It will therefore be gratifying for its friends and well-wishers to learn . . . that it is prosperous, approved, and a permanent institution of the Wesleyan Church in this Colony." The Ministers had adopted prospective arrangements for its conduct with even greater efficiency. These arrangements provided for the appointment of Mr. Hessel as Book Steward, where he would find some "leisure for those literary labours which are necessary to render this periodical more worthy of the Church to which it belongs." In the last number of volume I. the Editor said that the circulation had "recently increased more rapidly than usual."

In May, 1861, the Editors begin to tell a different tale. Their ship had drifted on to the sands. The circulation was not as extensive as they hoped it would be; "the list of subscriptions owing is a frightfully long one; some have not paid from the beginning," and if something were not done, "and done soon, *The Advocate* will die, whoever may regret it." Five months later an appeal was made for help, and in response to a request from some well-wisher, a statement of the financial position was given. At the end of April, 1861, *The Advocate* was indebted to the amount of £250, which had been borrowed for publication, and £300 were owing as unpaid subscriptions. The expenses of publication for the year were £560, the number of subscribers 888, and the income £525, leaving a balance against the paper of £35 for the year. Several donations were now received to help tide over the difficulty. In November of the same year, the Editor turned his Leader into a homily, which he divided into the orthodox divisions: *The Advocate*; the circulation of *The Advocate*; and the desirability of securing a larger circulation of *The Advocate*. From this text he preached an able sermon, in which he enforced the self-evident truth that the Methodists of New South Wales wanted their religious paper they must be prepared to pay for it.

This sermon evidently took effect, for during the sessions of the District Meeting, a meeting for "social intercourse and mutual greetings" was held in York Street school-rooms, when there were between four and five hundred people present. After tea the President announced Hymn 711, and the Rev. John Watsford engaged in prayer. The Chairman, Mr. Alexander McArthur, M.L.C., set forth the aims of the promoters of the gathering. In addition to its social character it was organised to afford an opportunity to bring into prominence the affairs of the Book Room and *The Advocate*. Having outlined the initial difficulties involved in these two ventures Mr. McArthur said he would give a few hints as texts upon which the speakers could enlarge. *The Advocate* should be taken (1) by the head of every family; (2) by every Sabbath School Library; (3) by every Minister, Local Preacher, and Leader; (4) Ministers should recommend it to their country congregations; (5) a suitable agent should be appointed in each town; (6) it could be sent to friends at a distance as a valuable remembrance; (7) it was desirable that twenty persons should engage to procure ten subscribers each; (8) and, most important of all, subscriptions should be paid in advance. The Preachers then spoke to the text given by the Chairman, the President leading the way. He would feel much grieved to give up the paper, but unless they did something there would be neither capital nor credit, he said. But at the suggestion of such a calamity the audience cried out "No, No." The Revs. James Watkin (Senior Editor), Samuel Wilkinson, William Clarke, William Kelynack, and Mr. Caldwell, M.L.A., also spoke, Mr. Kelynack (one of the Editors) making a most eloquent appeal. "When a while ago," he said in his peroration, "war-clouds lowered on the horizon and the storm of a threatened invasion seemed to be gathering over the shores of the Fatherland; when bristling with steel and holding the thunder, France looked ominously across the wave to England's cliffs—then it was that the Empress of the Seas woke up from the dream of security into which she had been lulled and prepared for the danger that her supineness had invited, and then roused by the clarion call that echoed o'er the land ten thousand times ten thousand hearts vowed to defend her or to die, and the existence of the means of defence averted the probability of invasion. So should it be with ourselves." After alluding to the part which it might play in the common war between truth and error, he concluded by saying, "something has been said to-night, Sir, about taking the pledge. With your permission I will give the pledge to this Meeting. That pledge is *The Advocate for Methodism and Methodists for the ADVOCATE*."

But will the reader believe what follows? Notwithstanding this fine meeting and the enthusiasm kindled *The Advocate* existed long enough to appear before the public in three more issues, and then it died an unnatural death on December 19th, 1861, aged 3½ years. It was starved through want of nourishment. But just as the highest type of life has its resurrection to an existence more glorious than at first enjoyed, so *The Advocate* came to life again, its second birth being Thursday, April 7th, 1864. The Revs. George Hurst and William Curnow were now the Editors, and in their leading article they said:—"We are fully persuaded that our readers will rejoice that *The Advocate* is revived, and that they will give it that hearty welcome with which they are accustomed to

greet an old friend. They will find that it wears the same honest face, that it speaks with the same distinct and manly voice, and that its principles and character have suffered no deterioration. For our own part, we hope that its renewed life will be healthy, vigorous, and permanent; that it will run a long course of usefulness; and that from year to year it will become better adapted to accomplish the religious and philanthropic purposes at which it aims." Of its attitude to Romanism they said:—"The *Advocate* will be thoroughly Protestant in its principles, firmly and boldly upholding the great doctrines of the Reformation, and supporting its spiritual and scriptural modes of worship. With the doctrinal errors and superstitious practices of the Church of Rome it will make no truce whatever; on these questions it will neither be silent, nor give an uncertain sound; but whenever the interests of truth and spiritual religion shall require, it will faithfully expose error and fearlessly denounce superstition."

The year 1865 opened auspiciously. "In entering upon the second year of our journalistic labour," said the Editors, William Curnow and William Kelyack, "we feel ourselves to be surrounded with encouragements that look forth upon us with pleasant aspect, and that beckon us onward with kindly tones. The success which has attended the *The Christian Advocate* during the past twelve months, is an augury that may well incite to renewed and yet more vigorous labours. We write under the inspiration of pleasant retrospections and auspicious forecasts. We are not burdened and bound by the fetter of financial difficulty. We are not chilled by the indifference of an unsympathetic public. We are not poor in topics, the discussion of which may well tax the largest ability, and the most persuasive eloquence. And with all candour we confess that the work which lies before us is one to which we have pledged, in no narrow spirit, and with no grudging hand, our love and labour.

. . . It (*The Advocate*) is the mirror which reflects Antipodean Methodist sentiments and life and power. That it should do this with the utmost effectiveness, and prove itself the epitome of our enterprise, difficulty and success, must be the desire, and should be the aim of every Methodist heart. Valuable now, it will be no less in the future. We cannot forget, how, when the pioneers of our Church—some of whom yet linger among us—have passed away, and the traditions of early toil and triumph have become as the indistinct memories of a dream, and the cause now so promising has spread and grown until it covers the land with its goodly shadow, that the future historian of Methodism will turn to its pages with those of kindred character, that he may trace the spirit, the courage, the liberality, the earnestness of this early age, and weave therefrom that narrative which, perchance in other days, shall wake a sympathetic temper, and provoke an answering zeal."

Still all was not well, for in July, 1867, the question was earnestly discussed: "Why is *The Advocate* not more widely circulated?" It was stated that though New South Wales returned 30,000 nominal Wesleyans, only six hundred were found subscribing to *The Advocate*. This has always been the difficulty: the comparatively small number of subscribers. In completing its eleventh volume on March 1st, 1873, the Editors gave a *resume* of its history,

in which, in addition to the facts already stated, they said that in 1865, the Rev. George Hurst had left Sydney for Wollongong, his place being taken by the Rev. W. Kelynack. In conjunction with Mr. Curnow, Mr. Kelynack continued the Editorship until 1868, when Mr. Curnow removed to Goulburn, and the Rev. J. H. Fletcher took his place. Three years later the itinerancy took Mr. Kelynack to Goulburn, and brought Mr. Curnow back to Sydney to join Mr. Fletcher in the editorship. This arrangement held good till 1873, when, as the subscribers numbered 1,000, the paper was enlarged, and the Rev. George Martin joined the editorial staff. In April, 1874, the Rev. George Woolnough, M.A., took Mr. Fletcher's place, and when he resigned one month later the Rev. George Martin took sole charge. The year 1877 saw yet another change, for the Conference directed that *The Advocate* should be issued weekly. To give effect to this decision a committee of Ministers and laymen was appointed, and the Rev. F. W. Ward became Editor-in-chief, with Mr. John Corbett as Sub-editor and Manager. Mr. Ward resigning in 1879 the Editorship again came into the hands of the Rev. George Martin. But all these changes, placing as they did many able men in the Editor's Chair, did not secure the circulation desired, and various offers, including the awarding of a gold medal to successful competitors, were made to the Methodist public. In 1885 Mr. Martin removed to Goulburn, and the appointment of an Editor being left with the Book Depot Committee the management of the paper was placed under an editorial committee of three, the Revs. George Brown, Henry Youngman, and B. J. Meek forming the staff. Several changes in the arrangement of type were made enabling the Editors to give additional matter. Two years later the Rev. W. Clarke, Dr. Kelynack, and B. J. Meek formed the Council with the Rev. E. J. Rodd as Queensland representative. In 1888 the Rev. Paul Clipsham took charge, and from then to the present time he has been associated with the paper either as Editor or Manager for a longer period than any of his predecessors. The Revs. J. E. Carruthers, W. H. Beale, G. Martin, A. J. Webb, Rainsford Bavin, E. J. Rodd, and W. Woolls Rutledge have been associated with him from time to time. During Mr. Clipsham's management several important changes have taken place. In the year 1890 *The Advocate* was put under the control of a separate committee composed of eleven Ministers and the same number of laymen. The same year it was proposed to form the paper into a Proprietary, but this, unfortunately, was not entertained. The following year (1891) the old name passed out of sight, being superseded by that of *The Methodist*, which the paper appropriately retains to-day.

The chronic impecuniosity of *The Methodist* led Mr. Clipsham to seek its cause, and he became convinced that the only remedy was the establishment of a Connexional Printing and Publishing House. For a time the Conference did not see eye to eye with the Editor, and it was not till the year 1893 that Mr. Clipsham obtained permission to start a Printing Establishment. There were many preliminary difficulties, and the fact that the Conference gave no financial assistance, coupled with the financial crash that occurred throughout Australia at that period necessitated the establishment being started on credit. A small plant was bought for £300, and a beginning was made in a small way in

Clarence Street. Mr. Clipsham was appointed Manager, and the new venture was called the Epworth Printing and Publishing House. It was soon apparent that this enterprise was destined to succeed, for it rapidly acquired a reputation for high-class work, and was able in course of time to devote large sums of money to the assistance of *The Methodist*, which, without this timely help, must have found the struggle for life too great. From the time of its inauguration to the present, in spite of the trying years experienced by the printing and publishing trades, the progress of the Connexional office has been without a check. It now possesses an up-to-date plant, and financially is in a most enviable position. It has already done a great deal for the Church, and is destined to play a still greater part in the future. In 1898 the Conference constituted it a Department under the control of Mr. Clipsham, whose wise and watchful management has brought about this satisfactory position. It is anticipated that ere long the



CROWN STUDIOS

THE REV. PAUL CLIPSHAM.
Editor of "The Methodist"

Publishing House will produce a great change in the style and matter of *The Methodist*, devoting part of its profits to the improvement of the paper, and assisting the cause of literature in other ways. Meanwhile *The Methodist* and the Publishing House appeal for the loyal support of the people called Methodists.

Glad Tidings, the organ of the Methodist Holiness Association, is a penny monthly publication in four pages, devoted entirely to recording and "spreading the good news of free salvation." It was first issued in 1886, and has continu-

ously been under the Editorship of the Rev. Matthew Maddern, whose contributions and choice of subjects have rendered the paper successful, helpful, and popular. It circulates extensively throughout Australasia. *The Missionary Review* is under the management of the Mission Office, and is given up to the dissemination of information bearing on Foreign Mission work. Its area of circulation extends throughout Polynesia. It was first issued in 1893, and is published monthly. Subscribers of 10s. and upwards to the Mission Funds are entitled to receive it free; non-subscribers are charged one penny per copy. Several Circuits also issue either Quarterly or Monthly papers, in which particulars of Circuit work are made known; and Methodism generally in New South Wales makes good use of the Press. But up to the present, the Church in this State has failed to produce an author of repute. The Rev. W. B. Boyce published two valuable volumes, "The Higher Criticism" and "An Introduction to the Study of History," but he can in no sense be regarded as a production of Australian Methodism, though so intimately associated with it. That the Rev. Joseph Fletcher could have published something great on Theology is beyond doubt, and that he contemplated some such step is probable, having most carefully prepared manuscript lectures on Theology for the Students while Theological Tutor. His frequent contributions to *The Advocate* while one of its Editors evidence the possession of a gifted and brilliant style; while his public addresses are classic masterpieces.¹ The Rev. W. Vanderkiste's "Not Lost but Gone Before," the Rev. John Watsford's "Glorious Gospel Triumphs," the Rev. G. W. Payne's ("Tom Blue Gum") Australian Sketches, and the Rev. James Green's book on the South African war, comprise the list of publications. But if there is paucity of authors, there has been a superfluity of editors, several of the editors of the leading daily papers having graduated while contributing to *The Advocate*.²

The Missionaries were soon impressed with the fact that if they were to counteract the evil influences around them, they must possess their own Book Room for the sale of Methodist publications. Hitherto they had been regularly supplied with literature for sale and free distribution by the English Book Steward. The Superintendent of the Sydney Circuit had taken charge of these supplies, but as the Mission developed, the Rev. W. Schofield, who was then living in Sydney as a Supernumerary without charge upon the funds, was appointed to take oversight of this department. In 1852 he became Book Steward, the District Meeting appointing the Sydney Preachers as a Book Committee to meet the Stewards quarterly. The lines along which the business should proceed were laid down, and all Sunday School Committees were commanded to purchase their supplies through the Missionaries. At the District Meeting of 1854 the Missionaries discussed the advisability of founding a

¹ These are to be found in an excellent Biographical Volume published by his son, Mr. J. J. Fletcher, for which there was small demand, the fault lying entirely with the publisher. Every preacher should secure this book.

The first editor of *The Sydney Morning Herald* was the Rev. Ralph Mansfield, and the Rev. William Curnow filled the same office for many years. The Rev. F. W. Ward became Editor of the *Sydney Daily Telegraph*, the Rev. G. Woolnough, M.A., edited *The Brisbane Courier*, the Rev. John Osborne went to *The Star*, and the Rev. Frank Firth is now religious Editor on *The Town and Country Journal* and *Evening News*.

Book Depot. "As it is exceedingly desirable," they said, "to secure a central position for the Book Depot, on the recommendation of the Brethren, Mr Schofield agrees to take the York Street House for one year at a rental of £120. In consideration of the increased expense incurred by the Depositor, the meeting agrees that Mr. Schofield shall charge 10 per cent upon the catalogue price on all retail sales effected in Sydney: upon books sent to the Brethren in the country Circuits, or ordered by them through him from England, he shall allow a discount of 2½ per cent.; and the Brethren in the country shall charge the books 15 per cent. upon the catalogue price." This arrangement apparently continued till 1857, for at the District Meeting of that year the following report of a sub-committee was recommended to the Conference. "1. That suitable premises be rented as a store and shop for the purpose of the Book Depot for the New South Wales District. 2. That the Depot be under the management of a mixed Committee, composed of the Chairman of the District and eight others, four of whom shall be laymen, who shall engage the necessary agents and present an annual report and balance sheet to the District Committee. 3. That a percentage be charged upon the published prices of the books sufficient to cover the working expenses. 4. That the following Ministers and gentlemen be the Book Committee:—The Chairman of the District, the Superintendents of the three Sydney and Newtown Circuits, with Messrs. Barker, Houlding, Dawson, and Moore."

This, then, was the commencement of the present Book Room; though the Rev. John Mason, the English Book Steward, had been sending forward supplies of hymn books, magazines, and other literature, which were stored in Princes Street parsonage and regarded as Mr. Mason's stock. At the fourth Annual Conference held in Hobart Town, January, 1858, "the Conference having seriously considered the recommendation of the several Districts on our Book Affairs" the following resolution was adopted:—"That the establishment of a Central Book Depot for this Connexion is, at present, impracticable; but that it is most important to promote in each District, by the formation of Depots or otherwise, such arrangements as shall lead to the more general circulation of Wesleyan literature amongst the members of our congregations and the children of our schools." In pursuance of this expression of opinion a few gentlemen, nominated as the Book Committee, met in the Centenary Chapel, York Street, on the 4th May, 1858, to see if anything further could be done. The members present were the Revs. S. Rabone, S. Ironside, W. A. Quick, W. Hessel, and Messrs. Barker and J. Dawson. A sub-committee was appointed to ascertain if the present and prospective stock of books was sufficient to furnish a shop, and if so, to make enquiries about suitable premises. This committee was also authorised to send an order to the Rev. John Mason by the next mail, to ascertain on what terms he would dispose of the stock in hand, and how he would deal with the Committee in future transactions if a capital were raised. Mr. Mason's answer was favourable, though no capital appears to have been forthcoming. Premises were taken at the corner of King and Castlereagh Streets at an annual rental of £150, a Depository was engaged, and a large order was sent to Mr. Mason.

This decision was made known to the public through the columns of *The Christian Advocate*. "It is a source of no small gratification to us," it said, "that we are able; in the first number of this Journal, to chronicle the opening of a public Depot for the sale of Wesleyan and other religious literature in this city. This establishment commenced on the fifth of the present month (June, 1858), and is now in vigorous operation. We regard this as an important event in this history of Methodism in this Colony. It is both *significant and full of promise*. . . . We have devoted some attention to the subject, and heartily concur in the decision of the Committee. This decision is significant of two facts; first, that Wesleyan Methodism has a somewhat extensive literature, and secondly, that the demand for it in this Colony is very considerable. Otherwise, the establishment of a Wesleyan Methodist Book Depot, necessarily involving heavy expenditure, would have been both



THE REV. FRANK FIRTH.

an impertinence and a rumous folly. We are fully persuaded that the Committee have not made these calculations without sufficient data, and are quite confident as to the successful issue of their plans. . . . Its object is especially the diffusion of Wesleyan literature throughout the Colony. Its operations, however, will not be confined to Methodist books, but will extend to many other religious and moral works. It has not been established for the purpose of gain, but of usefulness, and, therefore, the prices are fixed as low as the working expenses will admit. We heartily congratulate the Committee and their friends on their successful commencement. The premises they have selected are most respectable, centrally situated, and otherwise admirably

adapted for the purpose. The stock of books, though not possessing such ample variety as it will do in a short time, is extensive and elegant, and well worthy of inspection. We earnestly commend the establishment to the attention and support of our readers."—(Vol. I., p. 2.)

The Book Depot was singularly fortunate in having the Rev. William Hessel as its first Book Steward. Mr. Hessel was indefatigable in his labours for the Church. He was the Methodist statesman of that day, and one the Church could ill afford to lose. Believing that the Methodist Church was the great enemy of Satan and the active opponent of the Romish Church, he sought to fit her for the successful discharge of the work which lay before her. And he therefore advocated most strenuously, even if he did not first propose the foundation of the Sustentation and Extension Society, the establishment of the Book Room, and the production of *The Christian Advocate*. He was also a most pronounced opponent of State Aid, which was, he said, "a great evil." His health having failed, he was ordered to England, but he did not leave till the Methodists of Sydney had given expression to their regard by presenting him with an illuminated address and a purse of £250. Mr. Hessel was succeeded in the Stewardship by the Rev. Stephen Rabone, the worthy successor of a worthy man.

The pressure of obligations was soon seriously felt. The rental was too high, the stock was unsaleable, and the method of conducting the business not likely to command success. Other premises were sought, and in December, 1861, one of the small shops in the George Street Markets was taken; a loan of £100 was secured from a few friends with which to purchase a supply of suitable books from America; generous treatment was received from the new Book Steward in London, the Rev. Dr. Jobson, who visited Australia as the Conference deputation; Mr. John Corbett was appointed Manager in 1863, and with a revolutionised system of business under the wise and firm administration of the Rev. S. Rabone, the financial clouds began to clear away, "apprehension gave place to confidence," and a new era was entered upon in which profit was from year to year declared, says Mr. Corbett. But one thing Mr. Corbett does not add, and with pleasure we supply the omission. It is not too much to say that Mr. Corbett has made the Depot what it is. His keen business instincts, his self abnegation, his laborious toil combined with never-failing courtesy have cleared away the financial clouds above referred to, making the Book Depot a valuable agency and his own name a household word.

At the end of its first ten years of life *The Christian Advocate* said: "Our Book Depot has survived all the ailments and risks of its childhood, has cut all its teeth, stands sturdily on its legs, and is now nearly ten years old. The last report . . . shows a steady increase of sales during the year, and warrants the conclusion that this is one of the most useful, and at the same time, the most economical, institutions belonging to Methodism. Its working expenses could scarcely be less, seeing that the services of the Rev. Stephen Rabone, to whom the Depot owes so much, are entirely gratuitous . . . the prices of the books are lower than almost anywhere else in the city. And they might be cheaper if every buyer would pay for what he buys. We hear that

there are several hundred pounds locked up in overdue accounts. It is not too late for such sinners to repent, only remembering that repentance in this case means a remittance. Milton speaks of 'iron tears.' The Book Steward, however, will prefer those which are of gold, or its equivalent. . . . We trust that whoever lives to write an article on the second ten years' work of the Depot may be able to say that it stands on ground belonging to the Methodist people, a monument of their wise liberality, and a convenient meeting point for all the Methodist Committees and business matters in the city."—(Sept. 5th, 1868.)

The shop in the Markets becoming too small, a central position in King Street was secured where the business continued to thrive. In 1872 the Rev. Stephen Rabone, who for eleven years had given the most assiduous care to its



THE REV. GEORGE MARTIN.
President 1885.

affairs, was suddenly removed by death. He was succeeded by the Rev. George Hurst, who in the year 1879 gave place to the Rev. Frank Firth. Again the business was removed to larger premises in George Street, where it flourished till the year 1885, when a lease having been bought in the same street, another move became necessary; and for the next six years the business added to its capital in a satisfactory degree.

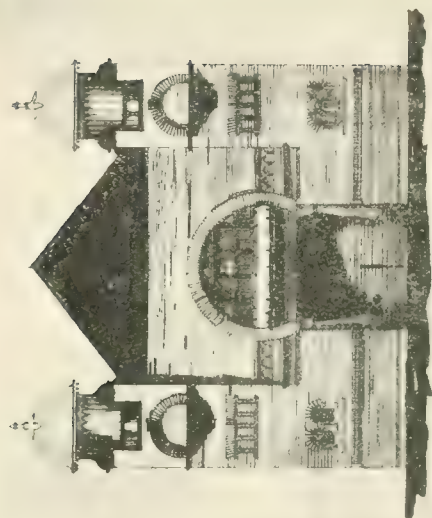
The Rev. William Clarke became Book Steward in the year 1890, and again the Depot reached an eventful stage in its history. For many years the Committee had desired to secure a permanent home in some approved commercial centre. Various properties had been placed under offer, but none

were thought sufficiently eligible until the present premises were available. Inspection, followed by much thought and discussion, led to purchase. And at the cost of £18,000, to which must be added the sum of £1,900 for alterations and fittings, the premises passed into the possession of the Methodist Church; and for the first time since its inauguration in 1858 the Book Depot found a home. Standing directly opposite the Strand in George Street, its position is incomparable. The business was transferred to this spot in January, 1891, where it has since continued to prosper. The debt on the building now stands at £5,000, and as soon as this can be extinguished its capabilities for assisting the literary enterprises of the Church will be largely increased.

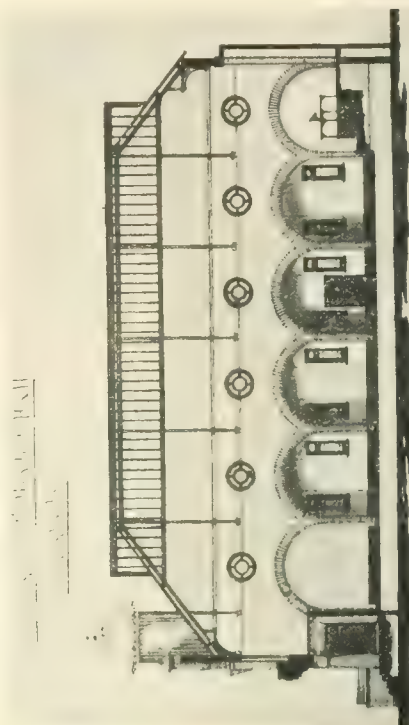
The Book Depot has reached its present satisfactory position without subscribed capital, endowment, or subsidy of any kind whatever; and it depends entirely on the trade it does. All that it asks is the loyal business support of the Methodist public, for whose benefit it exists. "It is an Institution," says Mr. Corbett, "of which our people need not be ashamed, or for which they should offer any apology. We have reason to say that it is the envy of the other Churches. But because of the denominational banner it carries, and the distinctively religious character of its objects, it has limitations which ordinary business houses need not respect. And for these reasons it asks for the trade of the Methodist Church, and for the loyal and steadfast adherence of the people called Methodists; who may with honest pride point to the Book Rooms of Great Britain, the United States and Canada as among the greatest publishing and distributing centres in the world." The English Book Room has already given very valuable assistance to Connexional Funds and the literary ventures of Methodism. And what it has done on a large scale, the Book Room here will do on a smaller one when its debt is liquidated. This consummation, which is not far distant, will be brought nearer still if the Methodist public will continue to support their own Institution. There have been cases, happily solitary ones, in which the Book Room has been set on one side in favour of some place where a second hand bankrupt stock has offered "wonderful bargains" in the display of what has been labelled "cheap," and afterwards proved to be "nasty."



THE REV. B. DANKS.
Editor of the Missionary Review.



Front of Wesleyan



Wesleyan School

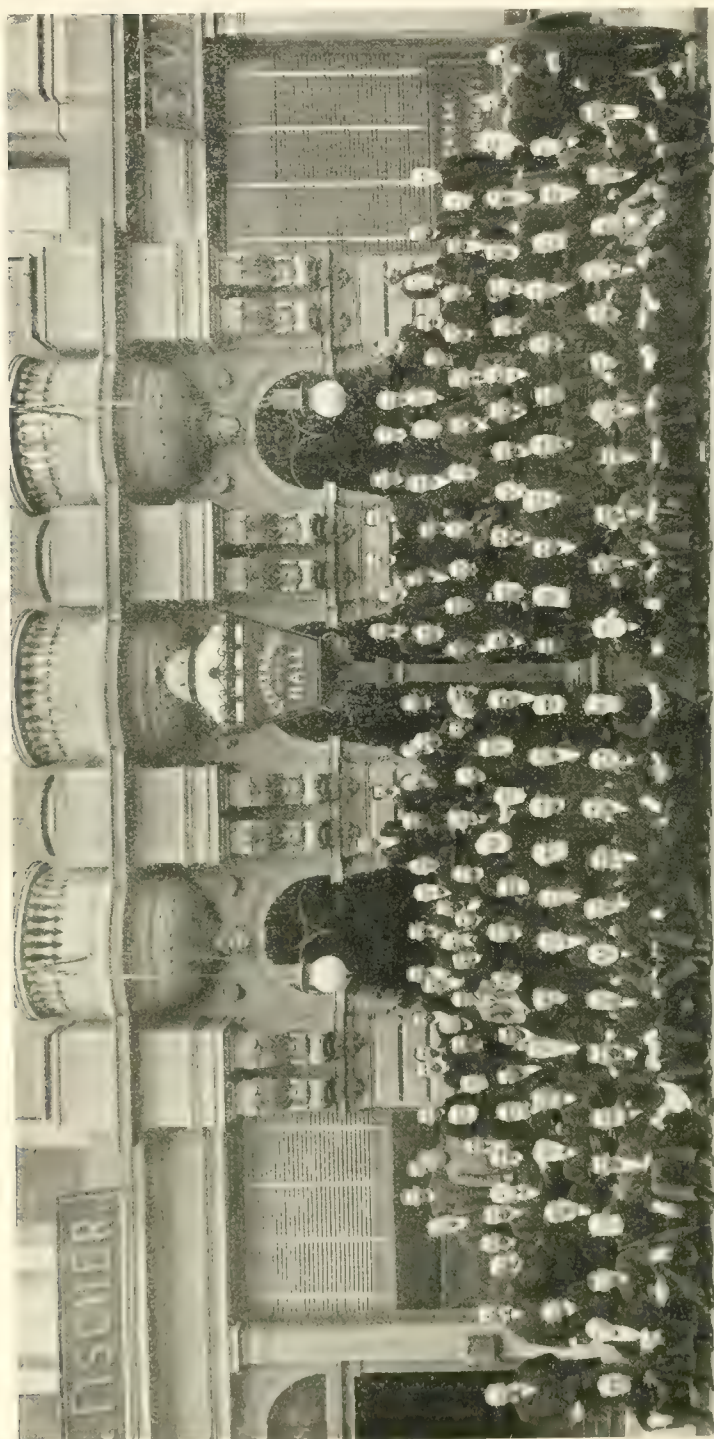


THE REV. P. J. STEPHEN.

THE NEW SOUTH WALES CONFERENCE.

1893-1902.

The Last Stage—Opening of the Queensland Conference—New South Wales Presidents—The Metropolitan Mission—Christian Endeavour Movement—Visitors—Jubilee of Willoughby and Goulburn—The Century Fund Movement—Great Inaugural Meeting—New Churches and Church Extension—Obituary Notices of Ministers—Deaths of Prominent Laymen—The Removal Expenses Fund—Church Membership Again—Foreign Missions—The Conference and Public Questions—The Passing of the Conference.



© HOW N STUDIOS.

THE LAST WESLEYAN CONFERENCE IN NEW SOUTH WALES.

CHAPTER XIX.

THE NEW SOUTH WALES CONFERENCE.

1893-1902.

THE last stage in the interesting development of New South Wales Methodism has now been reached. The hive had swarmed once more, and to Queensland the concession to establish an independent Conference had been granted by the General Conference. The inaugural session of the Queensland Conference was held in the Albert Street Church on Thursday, March 2nd. The event attracted considerable attention in the religious world of Queensland, and there was a large attendance of spectators, including Ministers and members of other denominations. Dr. Sellors, who was appointed to preside, and who had been associated with Queensland Methodism in its early days, met with an excellent reception, giving a timely, characteristic and inspiring address. The Rev. Henry Youngman was elected to the Presidency, and the Rev. Joseph Bowes was appointed Secretary. The collection for a Memorial Fund to augment the existing but insufficient Loan Fund, realised the sum of £550. The Brisbane *Telegraph* devoted a lengthy article to the Conference, giving also a *resume* of Queensland history from its inception to the present time.

The honour of being President of the first New South Wales Conference fell to the lot of the Rev. J. E. Moulton, of whose career particulars are given in another part of this volume. On the expiration of his term he was succeeded by the Rev. Joseph Spence, who possessed an extensive and varied experience, gained in Queensland and New South Wales. The Rev. J. E. Carruthers was elected President by a very large majority in the year 1895, and his term of office afforded additional proof of his love for the Church and his great wish to strengthen and extend her borders. On Mr. Carruthers' retirement, the honour fell to the Rev. W. G. Taylor, whose year was one of success and usefulness. Mr. Taylor's great work, the founding of the Central Mission, is dealt with at length in a separate chapter. In 1897, the Rev. James Woolnough was called to the Chair. Mr. Woolnough was well-known for the remarkably successful way in which he had extended Methodism in the important Circuits to which he had been appointed. The Rev. E. J. Rodd succeeded Mr. Woolnough, acquitting himself so admirably, that his praises were in all the Churches. The Rev. John Gardiner, who succeeded Mr. Rodd, brought to the chair an admirable record for successful Circuit administration. The next occupant of the Chair, who proved himself in every way equal to the demands made upon him during his year of office, was the Rev. W. H. Beale, well known in Conference assemblies and public debates as an able legislator

and a far-sighted man. To the Rev. George Lane came the duty of presiding over the last Wesleyan Conference of 1901, and needless to say, Mr. Lane more than fulfilled the expectations of his warmest admirers. This was Mr. Lane's second call to the Chair, as he was President in 1888. He was President at an earlier age than any of his predecessors. The honour of re-election had hitherto fallen on two Ministers only—the Revs. J. H. Fletcher and William Clarke.

Among the questions dealt with during this stage was the revived proposal to establish an Affiliated College in connection with the Sydney University. Though a Conference Committee was regularly appointed and the matter frequently discussed, nothing practical was done to bring about a successful issue, and Wesley College still remains on paper. The constitution of the Leaders' Meeting was also altered, its basis being enlarged, thus making Leaders' Meetings possible in every Circuit. The establishment of a Connexional Fire Insurance has also received attention from time to time. Its adoption has been earnestly advocated by several competent witnesses, but no scheme has yet been formulated, and the matter still remains in abeyance.

The exodus of Methodist families from the city proper into the suburbs had seriously affected the attendances at several Churches, once the centre of vigorous life and activity. This fact became so acute, and was so frequently considered, that the Conference of 1898 was constrained to make an attempt to grapple with the difficulty. Mr. W. Robson moved that a Committee be appointed for the purpose of obtaining information and to prepare a scheme dealing with the position and prospects of the Church within the metropolitan area. This Committee set itself earnestly to the task entrusted to it. One proposal provoking much discussion was that submitted by the Rev. W. W. Rutledge for the formation of all city Circuits into a Metropolitan Mission. This scheme proposed that the whole of the evangelistic and philanthropic agencies then in existence, and yet to be commenced should be separated from the Central Mission and placed under the control of a General Council and a General Superintendent. This idea, with other suggestions, was considered by the Committee, which finally recommended the establishment of a Metropolitan Mission and the formation of a Committee with power to select and purchase sites for new Churches, and in other ways to secure the development of the Church's interests. This scheme did not command general approval, and the Conference rejected it. But the feeling that something more must be done to cope with the problems of city life was deepened rather than removed. The solution was not however found in this direction.

Meanwhile, apart from, and independent of such a scheme, the Church was extending her borders and strengthening her hold upon the city population. The Central Mission, notwithstanding the adverse and unreasoning criticism to which it had been subjected in many unexpected quarters, was continuing its beneficial work, having succeeded in gathering a regular congregation, largely composed of non Church goers. At Montague Street, Balmain to which, the Rev. P. J. Stephen had been appointed, it became necessary to secure a large Hall to accommodate the congregation gathered by Mr. Stephen every Sunday night. On his removal to Wesley Church, Redfern, where the congregation had been scattered through the exodus above referred to, the attendance rapidly improved until the Church was again filled. The aggressive work thus commenced was successfully carried on for four years by Mr. Stephen's

successor, the Rev. Frederick Colwell, who not only added to the congregation, but took up a great deal of philanthropic and social work which continues to day. The Mission at Balmain is now in the charge of the Rev. W. F. Oakes.

The Christian Endeavour Movement was now growing into such goodly proportions, and doing such valuable work, that the Conference took official cognisance of it. The impression had gained ground that its constitution needed some slight adaptation to bring it into line with Methodist usages and legislation. A move was therefore made in this direction during the year 1898, though at a previous Conference a Christian Endeavour Committee had been appointed and its annual report was carefully considered. This Committee suggested the establishment of a General Council for the Wesleyan Societies; and the suggestion was submitted to the District Synods and the Endeavour Societies for consideration. The Rev. J. Woodhouse, the Secretary, presented the scheme to the Conference and it was adopted. The Christian Endeavour Rally has now become one of the important meetings of the Conference. It is always well attended, and no gathering is marked by greater enthusiasm or more demonstrative evidences of youthful energy consecrated to the service of Christ than this yearly gathering.

It was during this period that Australia received a visit from two specialists, the one being the Rev. Thomas Cook, of the British Conference, well-known as an exceptionally successful soul winner; the other was the Rev. Leonard Isitt, of New Zealand, who had made for himself a name as a temperance advocate. To both of these important subjects, represented by these Brethren, the Church has given earnest thought and persistent effort, and a visit from these visitors was therefore heartily welcomed. Mr. Cook visited the Colony in 1894. In the many centres in which he conducted Missions, encouraging results followed, and his methods were an object lesson to the Church. Mr. Isitt opened his campaign in the Centenary Hall in the year 1897. His gifts and enthusiasm made him most successful on the temperance platform. His mission was not so much to the individual as to society at large, in which he advocated the safe guarding of the whole line of human conduct by moral, social, and legislative acts, and specially that part wherein danger most lies and where temptation finds the least resistance. The Rev. Thomas Champness, so well-known throughout the Methodist world in connection with his Joyful News Mission, and his labours in the interests of "the man in the smock frock," paid a visit to Australia in the latter part of 1898. He also visited the Islands. One result of his tour was the appointment of a Joyful News agent to one of the Mission Stations.

Another matter worthy of note, though it has no immediate connection with the questions preceding it, was the celebration of the Jubilee of Methodism in the Willoughby and Gordon Circuit in 1896, and Gealburn in 1897. The first of these interesting events took place on the 21st May, the interest largely

* Since the Conference of 1902 with which this history closes, other developments in this direction have taken place. At Newcastle a large Hall in every way suitable to the requirements, has been built by the Rev. Ramsford Bavin and his Committee in the face of many unforeseen difficulties. Now Mr. Bavin preaches to more than 1,000 people every Sunday evening. At Bourke Street, Sydney, the Rev. M. Scott Fletcher, M.A., is filling the large Church; while at Leichhardt, the Rev. P. J. Stephen is building a large Hall for the congregation at present worshipping in the Town Hall. A Hall for seamen, and known as "The Rawson Hall," situated at Miller's Point, is about to be opened free of debt. This Hall is to be the basis of the work among the sailors now carried on by the Central Methodist Mission under the superintendency of the Rev. W. G. Taylor.

centring around Mr. McKeown, who also was celebrating his jubilee as a Methodist. A public luncheon was held in Gordon Park, at which nearly five hundred persons were present, and a Public Meeting was afterwards held, presided over by the Hon. Jacob Garrard. The Rev. H. W. T. Pincombe, the Superintendent, presented Mr. and Mrs. McKeown with two beautiful portraits. Mr. McKeown having suitably replied, several interesting speeches were given, and the proceedings terminated with a concert. The celebration of the Jubilee at Goulburn took place on Sunday, October 31st, when the Rev. Henry Youngman conducted appropriate services, and Mr. J. W. Wombey assisted at the afternoon service. This was followed during the week by a tea and Sunday School rally, when the Revs. John Gardiner, H. Youngman, Mr. Sibson, Mr. C. W. Furner and others delivered addresses.

The Conference of 1898 appointed a Committee to prepare a scheme for the fitting celebration of the close of the century. The scheme formulated was to be sent to the District Synods for consideration. The Committee stated that in recognition of the great and numerous blessings bestowed by God upon the Church during the 19th century, a fund of fifty thousand guineas, to be designated the Century Commemoration Fund, be raised in New South Wales. The objects aimed at in connection with the Fund were the extinction, or the reduction of Trust debts, contributions being invited for the following objects: local Church trust debts; the Centenary Hall; the Colleges, and the Parramatta Church, which it was proposed to designate the Leigh Memorial Church in recognition of the work of the pioneer Missionary. It was optional with subscribers to allocate their subscriptions to any of the above objects in such proportion as they pleased. Efforts were to be made to secure contributions from all the adherents of the Church of one guinea each. Central Meetings were to be held in Sydney and the principal country towns, and an Organising Secretary was to be set apart to work the Fund. The Fund was to be initiated by special sermons throughout the Colony, preceded by a week of special prayer in every Circuit, and a letter commending the Fund, prepared by the President and the Organising Secretary, was to be read at the Sunday services.

There were sufficient reasons why such a step should be taken in New South Wales, for though the Methodists in this State could not undertake such an enormous scheme as that of the Million Guinea Scheme, first suggested and then so earnestly advocated by Mr. Perks, Rev. Hugh Price Hughes, and others in connection with British Methodism, it was nevertheless felt that there were strong reasons why practical expression should be given to the gratitude which found place in the hearts of many Methodists. "The closing century," to borrow the words of *The Methodist*, "had seen Methodism, which eighty years ago had a few representatives in Sydney, extend and grow until its net-work of agencies has spread over every inhabited part of Australasia; and it has almost during the latter half of it witnessed the Christianising of that great archipelago of Islands in the Southern Seas which formed the theatre of our earliest enterprises and sacrifices and triumphs. The epigram employed to embellish many a platform speech 'Methodism raises no monuments where she saves no souls,' but conversely as the stages and periods of our history are marked by tokens of the divine favour, so they should be by memorial acts of recognition and consecration. When God gave to Jacob the vision, Jacob built an altar and gave to God the vow." And proceeding, the same paper added: "If this Commemoration effort is to attain its highest objects it must be suffused with spiritual enthusiasm; there must be such a realisation of the



CROOKWELL CHURCH.



ROCKDALE CHURCH.

relations in which we stand to God and to His providential and redemptive ministries as shall inspire holy joy, devout gratitude, and a triumphant confidence in the men who in God's purpose were to succeed in bringing the world to himself. Let Ministers, Office-bearers and congregations address themselves to this effort, swayed by these and kindred considerations, and the fifty thousand guineas will not be difficult of attainment, and will when attained represent the smallest part of the gains by which the Century Commemoration will afford us." (October 29th, 1898.)

The Ministers and Office-bearers, Synods and Conference did indeed address themselves to this effort, and though the Methodist Church in this Colony had frequently shown itself capable of rising to noble acts of sacrifice from a financial as well as from some other points of view, the Century Fund Movement surpassed all previous efforts. When the Conference met, the Committee which had been previously appointed to prepare and then submit proposals, brought its scheme before the Conference, the Rev. John Hulme, the Secretary, acting as the Committee's mouthpiece. Some of the most optimistic wanted the amount set down at one hundred thousand guineas; but while this hopeful enthusiasm commanded admiration it did not secure approval, and the amount was finally fixed at fifty thousand guineas. Dr. Brown, Foreign Missionary Secretary, advocated the inclusion of Foreign Missions in the scheme, and though the Rev. J. Carruthers pleaded earnestly for the inclusion of the Parramatta Church as the Leigh Memorial, his advocacy was not successful. When the scheme left the hands of the Conference it included local Church Property debts, the Centenary Hall, the Colleges, and Foreign Missions. A central Committee was appointed by the Conference, and it was resolved that in each district a Secretary, and in each Circuit a Committee, Secretary and two Treasurers be appointed who should be responsible for carrying out local details.

By a unanimous vote the Rev. Rainsford Bavin was appointed Organising Secretary, and a better selection could not well have been made, for though the fifty thousand guineas were not secured, Mr. Bavin did all that could be done, and much more than many would have done. He received very valuable assistance from the Central Committee, and the Rev. John Hulme and Mr. Percy Slade, the Secretaries, and the Rev. E. J. Rodd and Mr. R. J. Lukey, the Treasurers. In thanking the Conference for his appointment, Mr. Bavin said he could not undertake the work unless he was supported by the fullest sympathy and confidence of the Ministers and laymen. The responsibilities of the position were so great. He saw no reason why the scheme should not be a splendid success throughout the Colony, being made also of great spiritual benefit to the Church. If they were to enkindle enthusiasm throughout the Churches they must be first enthused and consecrated and then take the lead in the movement. He wished to invite the members of the Conference to meet at breakfast at Mr. Quong Tart's for fuller consideration of the scheme. "This breakfast," it was afterwards said, "must be considered as the inaugural meeting of the Century Fund. He ventured to forecast among the blessings gathered round the movement, the removal of a large proportion of their local and Connexional trust debts, the revival of the old time Missionary enthusiasm and the strengthening of the Connexional spirit among them."

At the breakfast meeting, a gathering made possible by the kindness of a friend, the scheme was successfully launched. The ex-President, the Rev. E. J. Rodd, presided. Speaking of the project, Mr. Rodd said the enterprise depended on two things; first, thorough, wise, and careful organisation; second,

faith in God. Mr. Bavin, who followed, said that a lady had already promised £500, and a gentleman £250. The Rev. J. E. Carruthers then in charge of the Parramatta Circuit, stated that he could promise on behalf of that circuit the sum of £1,000. Many other speeches followed in the same spirit, and what must be described as an eminently successful inauguration took place.

The Committee now set to work earnestly to make arrangements for the inaugural meetings shortly to be held. Monday, May 22nd, was the red letter day of the Fund. On that date morning and evening gatherings were held in the Centenary Hall, followed by what was described as "a mammoth tea meeting" and "a magnificent public meeting" in the Town Hall. On the previous Sunday in every Church throughout the Colony, the President's letter was read, and special sermons were preached on the subject of the commemoration. Several leading ministers and laymen took part in the devotional meetings in the Centenary Hall, and when the hour for the tea meeting arrived the basement of the Town Hall was filled, and a thousand people were unable to gain admission. It was estimated that four thousand sat down to tea. At half-past seven the Town Hall was crowded by an eager and expectant audience. At the appointed time, the chairman, the Hon. E. Vickery, M.L.C., took the chair, having as vice-chairmen Mr. John Hardy and Mr. R. H. Ducker. The front seats of the platform were occupied by the speakers and the members of the Executive Committee. Inspiring and eloquent addresses were delivered by the Organising Secretary, Mr. Bavin, and by the Revs. W. G. Taylor, George Lane, the Chairman, and Mr. William Robson. Before the meeting closed, Mr. Bavin was able to announce that the promises with the collections amounted to 13,622 guineas. The tea meeting was expected to yield £150 additional. This amount included many personal subscriptions, while the following Circuits pledged themselves to raise the sums named:—Stanmore 1,000 guineas; Burwood 700 guineas; Newtown 750 guineas; Waverley 2,000 guineas; Willoughby and Gordon 1,100 guineas; William Street 800 guineas; Lewisham, Wesley Church, Bourke Street, Cleveland Street, Kiama, and Balmain Mission 500 guineas each. Several other circuits followed in the same spirit, and though in some cases the amounts promised were not quite realised, in several circuits they were exceeded.

This magnificent meeting was followed by others on a similar scale throughout the country districts. Almost without exception the rank and file of the people responded nobly. Not only did the ministers and laymen work enthusiastically and with great hopefulness to make this fund a success, but *The Methodist* Committee issued a special number, in which there were suitable articles by the Editor, the Revs. J. E. Carruthers, B. Danks, A. J. Webb, W. W. Rutledge, J. Hulme, George Lane, George Martin, Joseph Beale, James Colwell, the Hon. E. Vickery, M.L.C., Mr. James Rutledge, and Mr. W. Robson. The fund was satisfactorily launched and arrangements were made for demonstrations throughout the country, both ministers and laymen rendering valuable assistance. We cannot follow the Organising Secretary throughout his long and arduous journeys, extending over two years, neither can we give a record in detail of the many gatherings held in the interests of the fund. We must dismiss this subject with the remark that one and all did well, so that at the close of his strenuous efforts Mr. Bavin reported that 44,000 guineas out of the 50,000 aimed at had been received towards the fund. In a leading article, headed "Hallelujah," *The Methodist* said: "It is wonderful to note how this commemoration fund has already taken hold upon the imagination and heart of our people—our people everywhere have been quick to

understand it. They already know all about it, are in hearty sympathy with it, and are in a wonderful way expressing their sympathy in generous gifts. To those who have had to do with the formation of this scheme, and who will feel more or less the burden of responsibility until it has been brought to a successful issue, the first public meeting must be highly gratifying." But let it not be thought that financial results were the only ones achieved or aimed at. At the memorable inaugural meeting Mr. Bavin stated that in many churches on the preceding Sabbath there had been wonderful manifestations of the presence of God, and several souls had been set at liberty. This was by no means confined to the first Sunday, for throughout the whole of his term God wonderfully blessed the Secretary and others in their efforts on behalf of the fund. Out of this scheme, we may add that the Tent Mission movement successfully carried through by the Hon. Ebenezer Vickery, M.L.C., took its rise. To him it presented the question: Why should not the Church aim also at securing 50,000 conversions to commemorate God's goodness throughout the past century? The relief which the fund brought to many Trusts was most helpful, and the impetus given to long-cherished projects in church extension was noticeable in many cases.

Though the fine and imposing structures erected in and around Sydney were sufficient to accommodate the worshippers for some time to come, a steady and quiet development continued in other places. At Lewisham it was found necessary to make additions to the Church at a cost of nearly £1,000, thus providing extensive accommodation for Church and School purposes, including school hall, infant school-room, vestry, library, and three class-rooms. The Church was also re-seated, and special attention paid to the ventilation. The re-opening sermons were preached by the Revs. W. Clarke, J. Gardiner, and F. Colwell. At the Public Meeting which followed, addresses were given by the Rev. George Lane and Messrs. R. W. Conway and W. Robson. This enlargement was largely the result of a revival which had taken place during the superintendency of the Rev. F. Colwell. The report of the proceedings concluded thus:—"With a good congregation, two hundred Church members, four hundred on the Sunday School roll, and increased facilities for work, we thank God and take courage."

The new Church at Armidale, to which reference is made in a previous chapter, was opened in 1893, the Rev. George Lane conducting the dedication service, and the building being crowded. The Rev. J. E. Carruthers preached to large congregations on the following Sunday. At the Public Meeting on Wednesday, Mr. E. Lonsdale presided, and Mr. Peter Dean made a financial statement, from which it appeared that the cost of the building was £2,134. The Church at Burwood also received extensive additions, Mrs. and Miss Hurst having promised to provide a pipe organ if the Church were enlarged. The cost of these alterations was £800, towards which Mr. John Hardy gave £200. The organ was a noble instrument, the City Organist pronouncing it exceptionally good. The enlargement included an extension in length providing for an organ chamber, chancel and vestry. Three memorial windows were placed in the Church, two by Mrs. Hurst, and one by Mr. Hardy. "The appearance of the new building strikes those who knew the old one with astonishment, for the transformation is amazing." Special sermons and an organ recital with special music marked the event. Mr. F. Morley displayed the splendid qualities of the new instrument, while the President and the Rev. George Lane conducted appropriate services. The organ bears this inscription: "This organ was erected to the memory of the Rev. George Hurst by his widow and daughter."



THE REV. FREDERICK LANGHAM, D.D.

What was described as an interesting ceremony took place on the Tweed River in December, 1895, when a Church for the Kanakas, of whom there were two hundred, was opened. The Church was a small building costing £40, and accommodating seventy-five persons. It was opened free of debt. Mr. Silas Bembrick conducted the opening services. A new Church was opened at Hornsby, January 20th, 1896, the Preachers being the Revs. G. Brown, D.D., and H. W. T. Pincombe. This was followed by a Tea and Public Meeting, at which many visitors were present, when addresses were given by the Hon. J. Garrard, the Revs. J. E. Carruthers, President, J. Woolnough, Dr. Sellors, and Messrs. W. H. McKeown, J. Channon, Dobson and Miners. The total cost, including fittings and fencing, was £3,000. Another Church in this Circuit was also opened a few months later at Lindfield, the Revs. W. G. Taylor and Dr. Brown preaching the opening sermons. The Church and site cost £500.

The old Church at Narrabri, which had done duty for so many years, was now to give place to a building worthy of Methodism in such a town. The Church was erected largely through the energy and perseverance of the Rev. J. Watson, Circuit Minister. The President preached the opening sermons, and the meetings comprised an "At Home," special sermons, and a Tea and Public Meeting. The Sabbath services were very successful, several souls being won for Christ. "His people are quickened, the Church opened free of debt with the exception of the amount due to the Loan Fund, and £30 to the good for the furnishing; not to speak of the social fillip we have received. Altogether the results justify fully the audacity of our request that the President of the Conference should come 350 miles to be with us in the consummation of our long-cherished hopes." The same week Church enlargement was reported from Summer Hill in the Ashfield Circuit, where, under the superintendency of the Rev. J. E. Carruthers the church was considerably enlarged, making it in keeping with the wants of such a large and popular suburb. The opening sermons were preached by the Revs. George Lane and George Martin.

The next year, on the 11th of June, 1898, the memorial stones of the Hutchinson Memorial School Hall were laid. Towards the erection of this Hall Mr. W. A. Hutchinson had bequeathed £100 in addition to providing a loan of £240 free of interest for ten years with which to purchase the site. The Committee had succeeded in raising a further sum of £250. The Rev. J. Woodhouse, the Superintendent, requested Mrs. Boyce and Mrs. Hutchinson to lay the foundation stones, the trowels and mallets used on the occasion being those presented to Mrs. George Allen at the laying of the foundation stones at York-street and the Glebe. Methodism took a wonderful step forward at Cootamundra during 1899. "Sunday, 21st May," said *The Methodist*, "will long be remembered by the Methodists of Cootamundra. On that day the new Church was opened and dedicated to the worship of Almighty God. The magnificent and generous way in which the people responded is worthy of the highest commendation. The financing of the scheme has been to the Pastor a great delight. There has been little begging done, the money has been given voluntarily and freely. Mr. Samul Ward's donation, first of £100 to start the list, then another £100 to pay for the inside furnishing, and an additional £50 at the opening is worthy of special note." The entire cost of the building, £827, was all paid with the exception of £76. The Rev. Benjamin Dinning, to whose energy this erection was due, presided at the Public Meeting, when addresses were given by the Revs. James Woolnough, who had preached the opening sermons, C. Jones, H. Pennington, H. Hutchinson, and Canon Betts.

Soon after this date the Methodists in two of the suburbs launched building schemes. At Mosman on March 7th, 1900, the foundation stone of a new Church Hall was laid by Sir Frederick Darley, Chief Justice. The Church was to cost £1,000. A Tea and Public Meeting took place in a large *marquee* erected on the grounds. The Revs. E. J. Rodd, W. G. Taylor, R. Bavin, W. W. Rutledge, and H. C. Foreman, B.A., who was in charge of the Circuit, took part. "The day's proceedings realised almost £50, and the Mosman friends confessed it the brightest, gladdest day in their history." A few months later, that is in August, 1901, the Rev. T. F. Potts, then in charge of the Manly Circuit, took in hand a much needed Church extension scheme, the out-come of which was the building of a suitable Church in a commanding position. The foundation stones of the new building were laid on March 30th by the Rev. George Lane and Messrs. E. Bayliss and R. G. Higgins. Saturday, July the 20th, was a red letter day in the history of Manly Methodism, when the new Church was formally opened for the worship of God by Mrs. E. Bayliss. The vision of eleven years ago was realised, and great was the thankfulness and rejoicing. The Rev. J. E. Carruthers offered the dedication prayer, and the President of the Conference delivered the dedication sermon." The total cost was £1,070, the kauri pine seats being the gift of Mr. E. Bayliss and his family. During this year and the following new Churches were erected at Botany and St. Albans, being the first Churches built since the consummation of Methodist Union. Botany, and St. Albans on the McDonald River, figured in connection with early Methodism. Though but a small place, with but few Methodists, when the St. Alban's Church was opened by the Rev. W. G. Taylor, there was no debt remaining, though the cost was £405.

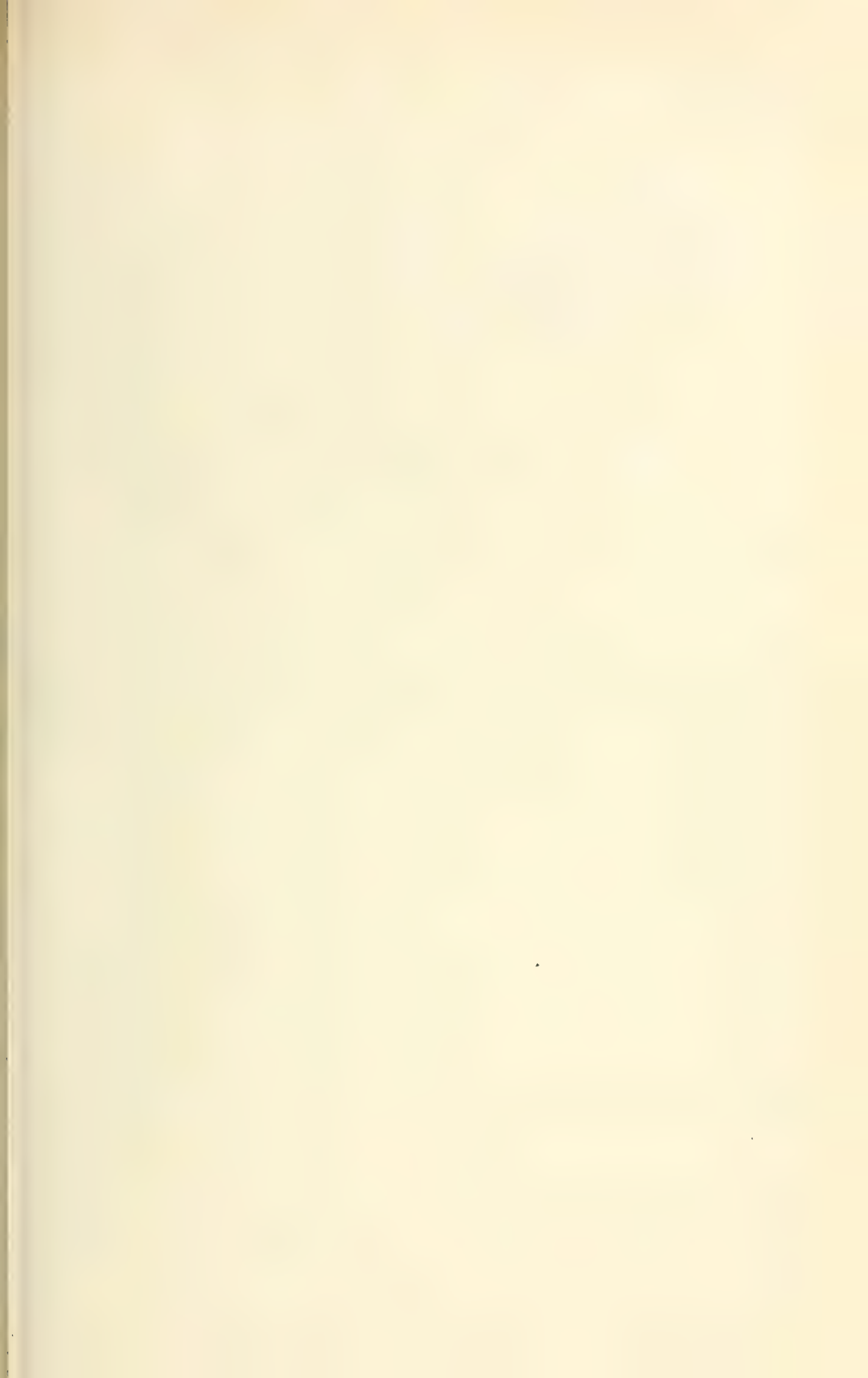
Among the Ministers connected with the New South Wales Conference who died, the first in order was the Rev. William Moore, who passed away on the 12th September, 1893, in his 73rd year. First at Moreton Bay, where he laid the foundation of Methodism in the extensive Colony of Queensland, and afterwards at Fiji he did faithful service for the Church of his choice. For nearly 20 years he laboured for the Fijians, doing a work that was invaluable. His power over Fijian audiences and his personal influence with the Chiefs were remarkable. On returning to the Colony he laboured in several Circuits, showing himself a true and faithful Minister of Jesus Christ. In 1883 he was elected President of the Conference, and in 1885 he became a Supernumerary, spending the even-tide of life at Stanmore. He endured much suffering with Christian patience. Among his last words was the wish, "I want to go home." The Rev. G. R. Glasson, another native of the Colony, died on the 11th of July, 1894, after twenty-three years in the Ministry. He was a man of strong constitution, buoyant temperament, warm heart, and genial manners. He spared not himself, but often laboured beyond his strength. His last illness was severe and brief, but he was graciously sustained by the comfort and hope of the Gospel.

The following year, the Revs. R. W. Orton, J. A. Bowring, and W. R. Carmichael were called home. Mr. Orton died at Camden on the 29th September, 1895. He faithfully and earnestly discharged the duties of a Minister in Tasmania, New South Wales and Queensland, where he showed himself to be a good Preacher, a diligent pastor, a prudent administrator, and a devout Christian. His loyalty to the doctrines, principles, and polity of the Church were very marked. His last illness was of a distressing nature, but he passed away with a steadfast reliance upon the atonement of the Lord Jesus

Christ. James A. Bowring was cut down in the midst of his years. His manly courage, perseverance, sincerity, and fervent zeal gave promise of much power and success. For two years he was Conference Evangelist, and for another two years had charge of the Central Mission during a critical and changeful period of its history. For five years he was Chairman of the Tonga District, where he rendered invaluable service. Returning to the Colony he succumbed to an attack of inflammation of the lungs on Christmas Eve, 1895, in the town of Lithgow. Mr. Carmichael first worked in South Australia, and then in West Australia, being accepted in the latter place as a candidate for the Ministry. Possessing a strong desire for Mission work, he proceeded to Fiji, where after two years' labour he was prostrated by an acute attack of dysentery, and died at Kadavu on April 10th. Though the native Ministers up to the present have not been referred to, an exception must be made in the case of the Rev. David Tonga, who also died this year. David Tonga passed through the fierce fire of persecution during the Free Church movement, where, notwithstanding most tempting offers, he stood by his vows and remained loyal to the Church of his choice. This, however, did not save him from persecution, for he was banished to Fiji. He afterwards travelled through the Colonies to tell the tale of the persecution. Many remember with gratitude his preaching and consistent life.

Other Ministers were called home in the year 1897, the first being the Rev. Robert Dyson, who died at Kogarah on the 14th December. Mr. Dyson travelled in several English Circuits until his health necessitated a change. Coming to New South Wales he was appointed to several important Circuits. He was a fine Preacher and a kind Pastor, being beloved by both Ministers and people. His sun went down while it was yet day. The Rev. J. P. Chapman died in the prime of life. In Fiji, where he laboured for eleven years, he won the reputation of being an energetic and zealous Missionary, never sparing himself in the performance of what he regarded as his duty. Contracting consumption from exposure, he came to New South Wales, and after a lingering illness died at Tamworth on New Year's morn. Among his last words, he said: "I am going home." The Rev. Joseph Oram arrived in New South Wales in 1850, subsequently travelling in the most important Circuits in the Connexion. During his first term at Bathurst he carried out several successful Church building enterprises, and launched the scheme for the new Church. In 1879 he was made President of the Conference, the duties of which he discharged with fidelity and success. Through failing health he became a Supernumerary in 1883, making his home at Stanmore, where he continued to serve the Church he loved so well. He was a man deeply beloved; his gentle spirit, his earnest piety, his constancy of friendship, his love for the Brethren, and his unswerving loyalty to the Church, combining to make his memory precious. He died suddenly at Stanmore on the 21st April, 1898.

In the year 1899 several other Ministers were gathered to their fathers. The Rev. James Somerville rendered useful service for many years, having entered the Ministry in 1848. He was a true pioneer, being the first Minister stationed at Moruya, and the first to visit Bega, where he built a Church. His name is remembered far and wide in the South Coast District. For eleven years he had charge, as Supernumerary, of the Hawkesbury River Circuit. In 1885 he settled at Burwood, identifying himself with the newly built Church at Enfield. He was a devout man, who truly walked with God. The Rev. T. R. McMichael will long be remembered for his deep spirituality of mind, and for



Sunday August 2. 1835

Morning	Boards		Scholars		Remarks
	Boards	Sin	Boards	Sin	
Thurs on the Books	8	7	70	46	Mr. Piper opened and concluded
Admitted					
Total	8	7	70	46	Dr. E. Bourne
Dismissed					Mr. L. L. Abbott
Re-commenced	8	7	70	46	Mr. Hale. Mr. Underwood
	7	6	43	27	Mr. Moore. La
Afternoon	Boards		Scholars		Remarks
	Boards	Sin	Boards	Sin	
Thurs on the Books	8	7	70	46	Mr. Piper opened
Admitted					Mr. L. L. Abbott
Total	8	7	70	46	concluded
Dismissed					Mr. L. L. Abbott
Re-commenced	8	7	70	46	Mr. L. L. Abbott
Dismissed	7	6	39	36	
Admitted	1	1	31	10	Dr. E. Bourne

Sunday August 9 1835

Morning	Teachers		Scholar		Remarks
	Male	Female	Male	Female	
Present	8	7	70	66	M. S. Piper opened
Admitted					
Total.	8	7	70	66	Miss Smith
Dismissed					
Admitted for	8	7	70	66	Absent
Present	8	8	39	28	
Absent		2	31	18	J. E. Bonney
Afternoon	Teachers		Scholar		
	Male	Female	Male	Female	
Present	8	7	70	66	M. S. Piper opened
Admitted				5 18	
Total.	8	7	75	60	Miss Smith absent
Dismissed					
Admitted for	8	7	75	60	J. E. Bonney
Present	8	8	35	35	
Absent		1	40	28	



his personal enjoyment of the higher experiences of Christian life. For many years his work was carried on under severe physical disability, and in 1896 his health broke down utterly. His sufferings at last were specially severe. Almost his last message to his Brethren was a request that they should preach more constantly the Scriptural doctrine of holiness. He died on the 14th January, 1899. The Rev. Warren Henry was for several years connected with the Irish Conference. Ill-health brought him to this Colony, and in several Circuits, as far as health permitted, he proved himself an efficient servant of God and His Church. Proceeding to America in the hope of recovery, he died on December 10th in the house of his brother at Colorado, America. The Rev. C. W. Graham passed away somewhat suddenly on the 22nd May, the immediate cause of death being heart failure. Mr. Graham was brought to God during the visit of the Rev. William Taylor, of America. After entering the Ministry he laboured successfully in several Circuits in New South Wales and Queensland. Appointed in 1898 to the Parkes Circuit, he contracted a chill, and died of pneumonia. He gave whole-souled devotion to the Master's work, and even in his delirium he was preaching the Gospel. He had often expressed a wish that he might die in harness, and his wish was gratified. The Rev. Arthur J. Webb was called home in the month of August. He also was a convert of the Rev. William Taylor, being brought forward for the Ministry by the Rev. J. Watkin, and accepted at an early age for work in Fiji. While here his life on several occasions was in danger. After eighteen years' successful Mission work he returned to New South Wales, where, in important Circuits, he gathered large congregations around him. His work at Albert Street Church, Brisbane, was eminently successful. His last appointment was to the Burwood Circuit, where he gave rich promise of usefulness. But illness came, attended with intense pain, followed by ease, and then unconsciousness. He was an exceptionally fine Preacher, being a man of rare intelligence and culture. He was cut down in the prime of life.

The Conference Minutes of 1900 report the deaths of the Revs. Samuel Wilkinson, William Hill, W. W. Lindsay, and W. C. Hughes. Mr. Wilkinson arrived in New South Wales in the year 1838, when New South Wales Methodism was represented by four Circuits and four Ministers. In 1841 he was the first Minister stationed in Melbourne, then in its infancy. His subsequent spheres of labour included important Circuits in New South Wales, Victoria, and Queensland. In 1875 he was elected to the Presidential chair, and two years later became a Supernumerary, continuing, however, to be actively engaged in many good works. In 1885 he became Chaplain to the Naval and Military Forces and the Hospitals, and his long and honourable career reached its close on December 26th. A conspicuous feature of his Ministry was his devotion to pastoral visitation, and his best work was done in the homes of the people, where his name is held in loving remembrance by three generations. His sixty years' of service were a patient continuance in well-doing. His great age and long career made him a uniquely interesting figure in the Church. He was the last link in the Conference between modern Methodism and the pioneer days. The Rev. William Hill died at Chatswood on 6th December. He was sent by the British Conference of 1854 to South Australia, where he laboured for four years, proceeding thence to the Friendly Islands, from whence he retired through failure of health. In 1891 he became a Supernumerary. He was what may be termed an old fashioned Methodist Preacher, steadfastly adhering to the doctrine of the Church. He was a vigorous opponent of Sabbath desecration, the liquor traffic, gambling, profanity and impurity, and he possessed a quaintness of style peculiar to himself. The Rev. W. W. Lindsay was a Minister of thirty years standing, nearly all of which were spent in

Fiji. He was called upon to spend many days and nights travelling by sea and land; but, from hardship, danger, and the fierceness of the people he never shrank. He was at Viwa when an epidemic of measles swept away forty thousand of the people, and when the shadow of death lay upon the land he spent himself for the people, carrying on his Ministry, and supplying medicine to thousands. Though gentle and gentlemanly, he could be severe when necessary. He loved the natives, and they in return loved him; but those who knew him best loved him most. His good qualities were numerous. His sudden death caused widespread sorrow, and the influence of his pure, high character has been a blessing to Fiji. The Rev. W. C. Hughes fell asleep at Kogarah on the 21st August, 1900. Mr. Hughes possessed a calm and intelligent trust in the Divine Saviour, which enabled him to make progress in the Christian life. Modest and retiring in disposition, he was loved for these qualities as well as for his preaching. He was also a staunch and vigorous advocate in the temperance cause, and a fearless exponent of Protestant principles.

Among the laymen who were called to their fathers was Mr. William J. Hambly, who rendered acceptable service as a Local Preacher and Sunday School Superintendent in the Mount Lachlan and Burwood Circuits. Methodism in the West Maitland Circuit received a great blow in the sudden death of Mr. Richard Young, who died in September, 1893. Born in West Maitland, he commanded wide-spread respect for a life that was singularly unselfish and successful. Always ready to give time, thought, and service to every movement tending to the good of the community, his death was little short of a public calamity. In the Church he occupied an important position as one of the most responsible office bearers, being exemplary in his regular attendance at the public service of the sanctuary. By his counsel, his influence, and his support he was a tower of strength to the Church, of which he was a conspicuous ornament. Testimonies to his high worth from all quarters were received by the Rev. J. E. Carruthers, then in charge of the Maitland Circuit. Mr. J. B. Medcalf, another of the early workers of Methodism, passed away during this year. Arriving in Sydney in 1839 he identified himself with the Methodist Church as Prayer Leader, Class Leader, and Local Preacher, in addition to the position of choirmaster at Macquarie Street, York Street, and Hay Street Churches. For upwards of twenty years he was connected more or less with the Mount Lachlan Circuit. He went to the grave in full age, as a shock of corn cometh in its season.

The following year another prominent figure in West Maitland was called to his reward in the person of Mr. John Falkiner, who finished his course with joy on the 2nd of July. He came to this Colony in 1842, and with the exception of a few weeks had ever since been associated with Methodism in the Hunter River District. During this long course of years he filled with credit every office in the Church open to laymen. He was a man of rare and unwavering fidelity to Methodism. Mr. Caleb Parker, of Molong Circuit, also passed away at this time. As a Circuit Steward and Trustee, he was wise in council, while his conversation and religious experience gave proof that he longed to live and dwell in Christ. Mr. Thomas Walker, of Kempsey, born in Sydney in 1819, and dying at the age of 76, was another pioneer. It is impossible to estimate the services he rendered to Christ and His Church during the 56 years of his attachment. As a Prayer and Class Leader, and finally as an acceptable Local Preacher, his work was much appreciated. In the early days of Manning River Methodism he did lasting work.



A GROUP OF FIJIAN TEACHERS.

The next year was to witness the removal of several other prominent laymen, including Mr. J. E. Pearce, of Hay, who arrived in the Colony in 1838, and took up agricultural pursuits in the Hunter River District, where he took a keen and prominent interest in church and public affairs. In 1862 he accepted the position of Police Magistrate, removing to Lambing Flat, then in a disturbed state. Eight years afterwards he was transferred to Hay, where he died. Both at Young and Hay he was the pioneer of the Wesleyan Church, churches being built mainly by his influence. He was a consistent Christian, a warm friend to Home and Foreign Missions, a friend to all, and an enemy to none. The Ashfield Circuit suffered a severe loss in the death of Mr. Reuben Hall, on the 27th of September. On that date he left his home singing, "Just as I am without one plea," to take his seat in the train. Here he bowed his head, and died without a pang. Arriving in Sydney, 1852, Mr. Hall soon found ample scope for his preaching abilities. After a chequered career, he removed to Ashfield, where he continued to show his love for the work, materially helping forward the erection of the Church at that place. "Mr. Hall," wrote the Rev. R. Caldwell, "was no ordinary man. Stirling, true, and godly beyond the common run of mankind, he was one of God's own princes." Mr. Abraham Kershaw, identified with Goulburn Methodism in the early days; Mr. George Weakley, of West Maitland; Mr. Mitchellhill, one of the pioneer Methodists in Grafton; Mr. Thomas Clarke, a pioneer Methodist in the Mudgee Circuit; Andrew Gill, nephew of Silas Gill and a prominent figure in the history of Cundle; and Mr. John Grainger, of Singleton, were called away during the year 1896. They were all intimately associated with Methodism in its initial stages in the Circuits already named. Mr. Grainger settled in 1800 at Paterson, and continued to preach for 35 years. In Singleton he did his most important work, and is gratefully remembered to-day as the first to visit many in the scattered districts. He was ready to respond to every call. He was well known in Church assemblies, and served Methodism in every available official position.

The following year several other men of prominence were called home. Among the number was Mr. James Piper, of the Tamworth Circuit, who for twenty years served the Church as a trustee and office bearer; Mr. W. H. B. Cock, who died at Parkes; Mr. John Tremain, of Bathurst, a successful Local Preacher; M. J. W. Barker, who died at a ripe age, having served Methodism in many spheres; Mr. James McCrossin, prominently associated with Armidale Methodism in its early days; Mr. H. Kellett, of Ashfield, Local Preacher, Trustee, Sunday School Superintendent, and Circuit Steward; Mr. Thomas Lambert, of Armidale; and Mr. J. T. Neale, of the William Street Circuit, a constant and systematic giver to the work of God. The following year, 1898, Mr. John Cock, of Gunnedah, a warm supporter of the Church, was the first on the death roll. He was followed by Mr. William Baines and Mr. William Brewer, both of the Manning River; Mr. E. B. Gulley, of the Richmond River; Mr. John Simpson, of Corowa; Mr. Henry Saxby, who, in 1874, removed to Goulburn, and in conjunction with others began services, which led to the formation of the Goulburn Circuit; Mr. George Everingham, and Mr. William Bailey, of the Kiama Circuit.

In the year 1899 Mr. Thomas Trotter, the pioneer Methodist to the William's River, was called home. From the William's River he removed to Glenthorpe on the Manning, where he resided till his death. His interest in the work of God was always keen. Parkes Methodism received a blow in the death of Mr. R. S. Howard, which took place in September. He was a zealous worker in the Church, having filled the position of Circuit Steward for many years.

and being repeatedly elected as Representative to the Conference. Mr. William Crundell, for many years in active service in the Gunning Circuit, passed away at the age of 82. He was an ornament to the Church, and to the Christian profession. As a Local Preacher he rendered valuable service. Mr. J. J. Waddell also died during this year. At Collector he identified himself energetically with all movements to benefit the community. Day and Sunday Schools were established, and as the result of revival services, conducted by the Rev. J. W. Dowson, a Church was built.

Mr. C. W. Lukey, of the St. Leonards Circuit, passed away in the year 1900. He was the oldest surviving Trustee of the St. Leonard's Church. The Inverell Circuit sustained a heavy loss by the death of Mr. Thomas Taylor. Mr. Taylor was a free-handed and generous helper, and a tower of strength to the Church. He made provision for the erection of the beautiful Church now standing at Inverell. Mr. W. R. Reynolds, of the Stanmore Circuit, and Mr. John Southall, of Farnsham, had been workers in the Church for many years. Mr. Henry Kellett died at Chatswood, August 22nd, 1901. He was a consistent loyal, and useful member of the Church, taking a deep interest in its affairs. He was well known in Circuits in and around Sydney as an acceptable Local Preacher. One prominently associated with Newcastle Methodism for many years passed away in the person of Mr. William Arnott. First in West Maitland, and afterwards in Newcastle, he successfully pursued his business, in which he afterwards became very successful. He was a thoroughly loyal Methodist, who loved the Class Meetings, and always bore his testimony to God's goodness. "He was a good man, a judicious and Christian worker, a father and husband worthy of imitation, an able and enterprising business man." Mr. John Gibson, for thirty-six years identified with Methodism in the Crookwell District, maintained uninterrupted membership with it until his death in 1901. He lived a zealous, godly life, and was a liberal giver. One of the pioneers in the Maitland District also died this year in the person of Mr. John Bowden, one of the most successful Local Preachers. His name was on the plan for seventy-three years. Long distances were no obstacle to him, and nothing seemed too hard for him to do to further the cause he loved so well. He placed all that he had at the disposal of the Church, and gave most generously of his means. Mr. J. T. Wheatley, another pioneer, died at Junee during this year. He was almost the last of a succession of godly laymen whose names are associated with the progress of Methodism in the Gunning Circuit. He was a typical Methodist, and a good old type at that."

The last in this long list of obituaries are the names of Mr. George Read and Mr. C. Bowen. Mr. Read was a Class Leader for nearly half a century, and did splendid work in York Street, Chippendale, and Bourke Street Circuits. He was an ideal Class Leader, and a constant student of the Word of God. Though raised to the position of Superintendent of Police, this did not prevent him from taking active interest in the Church. He died in January, 1902. Mr. Charles Bowen was an active figure at Hornsby, where he was prominently associated with the erection of the first Wesleyan Church in that district. Deeply interested in the work of God he sought to help it in every possible way. After seven months' suffering he passed away on January 26th.

Among the legislative acts of this period must be placed, the initiation of the Removal Expenses Fund, due largely to the efforts of the Rev. W. W. Rutledge. By the establishment of this Fund an annual levy is made upon all Circuits, by means of which claims are met after submission to the Removal

Dear Sir,

I am very glad to hear of your success in your mission.

I am, Sir, your obedient servant,

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Expenses Committee. The establishment of this Fund has been of great service to the weaker Circuits, and it has commended itself to the approval of the people generally. To secure the more orderly and uniform conduct of the business of the Quarterly Meeting, the Conference of 1902 adopted a list of questions, which may be found in the Minutes of that date. It also did similar service for the Leader's Meeting. The perennial Class Meeting question, which, it was thought, had been finally disposed of by the last General Conference held in Sydney, cropped up again, and the Conference of 1902 declared its unabated appreciation of the Class Meeting as a means of grace, and urged its regular observance and the duty of attendance. It forwarded instructions to the Synods to consider the question with the view to secure an increase of godly and earnest leaders; to promote instructiveness and interest in the regular meetings, and to recommend such measures desirable and necessary to place the Class Meeting in that position of influence and power that it should hold as an essential part of the spirit and organisation of the Church.* The matter of Chaplains to Public Institutions, Gaols, Hospitals, and Naval and Military Forces claimed the attention of the Rev. J. E. Carruthers, who was able to state as the result of his efforts that the representations made to the State Government for a more adequate recognition of the rights of the Church in relation to private Chaplaincies had been successful. "Our efforts," said Mr. Carruthers, "hitherto have been successful; but it will be necessary to exercise constant vigilance so as to secure and maintain the full measure of recognition to which our status as a Church entitles us in regard to this matter." During the Boer War, the Revs. James Green and H. J. C. Foreman, B.A., were appointed Chaplains to the Forces.

The work in the Foreign Mission field continued to receive attention, though no new Mission was undertaken. An important step was, however, taken with regard to the Fiji District in the adoption of a Constitution, providing for an increase of the self-governing powers of that District. The Constitution was to operate in the year 1902. The Higher Education of the Fijians also was considered, and steps were taken to secure changes considered important and desirable. The settlement of thousands of Coolies in Fiji has given the Board of Missions much thought. A Missionary Sister was first appointed to work amongst them, and an Indian Mission under the superintendence of the Chairman of the District, with one Missionary and two Missionary Sisters now exists. The re-establishment of a Mission to China was considered by the Conference of 1902, but it could not see its way to recommend the resumption of the Mission previously undertaken by the Bible Christians, as directed by the General Conference. Norfolk Island, though not to be regarded as a Foreign Mission Station, was now taken over by the Executive Committee of the Sustentation Society, and worked as a Home Mission Station. The Home Missionary afterwards gave place to the Rev. Robert Laverty, who is now doing valuable work among the residents.

We must now briefly refer to the attitude of the Church to great public questions. Take first its relation to Romanism. Towards that system its attitude has always been pronounced. For though the Church has made it clear that it has no quarrel with individual representatives of that body, it nevertheless has made it equally apparent that there must be everlasting war against its unscriptural doctrines and its pernicious practices. Romanism has been ceaseless

* The General Conference of 1904 made the list of Church membership broader still.

and untiring in its efforts to advance its interests at the expense of the State, while its official Head has endeavoured to usurp position and influence to which he was not entitled on numerical or any other grounds. Against these encroachments, the Conference has repeatedly protested. The Conference of 1902 reaffirmed its convictions that any changes in the principles of the Public Schools' Act, brought into existence by Sir Henry Parkes, were undesirable and unnecessary, especially when these changes sought to confer aid upon the schools of any particular denomination. "Such changes," it said, "should be resisted by the Parliament." And it also recorded its disapproval of grants being made to charitable institutions not under the control nor subject to the inspection of the Government. St. Patrick's Day having been previously proclaimed a public holiday, the Conference respectfully and emphatically protested against the setting apart of such a day as a public holiday as an unwarranted and a dangerous precedent, and an unnecessary addition to the already numerous public holidays. This protest, in conjunction with those from other quarters, was successful, and St. Patrick's Day is not now proclaimed a public holiday.

On the great question of Temperance reform the Church has given forth no uncertain sound. Its attitude throughout is indicated in the Report submitted to the Conference of 1902. In that Report the Conference affirmed its belief in the principle of Local and State Option without compensation. At the same time it stated that in its judgment the drink traffic was vicious in itself, and that the Church could be no party to the State adopting the system of public control. It also urged its adherents to exercise their rights as ratepayers, and to take advantage of the Local Option vote to prevent the increase and renewal of public-house licenses. To give an opportunity for the enforcement of these views, it regularly set apart one Sabbath in the year as Temperance Sunday; and it advocated the admission into Sunday School libraries such books as taught clearly the great evils of gambling and intemperance. It also recommended the use of non-intoxicating wines in the ministration of the Sacrament.

With regard to the observance of the Sabbath, it strongly urged the people to maintain the utmost fidelity to the requirements of the day by conscientious abstinence from secular engagements and unnecessary travelling, and by careful attention to all religious duties. It urged the people to elect to Parliament and Municipal Councils only those persons in favour of preserving inviolate the rest and sacredness of the Sabbath, and those pledged to oppose any attempt to open public-houses on any part of that day, and it directed that a sermon be preached on this subject in all the Churches on the last Sunday in June.

An effort being made by the Government to regulate the liquor traffic by means of a Licensing Amending Act, the Temperance Committee requested the State Treasurer to embody the following points in his proposed Bill:—(1) To extend the existing Local Option law that it may apply to all new licenses. (2) To enact earlier hours of closing on week nights. (3) To enable Sunday closing to be effective by adopting the recommendations of the Royal Commission as to the charge of onus of proof from the police to the publican and persons found on licensed premises during prohibited hours; and by giving all policemen the right to take action. (4) To enact the non-employment of barmaids after reasonable notice. (5) And to prevent the sale of liquor to children and young people under 17 years of age as messengers, as well as for consumption on the premises. The Conference has also consistently opposed all efforts to establish the Totalisator, and it has repeatedly given voice to its disapproval of gambling and of those practices at bazaars where the gambling principle has been taken advantage of to dispose of goods.

The Church's attitude to other public questions may be gathered from the spirit embodied in the resolutions passed from time to time. As an indication of that spirit, take again the resolutions passed by the Conference of 1902. As the Boer War was then waging, the Conference expressed its sympathy with the Methodist and other Churches of South Africa during the sorrow caused by the war, and it recorded its indignation at the slanders extensively circulated as to the conduct of the campaign on the part of the Imperial Government and the troops under its direction. It expressed its unabated conviction as to the righteousness of the policy which led up to the war, and the honour and humanity of the soldiers in prosecuting the same. Dealing with the Coronation Oath on the accession of His Majesty, King Edward VII., it declared that no alteration would be acceptable which should relax in any degree the safeguards ensuring the Protestant succession to the Throne of Great Britain and its dependencies. A copy of the resolution was forwarded to the Governor-General for transmission to the Secretary of State. The Duke of Cornwall being on a visit to Australia in connection with the inauguration of the Commonwealth at this time, an address of welcome was presented to the Duke and Duchess, expressing loyalty to the King and throne, and conveying respectful sympathy in the bereavement sustained by the death of the Queen. A cordial welcome to the Duke and Duchess on their visit to these shores was also tendered. To this address the Duke of York forwarded a lengthy reply. The news of the death of the President of the United States having been received in Sydney in September, 1901, the President, the Rev. George Lane, accompanied by the Secretary, called on Mr. Orlando H. Baker, the United States Consul, presenting a letter of sympathy with the sorrow-stricken nation and the bereaved family, on behalf of the Wesleyan Church.

As a fitting close to the work of the New South Wales Conference, we cannot do better than quote the special resolution prepared by the Rev. J. E. Carruthers at the Conference request. "At this, the last session of the New South Wales Wesleyan Methodist Conference, we desire to place on record our devout sense of the continual guidance and blessing of Almighty God throughout our history as a Church in these lands. It is nearly 90 years since Wesleyan Methodism was introduced into New South Wales, and over 86 years since its first ordained Missionary landed on these shores. The vicissitudes and perils of the early days were succeeded by the period when, through the wisdom and enterprise of our fathers and brethren in England, the Church in this Colony was organised into a District, then into an integral portion of an Australasian Conference, and later into an Annual Conference under the General Conference of the Australasian Wesleyan Methodist Church. Now, under what we believe to be the guidance of our Divine Head, this Conference is merging into the New South Wales Conference of the Methodist Church of Australasia, thus entering into organic union with all the other branches of Methodism on this Continent and in these seas. In entering into larger ecclesiastical relationships and ampler opportunities of spiritual usefulness, we cannot forget how the Hand of God has been upon us for good during our history. In the succession of earnest, gifted, and devoted men who have been raised up for the ministry of the Church; in the sagacious and far-seeing counsellors and wise and capable administrators who have managed its affairs; in the spirit of holy aggression and sanctified daring that has never been wanting in its policy; in the material wealth that has been placed in no small measure at its disposal; in the arduous and self-sacrificing toil by which its ministers and people have been willing to further the great purpose of its existence; and in the multitudes

of those who have been converted and saved under its ministrations; we find proof of our Divine vocation as a Church and evidence of the abiding blessing of Heaven upon our ministrations. 'Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake.' The successes and victories of the past inspire us with confidence that, under the enlarged conditions we are now entering upon, our beloved Methodism will be a greater spiritual power than it has ever yet been in this State; and to this end we fervently pray that the Divine Spirit may be given in ampler measure to the United Methodism of this State and of Australasia, thus qualifying it more efficiently to discharge the great commission entrusted to it: To spread Scriptural Holiness throughout the land."



"The best of all is God is with us."



STONE CHURCH, SAMOA.

PHILANTHROPIC AGENCIES.

THE CENTRAL METHODIST MISSION.

Old York Street—Desertion—Adaptation—Appointment of Rev. W. G. Taylor
 —Development—Building of Centenary Hall—Opening Ceremonies—Mission
 Constituted—The Mission Programme—Its First Report—The Free Reading
 Room—The Boys' Club—The Evangelist's Training Home—The Mission to
 Seamen—The Blue Jackets—The Musical Department—The Sisterhood—
 Enlargement of Mission Area—The Children's Home—The Medical Retreat—
 The Alexandra Rescue Home



CROWN STUDIOS

THE REV. W. G. TAYLOR.

President, 1896. Founder of the Central Mission.

CHAPTER XX.

THE CENTRAL METHODIST MISSION.

ENGLISH Methodists have their Mecca in City Road Chapel, towards which they turn with willing feet, and for which they cherish an affection akin to veneration. The Methodists of this State find their Mecca in the Centenary Hall, standing on the site of the Centenary Chapel, frequently spoken of as "dear old York Street." This Chapel was endeared by many precious memories. Those in the front rank of Methodist preachers have stood in its pulpit and guided its affairs; in its underground schoolrooms many have been trained who, to-day, are among our public men; while crowds of the *élite* of the city entered through its pillared porches to worship in its pews of unpoetic mould." Here, in Conference assembled, the leaders of the Church have rallied their forces in debate and legislative enactment, while not a few remember some hallowed spot where the great crisis of life came. That time when—

"Love took up the harp of Life, and smote on all the chords with might;
Smote the chord of Self, that trembling, passed in music out of sight."

But the old order changed. The conditions of city life produced an exodus of Methodist families into the suburbs, where they established Churches to which they gave the benefit of their service. But the drain killed York Street; and it was left high and dry upon the sands of desolation with its banner, still waving, bearing the word *Chabod*. To the Conference the place had become a perplexing problem. What was to be done with it? Some advocated its sale, and the erection of a Church in a more central spot. That any of John Wesley's successors should be found suggesting the sale of an empty building, standing in the midst of thousands of non-churchgoers, seems incredible. Others thought that a change of method with a wise adaptability would be better. Some of the ablest men in Conference warmly advocated this step, though here and there was an undertone of pity or contempt that York Street Chapel had come to "this." Yes, it had come to *this* or *that*; "this," being an earnest attempt to reclaim the people by a wise policy of adaption; "that," the tolerance of an empty Chapel surrounded by a crowd. But, surely, life, in whatever form expressed, is preferable to stagnation, or to chilling formalism.

With a view to a remedy, the Conference, after anxious consideration, resolved on a new departure; and, with this object, appointed the Rev. William G. Taylor as Superintendent, and the Rev. Frederick C. Boyer as Assistant. In these appointments the Conference showed its wisdom in its choice of men. Mr. Taylor stands without a compeer in his own line. He is a specialist in

the sense that many of the early Methodist preachers were specialists, his special study being the best methods to bring men to Christ. He is eminently suited for such a position. Gifted with great pathetic power; fearless, strong, and persistent in his denunciations of evil; possessing a magnificent voice, a fine presence and an attractive personality, joined with Methodist fire and fervour, he moves his audience at his will. He has a genius for organisation and an unquenchable love for his work. In his colleague he found a loyal and gifted helper, who, after twelve months' service, was succeeded by the Rev Joseph Woodhouse to whom the same remark applies. The Conference further showed its wisdom by giving Mr. Taylor an absolutely free hand to do what "grace, grit or gumption" might suggest. And it refused to hamper him by unnecessary or irritating restrictions. "Let him," said a dignified Ex-president, surely under sway of a reckless mood, "kick down the old pulpit—anything to make the place go." But Mr. Taylor found quite sufficient avenues for his energies in other directions, as a glance at the situation will show.

The congregation, which once numbered 1,000, now stood at 50, the Classes had dwindled down to 18 members in the whole Circuit, the Chapel was dull and dingy, the Choir, in large part, had deserted their posts, and the Stewards, in pessimistic mood, said that "the thing was dead." And what was worse, it could not be brought to life again! Of this they were so fully persuaded that they declined to accept any financial responsibility. But Mr. Taylor was not so minded. Believing that much lies in a name, he designated the new departure, "The Central Methodist Mission"; thus anticipating by two years a similar name given to the East London Mission, the first of the now famous Missions in England. Equipped with a small organ, at which Mr. Boyer presided, the little band ventured into the open air, taking their stand at the Town Hall Corner, a spot which the Mission workers have since appropriated. "At first," says Mr. Taylor, "we met with the keenest opposition. . . . The Salvation Army was in its infancy. No Methodist Church had its Mission Band. Many Christian Ministers expressed strong doubts as to the wisdom of our new departure. A mighty rush of opposition came from the free-thinking element, at that time a force to be reckoned with. Still we persevered; and gradually—very gradually at first—the congregation increased. Some of the worst fellows of the streets were converted, and many of them are with us to-day."—(*Report*, 1898.) By degrees a strong band of workers was gathered. Five or six open air services were held every week. The Superintendent placed himself in direct communication with the Ships in the Harbour, and the Boarding and Common Lodging Houses, whilst the streets were paraded by bands of converts, with invitation slips, and words of kindly welcome. The congregations grew from the start. Gradually the centre of the Chapel was filled, the seats under the gallery were appropriated, then the gallery was thrown open, shortly to be fully occupied, and within twelve months the Sunday evening congregation numbered nearly 1000; and "Old York Street," the despair of the Conference, the lifeless thing of the Stewards, was alive again, was self-supporting and crammed to the doors. The membership roll was rising beautifully; at the end of the first three months it stood at 53 full members with

31 on trial; then it proceeded thus quarter by quarter: 80 and 63; 115 and 52; 123 and 66; 140 and 19; 150 and 53; 168 and 35, and so on to its present membership, which numbers 400, with a paid staff of 20, and an unpaid one of 266.

Now came a new experience, and another period of trial. Failure had previously been the trouble; success now blocked the way. A larger building was required in which provision could be made for those philanthropic adjuncts which it was felt must accompany such a work. The Trustees submitted a scheme to the Executive Committee in which they proposed to make alterations to the Chapel at a cost of £1,500; but the Committee would have none of it, and rejecting the Trustees' proposal, substituted a scheme of their own which was eventually adopted. But the Conference moved slowly. Its first step was to remit the question of the establishment of a "Central Methodist Mission" to the Executive Committee, and the Sydney District Meeting, with a view to the consideration of the scheme by those Quarterly Meetings of the Circuits likely to be affected by the establishment of such a Mission.—(*Conf. Minutes*, 1887.) The next Conference resolved that the matter be postponed for a year to allow an expression of opinion on the subject, first by the Trustees of the York Street property, and then by the next Sydney District Meeting.

Meanwhile, but not without divergence of opinion, Connexional Committees, and finally the Conference resolved to pull down the old Chapel and to rebuild. Messrs. Rowe and Green were the architects, and Mr. Catt's tender for the sum of £25,000 was accepted by the newly-appointed body of Trustees. The Rev. Joseph H. Fletcher, who had done much to encourage Mr. Taylor, and who persistently advocated the policy of adaptation, preached the last sermon in the old Chapel in November, 1886, his text being: i. Peter i., 24, 25. "For all flesh is grass," etc. The sermon, which was characteristic, had five heads. The Word of the Lord endures: i. Monumental; ii. Terminal; iii. Vocal; iv. Crescent; v. Eternal. Its closing words were: "And now farewell old York Street. You are but a youngster compared with the Ministers of the Western world, a mere mushroom compared with pyramid and sphinx in the Western world, yet your time has come to vanish away. In your earlier days you were beautiful and admired. But you stand to us now type of our world which in the eye of its Great Architect shall one day seem obsolete and uncomely. As a vesture shall it with ease be folded and thrown aside. Then over some greener earth shall rise some more glorious heaven, for 'He that sitteth on the throne' will say, 'Behold, I make all things new.'"

The work of demolition was at once begun, and the congregation, gathered by the dint of so much toil, was scattered. A dirty room in Kent Street, capable of seating 200 persons, became the centre of the work, or of all that was left of it. Here the noble 200, led on by the Rev. James A. Bowring, who for the time had succeeded Mr. Taylor, toiled amidst many discouragements, until in October, 1888, the present magnificent block of buildings was opened, and for five months Mr. Bowring laboured amidst nobler surroundings. Meanwhile Mr. Taylor had gone to England, chiefly at the instigation of the Rev. J. H. Fletcher, that he might inspect the methods of Forward Movement Mission work in

the old land. The foundation stones were laid on Saturday, July 2nd, 1887, by Mrs. Allen, of Toxteth, Mrs. Schofield, the Rev. W. G. R. Stephenson, President of the Conference, and the Hon. E. Vickery, M.L.C. Addresses were delivered by the Rev. Principal Fletcher, on "The History of Old York Street," and the Rev. Dr. Kelypack on "Christian and Philanthropic Work of the Future," while a united choir composed of representatives of the city and suburban Churches rendered appropriate music. Though in use some time previously, the formal opening did not take place till the 28th April, 1889, when Dr. Kelypack and the Rev. W. G. Taylor preached in the morning and evening respectively, Principal Fletcher and Mr. Taylor taking the services on the following Sabbath. On the following Thursday (2nd May), a well attended inaugural demonstration was held, with the Hon. E. Vickery in the chair. Mr. Vickery spoke on the aim of the Mission, Mr. Taylor outlined its programme, and the Revs. J. H. Fletcher,



MR. W. H. MCCLELLAND.
Hon. Secretary.



MR. W. I. B. MOTE.
Musical Director.

J. E. Carruthers and Dr. Kelypack gave appropriate addresses. Over £800 were promised, the subscriptions including £250 from the Chairman, £100 from Mrs. Schofield, £30 from Mrs. Allen, and £50 from a "Queensland friend." This brought the total amount of subscriptions to £1450. But this was not all, for on the following Wednesday (May 8th), a meeting of Methodist ladies was arranged, to be followed by a Mass Meeting for young men. The President for the year, the Rev. R. Caldwell, presided at the Ladies' Meeting, at which £100 10s. 3d. was collected, the ladies having made themselves responsible for £360. The young men promised £70 towards the Evangelists' Home.

A sinking Fund had been provided, it was thought, by the rentals of the Hall and warehouses. But as the best laid plans of men oft go astray, so one of those periodic afflictions in the form of commercial depression came over the Colony.¹ In consequence, the warehouses brought in but half the anticipated revenue, and when the total cost of the building was ascertained, the £25,000 had run up to £31,000. This unforeseen result placed an incubus of debt upon the Mission property, which has made the wheels drag heavily, and which, but for the relief afforded by the Loan Funds would have produced disaster. So severe was the pressure felt at one period, that Mr. Taylor was officially sent to Europe and America to assist in raising £10,000 towards the extinction of the debt. But Mr. Taylor, like some others who have gone on a like errand, found it extremely difficult to convince the Motherland that it was her duty to assist New South Wales in her hour of need; and after all his efforts, which were most exhausting and persistent, he collected the sum of £3000.²

The buildings now being adapted for the work contemplated, Mr. Taylor was again placed in charge, and the Conference of 1889 adopted the following resolution: "1. That a Central Mission be established in connection with the Centenary Hall, York Street. 2. That the Princes Street Church be included in the Central Mission scheme. The Mission Committee to undertake the management of the Princes Street finances. 3. That the operations of the Mission be confined within the limits of the present York Street Circuit, except in such cases as shall have received the sanction of the Superintendent Minister, and the Quarterly Meeting of any Circuit in which it may be thought advisable to enter upon Mission work. 4. That one or more Ministers be appointed to the Mission. 5. That the Mission be under the management of a Committee, to be composed as follows:—The President of the Conference for the time being, the Clerical General Secretary of the Church Sustentation and Extension Society, the Minister or Ministers appointed annually by the Representative Conference on the nomination of the Trustees of the Centenary Hall. 6. That the Mission shall be carried on with the design of reaching, and influencing all classes of the community. 7. The Conference appoints for the first twelve months the Revs. Principal Fletcher and William Kelynack, D.D., to conduct, in conjunction with the Minister in charge of the Mission, the Sunday morning service. 8. That the other Sunday Services be directly evangelistic. 9. That an ordained Minister be appointed to the Mission. 10. That suitable agents be appointed to assist in carrying on outdoor and rescue work under the direction of the Committee. 11. That as soon as funds are available, a suitable City Missionary be engaged. 12. That the work of Temperance be regarded as a special branch of the Mission enterprise. 13. That the following gentlemen nominated by the Trustees of the Centenary Hall, be the Committee of Manage-

¹ This depression amounted to a panic. During the months of April and May twelve banks temporarily closed their doors, involving the locking up of nearly ninety-eight millions of pounds sterling. And during two years 43 financial institutions suspended payment. It has since been shown that this action on the part of some of the banks was premature and ill-advised.

² The Rev. E. H. Sudgen, who visited England in order to collect subscriptions towards the reduction of the debt on Queen's College, Melbourne, returned with sufficient only to build a fowl-house for the College poultry.

ment for the year 1880:—The Hon. E. Vickery, M.L.C., Messrs. William Davies, Thomas Cummins, Walter H. McClelland, Edward Dawson, George Crawshaw, and Rev. William Kelynack, D.D.”

Mr. William Davies was the first Secretary to the Committee, retaining the position till his death, when he was succeeded by Mr. Walter H. McClelland, who has since held the post continuously. Mr. Edward Dawson was appointed Treasurer, and at his removal from Sydney, he was succeeded by Mr. Percy N. Slade in 1898. This office entails much work which has always been cheerfully and efficiently done, thus placing the Mission under great obligation. In the choice of Morning Preachers, the Conference was singularly fortunate. Joseph Fletcher and William Kelynack stood without rivals as Methodist Preachers. Joseph Fletcher was the Ruskin of Australian Methodism; William Kelynack its Demosthenes. They were both princely men. They have been succeeded by the Revs. J. Egan Moulton, George Martin, Edward J. Rodd, now President of Burwood Ladies' College and Theological Tutor, and the Rev. Charles J. Prescott, M.A. (Oxon.), President and Head Master of Newington College. At the Conference of 1891, the Superintendents of the adjoining Circuits were appointed to assist at the morning service. The Hon. Ebenezer Vickery, M.L.C., who has continuously held the position of Treasurer to the Trust, has laid the Mission under an incalculable debt by his valuable counsel and continuous gifts. It is not too much to say that without his assistance the Mission could not have reached its present high state of efficiency. Mr. Vickery belongs to that class of men who “do good by stealth, and blush to find it fame.” In the year 1901, Mr. H. M. Hawkins relinquished business to become organising Secretary to the Mission, thus relieving Mr. Taylor of some of the responsibility.

At the close of the nine months, ending December 31, 1889, the Committee submitted its first report for presentation to the forthcoming Conference. This document stated that from the commencement they had met with encouragement, and they were now thankful to report the following agencies in active operation. 1. Numerous Evangelistic Agencies, including four weekly indoor Evangelistic Meetings, six Open air Mission Services, Cottage Meetings and a comprehensive system of home visiting. 2. Temperance Agencies. Every worker connected with the Mission was an abstainer from strong drink. During nine months, 192 Temperance and 245 Anti-gambling pledges had been taken. 3. The Mission to Seamen. From all directions testimonies were borne to the good work done among the Seamen. In large numbers they attended the services, and many had been converted. A band of earnest workers visited the ships at the public wharves every Sunday morning with tracts and invitation slips, and 3036 visits had been made during the nine months. 4. The Training Home for Evangelists was meeting a felt want. There were three young men in residence who received instruction in Theology, Literary Subjects and Methods of Christian work. Their afternoons were given to visiting in the homes and the Hospitals; and their evenings and the whole of Sunday to Evangelistic work. A Book Stall was also to be established for the sale of Religious Literature. 5. The Musical Department was becoming a source of power to the Mission. The Brass Band secured a congregation in the streets, while the Choir and Orchestral Band had

greatly helped in the Sunday Evening Services. 6. The Sunday Afternoon Adults, Bible Class had met with a fair measure of success. 7. The Free Reading Room and Library was being visited weekly by hundreds of working men. As a counter attraction to the public house bar, it was a success. 8. The Centenary Hall Boys' Club, undertaken by the Young Men's Sectional Committee had given some concern. Suitable premises in Clarence Street at a rental of £275 per year had been secured in which to carry on the work, and they had been comfortably fitted up as Gymnasium, Class, Reading and Recreation Rooms and Concert Hall. Rough youths, numbering 400, had passed through the Club, many of whom had been manifestly improved by its associations. Every Sunday night a homely religious service was conducted, in which from 30 to 50 youths were gathered. 9. The Ladies' Sectional Committee had rendered



THE CHILDREN'S HOME, CROYDON.

much valuable assistance, and about 50 poor women were members of the weekly Mothers' Meeting. The Sunday Congregations had already grown. Every Sunday morning from 300 to 400 persons assembled. At night the congregation varied from 1200 to 1500 persons of all classes. The congregation was in great part a new one, and was thus a distinct gain to Methodism. Rarely had services been conducted without visible fruit. There was an increase of 100 per cent. of members, while the Class Meeting was the life of the Mission. The excessive financial burdens upon the Trust had brought grave difficulties from the start. The Committee had been forced to raise £919 18s. 3d. for Trust purposes before they could touch the real work of the Mission. The income from

all sources was £1564 13s. 7d., adding £2 7s. 6d. more to the debt which existed at the commencement of the work. In addition to the agencies at work, there was in contemplation the establishment of a Home for Sisters of the Mission, a Home for Friendless and Fallen Women, Young Men's Guild, Literary Association, Savings Bank, Servants' Registry Office, and Free Breakfasts for the Poor. Mr. Taylor also furnished what he designated "Jottings from the Superintendent's Note Book," in which he gave particulars of some remarkable cases of conversion which God had been pleased to give to them in their work during the nine months. The temptation to reproduce some of these "samples" of the work is strong, but space, or rather the want of it, forbids.

When this report was placed before the Conference, its gratitude found expression in the following resolution: "That this Conference, in adopting the Report of the Central Mission, records its devout gratitude to God for the success with which He has been pleased to crown the enterprise. It recognises the devotion and ability with which the Rev. W. G. Taylor has directed the various agencies of the Mission, and the value of the service rendered by the Revs. Dr. Kelynack and Principal Fletcher, the Sunday Morning Preachers. The Committee is also thanked for the attention it has given to the work committed to it, and it is hereby directed that the Report be printed *in extenso* in *The Weekly Advocate*, and in other ways circulated amongst our people."—(*Conf. Min.*, 1890.)

The Mission might now be said to be successfully launched, and already to have fulfilled the hopes of those who so strenuously advocated its foundation. Its progress was one of steady development, in which, some schemes being found unworkable had to be abandoned, while others, not in the original programme, gradually took shape and were forced upon the Committee through the necessities of the work. The Free Reading Room and Library, though much appreciated by those for whose benefit it was commenced, was abused by that type of professional loafer who finds in Sydney a happy hunting ground. Sometimes he was light fingered, and while appropriating books or papers, he generally managed to leave behind him some savoury reminder which did not add to the comfort of the respectable working man. The management was, therefore, compelled to discontinue this agency. The Religious Book Stall did not apparently meet a want, for after a brief and feeble existence, it quietly disappeared. The Boys' Club killed itself. That the idea was good, the work beneficial, and its continuance necessary, cannot be gainsaid. But the expense was great and the expenditure of energy and time demanded so constant that it could not be given without making serious inroads upon the more directly spiritual work of the Mission. Reluctantly, therefore, it was closed, to be succeeded by a Boys' Institute and Gymnasium still in existence.

But the Evangelists' Training Home has consistently held its position from the start, and it has been of great service to many young men. This movement was commenced in prayer. At the close of the Consecration Meeting one Saturday evening in April, 1880, a number of praying people ascended to the large room at the top of the building, where they formed a ring and went to prayer.

thus consecrating the Home, which has always been a centre of blessing and power, and is held dear by those who have been in residence. Since its establishment, between forty and fifty men have passed through it, and Mr Taylor says that *without exception* they have all given a good account of themselves. The first candidates to enter the Home were Mr Edward Hutchinson, who had been employed by the Rev. Thomas Champness in the Joyful News Mission in England; Mr. Joseph Walker, who gave up business to join the Home, and Mr James Richards, another of Mr. Champness' men. After several years valuable service, Mr. Hutchinson entered the Congregational Ministry, taking with him, as his wife, Miss Gannon, formerly one of the C.M.M. Sisters. Mr. Walker entered the Wesleyan Ministry in this State, and Mr. Richards returned to England. Several other Evangelists have become Wesleyan Ministers, one has joined the Baptist Ministry, and now has charge of a suburban Church, and another, not finding the doors of his own Church open to receive him, passed over to the Anglican Church, graduated at Sydney University, and finally became Assistant Tutor at Moore College, where he had previously a distinguished career, winning a scholarship each year. Numbers have become Home Missionaries in South Australia, Queensland, Western Australia and New South Wales, while others have laboured in a similar capacity in Ireland, England and New Zealand. If proof be needed, this is abundant evidence that the Evangelists' Home is a successful training ground for young men who wish to fit themselves for Christian service. And we know of no other place where equal advantages are offered, or where young men could gain a better insight into the successful methods of evangelistic effort.

The Mission to Seamen is the oldest Branch of the Mission, and its origin is peculiar. Attention having been directed to the large numbers of Methodist seamen who visit this port, the establishment of a Seaman's Mission was suggested to Mr. Taylor, who brought the idea before the Ministers' Monthly Meeting. Though not wanting in sympathy, this meeting could do nothing beyond suggesting that the matter be laid before the Home Mission Committee. As this Committee did not see its way to the appointment of an agent, a few friends accepted the responsibility, and engaged Mr. H. D. Gilbert as Seamen's Missionary, and he soon gave proof of his suitability for such work. The Mission was started on July 5th, 1886, and has continued to this day with encouraging success. Its head quarters are at Princes Street, where the Seamen's Institute has its home in the Schoolroom. "During the year," to let the Missionary speak for himself in his Report for the year 1898, "the congregations, Sunday School, Collections and Society Classes, have been greatly in excess of previous years. The Seaman's Institute has been open every night, while every Friday there has been a Musical Evening for sailors. A short, stirring address is given at every concert, which is much appreciated by the men; followed by invitations to the Sunday Services, both at Centenary Hall and Princes Street Hall. . . . Workers assist in visiting every ship along the wharves, tracts and handbills are given out, and a kindly word given to Jack. It is thus we obtain our congregation." The following tabulated statement of a year's work (1898) will give some idea of what is done. Visits paid to ships in port, 3334; handbills and

tracts distributed, 22,000; parcels of literature placed on board, 23; parcels of clothing given to poor seamen, 17; visits to sick seamen, 82; seamen relieved, 150; temperance pledges taken, 67; professed conversions, 87; situations, obtained, 27; free passages obtained, 19.

Closely allied with this Branch is the work among the Blue Jackets, at first carried on by the Rev. Samuel Wilkinson, for many years Chaplain to H.M. warships. A Parade Service was conducted every Sabbath morning in the Cen-



CROWN STUDIOS

GROUP OF CENTRAL MISSION EVANGELISTS.

tenary Hall at 9.30 by the Chaplain or a Minister appointed by him. That the efforts made were appreciated, finds evidence in a letter sent to Mr. Taylor by one of the men who had completed his term of service on this station. Speaking on behalf of the Naval men, who had attended the Hall, he says: "We cannot leave Australia without expressing our thanks to you for the interest you

have displayed in our people, and also the authorities and members of the Mission, who have done their best to make us feel at home when enjoying your services . . . and we take this opportunity of thanking you most heartily for this cordiality. Such services as those held by you cannot fail to produce an elevating effect on our men. Although such may not be apparent to you, and our people seem to come and go without any visible effect of religious influence having been brought to bear, we feel assured that, as we ourselves have been influenced and brought to a higher standard of manhood, many more have been likewise benefited, and sincerely trust that such influence may be a lasting one. We wish the Central Mission 'God Speed.' These few lines only express a small portion of the regret which we felt at having to sever our connection with those who have at all times been most kind and attentive to the sailor boys."—(See *Report*, 1898.) Since the death of Mr. Wilkinson the post of Chaplain to the Naval Forces has been filled by the Superintendent of the Mission and his colleague, thus bringing this work directly under the Management of the Central Mission Committee.

The Musical Department, a very important feature of the Mission, has been continuously under the care of Mr. W. I. B. Mote, who was appointed Musical Director when the Mission was officially organised. That fact in itself is proof of Mr. Mote's fitness for a post of no small difficulty, requiring much patience and tact. By a strange irony, choirs are proverbial for strife; but the Centenary Hall Choir is conspicuous for the absence of friction. "The social element," says Mr. Mote, "is not forgotten, and is an important factor in knitting the members together; in fact we are as a large family, and if one member is in any need of help, all the others are ready to do whatever is required of them, to the best of their ability." This work has often been owned of God in the salvation of the members of the congregation, a fact made known through communications received, wherein Mr. Mote has been thanked for help given through solo or anthem. This is not surprising, for a song may reach him whom a sermon flies. "'Excelsior' is our motto," says Mr. Mote, "and we press on"; and the work is done heartily as unto the Lord and not to men.

Though choir and orchestra are now in a high state of efficiency, success has been attained only by dint of hard work. When Mr. Mote took control, he had to form both choir and orchestra. The first practice night one solitary singer put in an appearance, but there was no organist. The attempts to form an orchestra were even more perplexing. "Many proffered help, only to be refused by reason of total unfitness. I spent the first practice nights in giving an elementary lesson in scale playing to two young would-be violinists; but after three months preparation, with the assistance of some personal friends, we started the orchestra on the first Sunday evening service of September, 1889, since which time it has been a very valuable adjunct to the People's services. All the first players have left us long since, but their places have been filled by new comers, and to-day we have a good and fairly representative orchestra."—(*Report*, 1889.) The members pay a small subscription, part of which is given to purchase of new music, the balance being used for social purposes. Practices are held weekly, and every piece, whether hymn, anthem or chorus is specially

arranged for each player. This entails an enormous amount of writing, which is cheerfully done in view of the results attained in the general *ensemble*. The varied character of the work done will be seen from the following list of pieces rendered—many of them for the first time in Sydney; Ruth, Abraham's Sacrifice, 100th Psalm, 150th Psalm, St. Cecilia's Day, The Captive of Babylon, two Harvest Cantatas, and several other items. The position of Organist changed hands many times until it came to Mr. Arnold Mote, B.A., a convert of the Mission and the son of the Musical Director. The Centenary Hall Brass Band is well-known, having reached a state of efficiency rarely met with in similar agencies. With the exception of a short interval, when the late Mr. Andrew Mills was in charge, Mr. John Huegill has been the leader and organiser. Most of the players are members of the Church, and every band practice begins and ends with worship. The whole work of the Band is voluntary, save that of the leader, who receives a small honararium to cover expenses. Frequently the Band takes charge of the open air service, giving the addresses as well as leading the singing. "From our hearts," says Mr. Taylor, "we thank God for the splendid service thus rendered us year after year. Thousands have, by means of our open air services, been led to attend the Hall Meetings, and many of them have here met with Christ."—(*Report*, 1898.)

The Sisterhood, one of the earliest branches of the work, is at the same time one of the most popular; for the work that the Sisters have so faithfully and unselfishly performed has commended itself to every right-thinking person. "I am persuaded," said the President, the Rev. E. J. Rodd, in 1898, "that the work the Sisters do, in carrying the comfort and aid of Jesus Christ into the homes of the distressed and the spiritually careless, is likely to prove the most successful method we have yet devised for bringing the lapsed masses, as we term them, into sympathetic relation with the Church. I should greatly rejoice in such an increased liberality to this branch of the Mission as would enable us to increase the number of the Sisters and generally extend the sphere of their usefulness." To this Sisterhood belongs the honour of being the pioneer of its kind in Australasia, for it was the first Evangelical Protestant Sisterhood, and it stands to-day, in creation and labour, a direct answer to prayer. It was not established without the nervous expression of some fears. It savoured of Romanism some thought, and it would impose vows of perpetual maidenhood upon the young ladies entering the Home; but they soon dispelled that delusion, for some of them married Christian workers, three of whom are now Ministers. And in what more fitting place could any young woman qualify herself for Christian service than here? The one pledge required is to abide by a few simple rules necessary in the conduct of such an establishment. Mr. Vickery's generosity provided a Home, and the formal opening was inaugurated by Mr. W. H. McClelland presenting Mrs. Thomas Cowlshaw with a silver key with which to open the Home on Saturday, August 9th, 1890; and addresses were delivered by the Revs. R. Bavin and A. J. Webb. That same evening a public meeting was held in the Centenary Hall, the Rev. George Lane presiding. Mr. Taylor made a brief statement with regard to the expense, stating that there were four Sisters in residence and four more expected. These four young

ladies, Sisters Mary Bibby (Sister-in charge), Emily Gammon, Ada Atkins and Laura Francis, were each presented with a Bible, and publicly set apart to the work. Mrs. Taylor, wife of the Rev. W. G. Taylor, was Superintendent of the Home. The Home was afterwards removed to Woolloomooloo, where a house was again provided rent free by the Hon. Ebenezer Vickery, M.L.C. At a later stage, the Home was removed to another house in the same block of buildings, where it now stands in a well-furnished house of thirteen rooms. The Home is under the management of the Ladies' Auxiliary Committee, with the wife of the Superintendent as Chief Sister, and Miss Hazelwood as Home Sister. The house was furnished by the gifts of the people in sympathy with such work. Thirty-eight young ladies have been in training. One went out as the first Australasian Missionary Sister to New Guinea, another to India, while a third became the wife of a Chinese Missionary.

The duties of the Sisters are manifold. Their morning hours are generally given to Bible study and domestic duties, their afternoons and evenings to the work of the Mission. They assist in all the gatherings, helping in the Classes, the Christian Endeavour Society, the Mother's Meetings and the Enquiry Rooms. They also visit the Public Schools for the purposes of giving religious instruction, go in and out among the slums of the city, where their sympathetic natures are often sorely taxed by the saddening sights they witness. They are well-known and heartily-welcomed visitors at the Hospitals and Charitable Institutions of the City, and they do their work in a spirit which is above all praise. Some of it is heart-breaking work; but it is all done cheerfully and without complaint. The love of Christ constrains them, and they realise that "inasmuch as ye have done it unto one of the least of these ye have done it unto Me." Some of the Sisters have felt drawn to special work, in which they have been conspicuously successful. For example, Sister Francis spent considerable time in seeking to rescue the unfortunate girls with whom she frequently came into contact, going so far as to secure a room in the Haymarket where she regularly held meetings. These poor creatures were often under good impressions, with strong desires to forsake their lives of shame; but little practical good was done simply through the lack of a Home in which to give the girls the favourable surroundings necessary to reformation. Sister Bibby has given great attention to the Mother's Meetings. Sister Reay, a trained certificated nurse, gave the whole of her time to sick nursing; while Sister Tebbutt found her sphere among the children, thus giving valuable aid to the Children's Home Committee.

The Conference now thought it advisable to enlarge the sphere of the Mission's operations so as to embrace the work at Haymarket and Pyrmont. With this object in view the Revs. John F. Orr and Ernest E. Crosby, B.A., were appointed to assist Mr. Taylor; Mr. Orr to have oversight at Pyrmont, and Mr. Crosby at Hay Street. To overcome the difficulty of Mr. Taylor's appointment beyond the three years' limit, Mr. Orr was to act nominally as Superintendent of the Circuit, while Mr. Taylor continued in charge of the Mission. But this well-meant arrangement was a mistake, for it placed both Mr. Orr and Mr. Taylor in false positions. And it is difficult now to understand how the

Conference could sanction it. At the end of the first twelve months Mr. Taylor was sent to England on his financial mission, being succeeded by the Rev. Rainsford Bavin, who acted as Superintendent for three years. Mr. Bavin had spent the greater part of his Ministry in New Zealand, where he had a wide experience as Chairman of Districts, President of the Conference, and Superintendent of the most important Circuits. In New South Wales he had taken charge successfully of William Street and Newtown Circuits, giving evidence of the possession of gifts which qualified him to act as Mr. Taylor's successor. The Rev. James Colwell succeeded Mr. Orr in the oversight of the work at Pyrmont, rendering assistance in other ways; while Hay Street was placed under the care of Mr. Edward Hutchinson, the Senior Evangelist. The work at the Hall was successfully carried out along the lines already indicated, while the Branches developed. At the Sunday evening services these new places were filled, brass bands were organised, and open air and social work was prosecuted vigorously.

It was during Mr. Bavin's Superintendency that the Children's Home was founded. The Evangelists and Sisters, particularly the latter, frequently came across distressing cases of neglect among the children, for whom little or nothing



MR. P. N. SLADE.
Hon. Treasurer



CROWN STUDIOS
MR. A. R. MOTE, B.A.
Organist.

could be done, unless these neglected waifs and strays could be placed in the midst of surroundings where at least they could be given a chance to a better life. So seriously was Mrs. Bavin impressed, that she discussed the question with several ladies, and the outcome was the determination to form the Children's Home. Preliminary arrangements were made, a Committee of Ladies appointed, and in a house situated at Woolloomooloo Street, given rent free by the Hon. E. Vickery, a commencement was made. The Home was formally opened on Tuesday, 31st October, 1893, by Mrs. J. E. Moulton, the wife of the President of the Conference, when suitable addresses were given by several Ministers the Home was inspected, afternoon tea was provided, and with much enthusiasm and great promise of success the work was inaugurated. The aim of the Home was to rescue neglected and perishing children, the work to be conducted by Christian women, to be broad and unsectarian in its character.

and to be carried on without incurring debt. An Executive Committee of 24 ladies was appointed by the General Committee to take sole management of the business with their own officers and banking account, the Committee to report twice a year to the General Committee through the Ladies' Auxiliary. Mrs. Thomas Cowlshaw was appointed President, a position she has continuously filled with conspicuous success; Mrs. Bavin and Sister Francis were the Secretaries, and Mrs. F. W. Warren, Treasurer. The representatives on the Committee and its officers have undergone change from time to time, but the Committee has always been strong and representative and loyal to its duties. At once the Home captured the practical sympathy of the people, and in addition to being one of the most blessed, it has also been one of the most successful features of the Mission. The Ladies' Committee, for their persistent efforts and wise management, deserves the highest praise. They have always had a balance in hand on the working expenses, and their management is characterised by economy, capability and the spirit of Him who said, "Suffer the little children to come unto Me." The Committee soon found that if this work were to be carried on successfully it must have a suitable home in one of the suburbs, and though it was not quite clear how this was to be secured, it was hoped the way would open. But when God calls and His servants obey, obstacles thought to be insurmountable, suddenly vanish. And it was so here. On the Parramatta Road at Croydon stood a fine and spacious home known as "Dalmar," standing in four acres of ground. This property was for sale, and the Committee rose to the occasion and purchased it for the sum of £1800. To this amount a considerable sum was added for repairs and alterations; and in January, 1899, the children were removed from Woolloomooloo to their new home. The day was wet and uncomfortable, but that detracted little from the pleasure caused by their new surroundings. "May we stay here always?" and "Is this our Home?" the poor little things asked in rapid succession. And when assured in the affirmative their gratitude and delight were overwhelming. In March, 1900, the New Home was formally opened by Lady Renwick in the presence of a large and influential gathering, the Ministers being well represented, as the opening took place during the Conference Sessions. At the same time a fancy fair was held, bringing satisfactory help to the finances. During the first year in the new Home the Committee was able to reduce the debt of £700 on the building by the sum of £200, to pay for alterations and additions, and to carry on the work successfully.

The internal management of the Home is under the charge of a House Committee, consisting of the Officers and three members of the Committee elected every three months. This Committee meets every Tuesday morning to consider all cases for admission, applications for the adoption of the children, and to transact the business of the Home. The General Committee meets at "Dalmar" the first Tuesday in each month. During its nine years' existence, about eighty children have been admitted to the Home; and of these, fifty-six have either been adopted into good families, returned to their parents, or sent to good situations as domestic servants. The elder girls are trained in domestic duties and assist in house work, and the boys attend the Public School and work in the garden. The spiritual welfare of the children receives careful oversight.

Applications for admission are numerous, and in some cases the details are deplorably sad. Only those who attend the House Committee meetings and are familiar with the darkest side of City life are aware of the pressing need of this work, and the sorrowful lives of many children in the slums. Scantily clothed, sometimes found lying on a few bags in a foul room, their days spent in begging or in carrying beer from the nearest hotel, living daily in an atmosphere vitiated with drunkenness, impurity, and the most degrading forms of sin, what can their future be, if the State or the Church does not rescue them? Many of these waifs have been placed in Methodist Homes surrounded by the gracious influences there so often happily found. Illustrations could be given if space were available. Two only shall be named. Sister Tebbutt found a baby girl in a dirty state sitting on the ground. When washed, the girl was seen to be covered with sores caused by neglect; and, suffering from "rickets" she was unable to stand. After ten days in Prince Alfred Hospital she entered the Home, and is now a strong, healthy child, quite the pet of the household. There was also the case of a boy so weak and ill from neglect and starvation, that he was taken to the Children's Hospital and thence to the Home. For a time he suffered from bronchitis and debility, but now he makes the Home bright by his merry chatter. "No one," says the report, "who saw him now could recognise the little baby so treated by his inhuman mother, whose only anxiety was to get rid of him." Another child, a baby a few days old, was found on a door step, and taken to the Home. That boy is now happy in a Methodist home in the country.

The last Report (1901-2) says:—"We will leave our readers to judge if any good is done by our work. During the past year, eight children have been admitted and nine have been adopted or have gone to situations, leaving twenty-four in the Home. We have had to refuse several cases of boys who are above our age limit. The Committee hope that the time is not far distant when they will be able to erect a separate building for boys. When that is accomplished, many cases such as are now refused could be dealt with, and the sphere of the work widened. . . . Knowing that there are numberless little waifs and strays in our midst, who are daily and hourly suffering from cruelty and neglect, we would, in conclusion, ask for a continuance of your past favours, sympathy and prayers, so that during the coming year we may persevere with our feeble efforts to alleviate the sorrows of such little ones, knowing that there are kind friends ready and willing to help us in our work." The Report also expresses the thanks of the Committee for the generous help afforded during the year, special mention being made of Mr. William White, who for a period of eight and a-half years, supplied the Home with bread free of charge, a gift equal to a donation of £400; and to Mrs. English, who had collected the sum of £29 5s., chiefly in weekly penny subscriptions. The Sabbath Schools had also assisted by means of a yearly subscription, while some had taken collecting boxes, and others had shown their sympathy by clothing one of the children. The Committee closed its report with the hint that the following things are always needed:—Tapioca, Sugar, Soap, Treacle, Rice, Sago, Coal, Stockings, Oatmeal, Jam and Boots.



CROWN STUDIOS

DINING ROOM, C. M. M. INEBRIATE HOME.



CROWN STUDIOS.

BEDROOM, C.M.M. INEBRIATE HOME.

Mr. Bavin having now completed his term of three years, he was succeeded by the Rev. W. Woolls Rutledge, who was Superintendent for two years, when he was succeeded by the Rev. W. G. Taylor, who continues in charge. The Rev. John K. Turner was Mr. Rutledge's colleague. For a time Mr. Taylor worked single handed, as Hay Street and Pymont were cut off by the Conference of 1900, but the work being too arduous for one man, he was afforded an Assistant in 1901, and the Rev. H. C. J. Foreman, B.A., became his colleague. During the Superintendency of Mr. Rutledge, another important development took place and the Medical Retreat was founded. "In the year 1896," says Mr. Rutledge, "the fact that a number of persons connected with the Central Mission had been rescued from drunkenness and converted to God, through the instrumentality of the Mission, and that others had been saved from the sin of gambling, led me to form what was afterwards known as the 'Converted Drunkards' and Gamblers' Brigade.' These men were anxious to rescue their fellows from the evil habits which had enslaved themselves for many years, and bring them to a saving knowledge of Christ. Accordingly, numerous meetings were held in the Centenary Hall, and in some of the Churches. The 'Brigade,' either in the halls loaned for the purpose, or in the open-air meetings at the street corners, proclaimed the mighty power of Jesus to save the people from their sins.

"In a great many cases men were induced to sign the pledge, and in others the deeper work of conversion resulted; but the work taken in hand recalled the necessity for the establishment of a Home, into which the men could be received, and by means of which they could be removed from the almost overpowering temptations to which they would again be immediately exposed. Inquiries with a view of renting premises were made, and, in a few cases, owners of house properties were approached, but without success. Attention was also directed towards a 'Retreat' for Inebriates situated within a short distance of the City, but negotiations were resultless. Just at this juncture, providentially, as it would appear, I was enabled to secure the formulæ of a course of treatment for inebriates, etc., which had for several years elsewhere been successful in rescuing drunkards from the power of the demon alcohol. Accordingly, after searching enquiry and satisfactory proofs, I submitted the matter to the Committee of the C.M.M. After much anxious and earnest consideration had been given to the subject, it was decided to make the experiment. A gentleman, who had many times before laid the Mission under deep obligation by his munificence, placed at the disposal of the Committee, for a term, rent free, extensive premises in a suitable locality." The inaugural meeting was held in the Centenary Hall, February 22nd, 1897, and the next day the first patient was received at 6 St. Mary's Terrace, Lower Domain.

This is not the place in which to discuss the drink question in its varied aspects, but it may not be superfluous to state that habitual indulgence in alcoholic liquor and narcotics creates a condition of the human system which may be called diseased. To imprison these diseased people, is not a reformatory process, it is little short of crime. To trust to their ultimate reformation by the force and sway of good resolutions or the exercise of will power is useless

They have no will power. With vital powers impaired, the capabilities of resistance minimised, and the bodily functions deranged, the unfortunate victim drifts into a condition technically termed dipsomania, in which he is at the mercy of an uncontrollable desire for drink. Nervous decay generally follows, and the helpless victim glides downward to insanity or to a drunkard's perdition. Now the question frequently before the Mission workers was this: Can salvation from this disease be found? To that question the Central Mission Medical Retreat replies: "To *all*, whether periodical or perpetual drinkers, we say: 'We can entirely remove this appetite of craving, by eradicating the cause, and leave you as free as you were before you began to contract this habit, provided you really wish to be cured.'"

How is this accomplished? First, by a *purely vegetable* cure which stands apart by itself upon its own record of achieved success. The "cure" is effected by means of a thorough course of medication, continuing for at least three weeks. The treatment is administered hypodermically four times a day, viz., at 8 a.m., 12 noon, 4 p.m., and 7.30 p.m., alternating with tonics as directed. *The medicine given contains no drug that will create an appetite for itself.* When the treatment is over the patient stops taking the medicine without any inconvenience whatever. On the contrary the invariable testimony of patients is that *the general health is built up and strengthened* to an extent that has been as gratifying as surprising." The Retreat receives persons of either sex, who are treated with every kindness and courtesy. Liquor patients are supplied as often as they desire with the best brands of spirits or beer upon their arrival at the Institute; after the second or third day the desire begins to lessen, and eventually it leaves them altogether. There is no restraint of personal liberty, and it is possible to arrange for treatment outside the Retreat, though this is not recommended. Persons addicted to opium, morphine or cocaine habits, are treated with satisfactory results, and the greatest privacy is maintained; the whole appointments of the Home being those of a better class boarding establishment. The treatment is duly administered by a duly qualified medical officer—Dr. McClelland, late Medical Superintendent of Sydney Hospital—and a trained nurse as Administrator; and the Retreat, which has been removed to the Warren Heights, Tempe, is within the reach of all sufferers of whatsoever calling, creed or circumstance.

At first the Committee moved with cautious step, refraining from making extensive announcements until the value of the system employed had been practically tested. But now publicity is sought for an institution whose work has already been attested by permanent results. Leading professional men, on behalf of the Government Inspector, reported favourably on the Retreat on 3rd July, 1901, Mr. Taylor having made application for a license under the provisions of the Inebriates Act of 1900. As this was the first application made under the Act, Mr. Maxted gave particular attention to all the important conditions surrounding it. The results of the treatment had been, he said, as satisfactory as could be expected. The buildings were in good order, the rooms were well furnished, the treatment of the inmates liberal, humane and homelike,

and in view of the "foregoing conditions" he was of the opinion "that the premises known as 'Cathona,' situated at the corner of Harrow Road and Liberty Street, Stanmore, may be properly licensed in accordance with the provisions of the Inebriates Act of 1900, as required by the Rev. W. G. Taylor on behalf of the Central Methodist Mission."

The Government Committee of Advice, consisting of the Hon. Dr. J. M. Creed, the Hon. E. W. O'Sullivan, Minister for Works, and Mr. P. A. Rabett, also reported favourably. "We recommend," this Committee said, "that the license be granted, and have arrived at our conclusions on the following grounds:—That the same authorities have successfully carried on for six years an Institution for the treatment of inebriates in St. Mary's Terrace, Woolloomooloo, and that they have removed to these premises as being preferable. That we are of opinion that an Institution of this character is much in the nature of a



CENTRAL MISSION ALEXANDRA RESCUE HOME.

well conducted boarding house, with the precaution that alcohol is not permitted on the premises, except under medical prescription, and that the inmates are under legal compulsion to be governed by certain rules. Under these circumstances we do not see any necessity for the prevention of the ordinary association of men and women as in common life. We add that we think such association is not only not an evil, but will probably be an aid to the recovery of the patients."

The Retreat has already commended itself to the Medical fraternity, many of whom send their patients there, and to the public as one of the most sensible and humanitarian movements of the day. "In numerous instances absolute cures have been effected where the sufferer had passed absolutely beyond the reach of either moral or punitive influence. It is hard, therefore, to imagine

any work more worthy of a Christian Church than that of cultivating this agency of reform, which offers to its hand the key of the most degrading moral fetters by which mortals can be bound."—(*Daily Telegraph*, December 16, 1897) Testimonials from 350 persons who have entered the Retreat, bound as with fetters, and who have left it completely delivered from the galling thralldom of strong drink, have been received. The Committee courts enquiry, and appeals to all who love this work to make the benefits of the Institution known far and wide. An employer in one of the largest retail houses in Sydney writes:—"I can speak in the highest terms of the results obtained by your Institute. Four cases of men who were absolutely unable to abstain from taking alcoholic liquors have been treated at your Home. Three of them have been drunkards for years, pronounced incurable; the fourth case had ten bouts of drunkenness in 18 months. All the men I speak of held good positions and lost them entirely owing to the influence of drink. Three of them were practically at starvation point, and I was induced to give them a chance in my employ at nominal wages. All of them are now in important positions in my business and have never given me the slightest cause for anxiety. They tell me that they never have any desire to taste drink again." A Sydney firm of timber merchants writes:—"With regard to the two men we sent to you. We have much pleasure in stating that one man has been fourteen months, and the other five, since they left your Institute, and during that time neither has touched a drop of drink, as they freely state they have no inclination for same. Both men occupy responsible positions in our firm." "Morning, noon, and night I thank God for a merciful deliverance from the drink demon, through the agency of your Institute. It is now ten months ago that I underwent treatment at your hands, since which I have revelled in the sense of freedom from the unspeakable horrors of alcoholic craving," writes a Clergyman. "I might write volumes of the direct results to myself of the treatment, and then but inadequately express my perfect faith and absolute belief in its efficacy and force. You have my free and full consent to refer anyone interested direct to me," says an Editor after three years' deliverance. "I am at present in splendid health," says a well-known Sydney warehouseman, "and the will power, which I had lost completely, has returned in full force, and, to put the whole thing in a nutshell, Sir, 'I am my own man again,' I am glad to say; and with God's help, Sir, I shall so continue." "I am so glad that I went through your treatment at the Medical Institute, and I can now truthfully say that, *I am thoroughly cured of the habit of drunkenness*. I thoroughly loathe the idea of liquor now," enthusiastically writes a gentleman highly connected. And so on from ladies, Clergymen, solicitors, business men, hotel-keepers and artisans. There have been cases of failure with some who have entered the Retreat. But the fault has not been in the system or the method of cure. Every case of failure has arisen through the inmates refusing to abide loyally by the rules of the Institution. While professing to long for freedom they have been surreptitiously strengthening the habits from which they pretended to seek deliverance.

WARFARE.

ARNOLD, R. MOTE, B.A.
Organist Centenary Hall.

Sol-diers of Christ a-rise, And put your armour on,

Strong in the strength which God sup-plies, Through His e-ter-nal Son

Strong in the Lord of Hosts, And in His might-ty power;

Who in the strength of Je-sus trusts Is more than con-quer-or.

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It will be remembered that the original programme of the Mission operations included a Home for Friendless and Fallen Women. But after the lapse of many years Mr. Taylor writes:— "In this report we have emphasised the painful need that exists for the early establishment of a 'Home for Friendless and Fallen Women.' During the past year several girls have professed conversion at our meetings. At once has come the question, 'What can we do for them?' There are certain homes in this City these girls will not enter, and we can scarcely blame them. *We must have a home of our own.* Already we see our way to a suitable Matron, and to the necessary workers. The sum of £200 per year would give us an admirable start. We are profoundly convinced that the Christian Church is not at present realising its responsibility as it touches the fearful increase of the social evil amongst us."—(*Report*, 1898.)

But in December, 1902, Mr. Taylor saw the desire of his heart and was satisfied. At Burwood Heights, in Lindsay Street, within easy distance of the Burwood Railway Station, stands a fine commodious villa, within pretty and extensive grounds, containing about a dozen spacious and splendidly ventilated rooms, in addition to kitchen, extensive laundry and outhouses. This property the Committee purchased from the Savings Bank for £1,000, on terms which were considered most advantageous. The property, which is capable of enlargement, to any extent, is worth £2,000 at the lowest estimate. The capital debt has already been reduced to below £1,000, and additions to the Home have been carried out at a cost of £200, which has all been met; while the furnishing also, at the cost of another £200, has been paid for.

The Home provides accommodation for 20 girls, though the Committee hopes to double the accommodation as funds permit. The inmates find employment in washing, ironing, flower growing, sewing, curtain dressing and dress-making, the latter branch being in charge of a city dressmaker who volunteered to transfer her plant to the Home and there continue her business. A capable Matron was found in Miss May Davies, with Miss Salmon as working Matron, and Sister Nellie, who deals directly with the unfortunate girls for whose benefit the Home has been opened. In this work she has been most successful, and her influence has been marvellous. In two weeks she induced six girls to forsake their life of shame, and drew them away from their undesirable surroundings to reinstate them in respectable homes. The Home was made a necessity for several reasons. Other houses were in greater part full, some were notoriously unpopular, and it was necessary that the hand that took the girl from the gutter should take her on to a sure footing. There are thousands of girls of this unfortunate class wandering on the streets of Sydney, with whom the Mission agents are continuously brought in contact. The Home, named after her Majesty the Queen, is known as the "Alexandra Girls' Home," and is open to young girls of all, or any persuasion. The open door policy has been followed. No high fences surround the place, but the forces of love and kindly counsel are brought to bear upon the girls to induce them to remain in what is sought to be made a home of practical Christianity. So far this policy has proved a wise one.

The opening ceremony was performed by Lady Rawson, accompanied by Major Holman, A.D.C., on Saturday afternoon, December 7, 1902, where she

was received by Mr. Taylor and welcomed by a number of Ministers and laymen. In declaring the Institution open, Lady Rawson said that "every woman saved and restored to her proper place in Society by means of the Home would be a living memorial that the Home had not been opened in vain." The Revs. W. H. Beale and J. Woolnough also addressed the gathering, the latter referring to the interest with which the Home was regarded in the country Circuits. A sale of work was held during the afternoon, the Mission Band and Orchestra performed at intervals, and thus was launched the latest addition to the many organisations assisting to make up that complex body everywhere favourably known as the Central Methodist Mission.



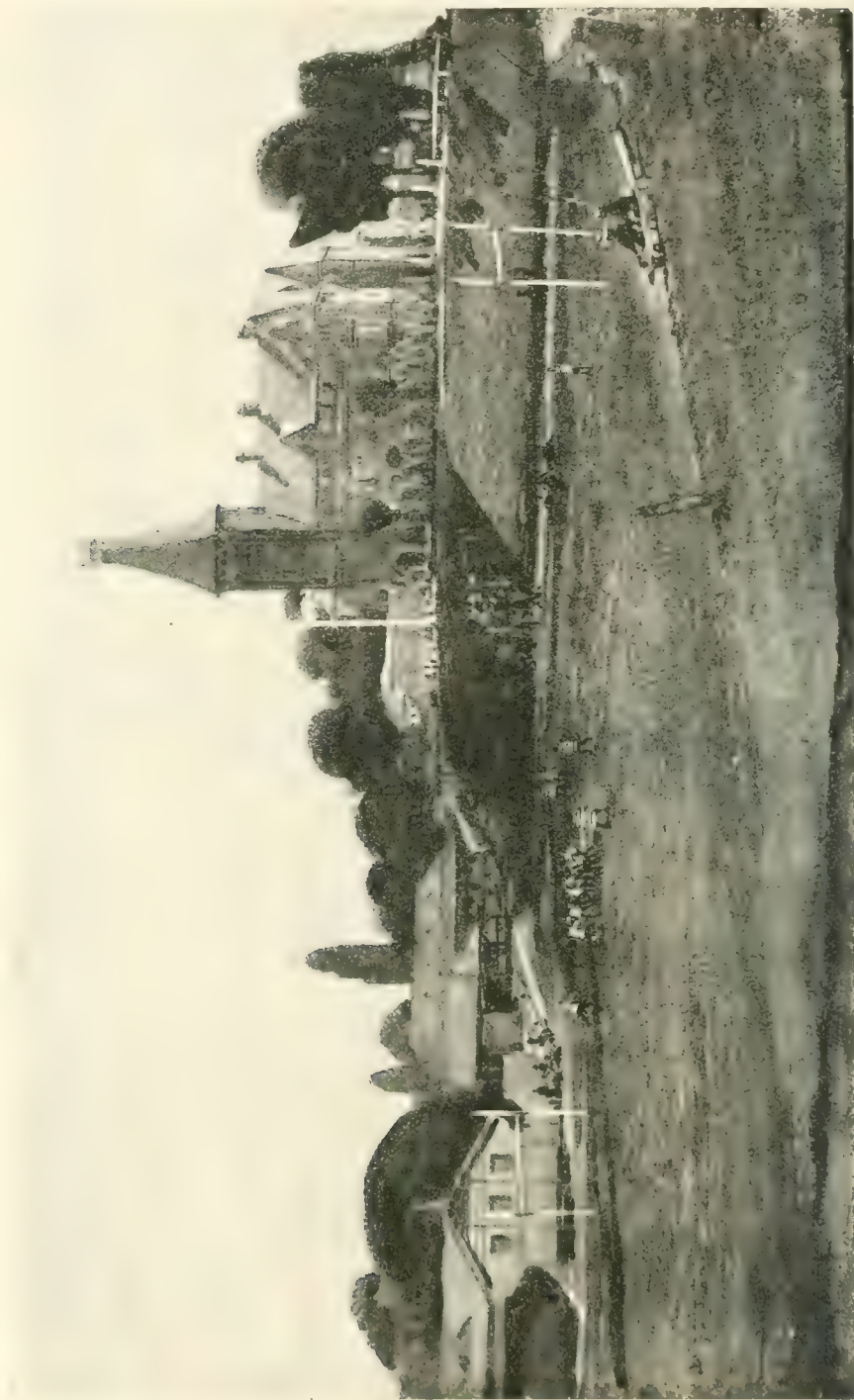
MR. H. M. HAWKINS.
Organising Secretary, C. M. Mission.

EDUCATIONAL ESTABLISHMENTS.

Newington College—Wesley as an Educationalist—Denominational Schools in New South Wales—Attempt to Found Wesley College—Establishment of Newington House—Its First President, the Rev. J. A. Manton—The First Head Master, Mr. Thomas Johnstone—Dr. Howe and Mr. Joseph Coates—The Second President, the Rev. J. H. Fletcher—Success of Newington House—Initial Steps in the Building of Newington College—Its Opening Ceremonies—The Aim of the College—Retirement of Mr. Fletcher—Appointment of the Rev. W. Kelynack, D.D.—His Death—His Successor, the Rev. J. E. Moulton—Appointment of the Rev. J. C. Prescott—Head Masters: Mr. W. H. Williams and Mr. A. S. Lucas—Their Assistants—The Athletic Club and School Sports—Developments—The Old Boys' Union.

Burwood College—Its Establishment—Initial Difficulties—The Appointment of the Rev. J. C. Prescott—First Speech Day—Removal of Mr. Prescott and Appointment of the Rev. E. J. Rodd—The First Head Mistress, Miss Wearne—Present Position of the College.

The Theological Institution—Its Work at Newington House—Its Removal to Stanmore—Temporary Arrangements—Appointment of the Rev. J. H. Fletcher as Theological Principal—Mr. Fletcher's Work—The Ex-Students' Union.



NEWINGTON COLLEGE, STANMORE

CHAPTER XXI.

EDUCATIONAL ESTABLISHMENTS.

NEWINGTON COLLEGE.

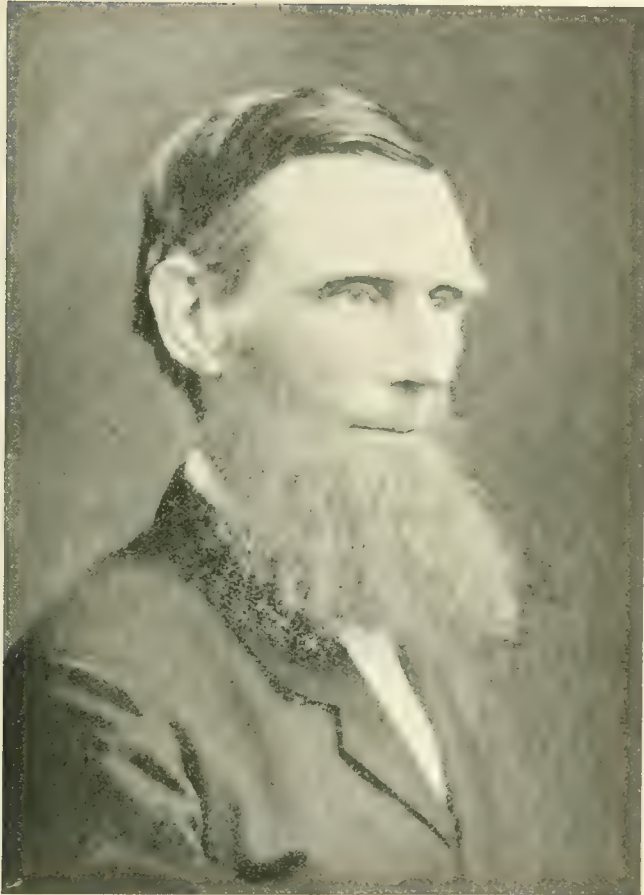
IN educational, as in other matters, the early Missionaries followed the example of Wesley and his Assistants. It will be remembered that one of Wesley's first measures was the founding of a seminary at Kingswood, the corner stone of which was laid by Whitefield; who, kneeling upon the ground, surrounded by reclaimed and weeping sinners, prayed that "the gates of hell" might not prevail against it. Wesley raised the building through funds given by his followers or reserved from his College Fellowship, while the pious Lady Maxwell rendered great assistance by her generous deeds. When the design was first mentioned to her she gave Wesley £500 towards it, and some time afterwards liquidated an accumulated debt of £300. The Spartan discipline of this School did not hinder its success, nor did it save its founder from vexatious embarrassments; but through it all the School struggled to success, and to-day bears an honourable name among the educational establishments in the Methodist world. Three years after Wesley's death Kingswood was appropriated exclusively to the sons of Ministers, and has since been used only for that purpose. This decision of a far distant Conference links Kingswood School with Australian public life; for boys trained there have since become Presidents or Masters at Newington College and other Australian Public Schools.

The British Conference of 1838, contemplating the adoption of a general plan of education, a special Educational Committee was appointed, and the question came before the New South Wales District Meeting in September, 1839. Though in accordance with the sentiments expressed by the Conference the District Meeting could not see its way further than repeating the substance of the resolution of its last annual Meeting, to the effect that a school should be established at each principal station, "to be conducted upon truly Wesleyan principles." To secure this end a General Committee was appointed, the Committee comprising all the Preachers in the District and the following gentlemen:—Messrs. Bowden, Iredale, Jones, Matthews, Munce, Weiss, J. Byrnes, J. Hamilton, Lane, Cotton, and Crofton. Several schools were organised in Sydney and the country. In the year 1840 the Wesleyan Grammar School was "commenced under encouraging conditions"; but it was relinquished for a time owing to the Master accepting a Government position. For six years the Day Schools flourished with varying degrees of success, being supported by a Government grant issued under certain regulations. But in 1844 the Colonial Secretary informed the Superintendent, the Rev. John McKenny, that Government aid would be withdrawn after January 1st, 1845, and the whole of the

schools would be referred to District Councils for assistance. The Legislative Council appointed a Select Committee to take evidence on the state of Education in the Colony, as well as the best means of meeting its wants. Mr. McKenny, with many other Ministers and laymen, was examined by the Committee, and the District Meeting resolved to adopt efficient means for watching the progress of educational questions before the Legislature, with a view to securing the just claims of the Connexion in the grants made to the Denominational School system, which was afterwards adopted.

By this system the Wesleyan Church received the sum of £570 as a grant during the year 1849. The Romish Church received a very much larger sum, but that was not sufficient to satisfy the advocates of a Church which has always been ready to appropriate the public funds to advance its own interests. The Rev. J. McEnroe, a Romish priest, addressed a letter to the members of the Legislative Council claiming a larger proportion of the funds voted for education, with a corresponding reduction in the grant to Wesleyan Schools. But the Rev. W. B. Boyce, who was then General Superintendent, was not the man to allow such an appeal to pass unnoticed. He therefore followed this letter with another in which he voiced the feelings of the Church. While altogether dissenting from the principle applied, he would not submit to an unfair division of the funds. "Some stand," said Mr. Boyce, "must be made against ecclesiastical assumption and extravagant claims in secular matters, and we think that the stand might as well be made here." No money, continued Mr. Boyce, "has been more wisely and economically expended than this paltry sum of £570, which enables us to educate 1,057 children at an average cost of 6s. 11d. per head, when the average cost of the children in the Denominational Schools generally is about 20s. per head. . . . We challenge examination as to the character of our schools." Mr. McEnroe did not get his way this time, and the Denominational system, with its questionable aid, flourished until Sir Henry Parkes smote it so sorely that it practically passed out of sight.

Meanwhile the idea had been gaining ground that New South Wales Methodism needed a Higher Class School, after the manner of Horton College and the Methodist College at Belfast. The Legislative Assembly having passed the College Partial Endowment Act, the question assumed prominence. This Act made provision for the establishment of Colleges affiliated to the University, to receive an extensive grant of land, £10,000 towards the erection of a building to cost not less than £20,000, and the annual payment of £500 towards the salary of a Principal. The Wesleyans sought to avail themselves of this offer by erecting an affiliated College to be called Wesley College. In July, 1857, a meeting was held in York Street Chapel, with the Governor, Sir William Denison, in the chair. The meeting was one of great unanimity and enthusiasm, and the sum of £7,329 15s. was promised, including a subscription of £20 per annum from His Excellency. But the scheme did not commend itself to the public generally. "It was," says the Rev. J. H. Fletcher, "a noble project, and nobly taken up, though few persons now will much regret its failure. For the College pre-supposes the School, and to begin with the College would certainly

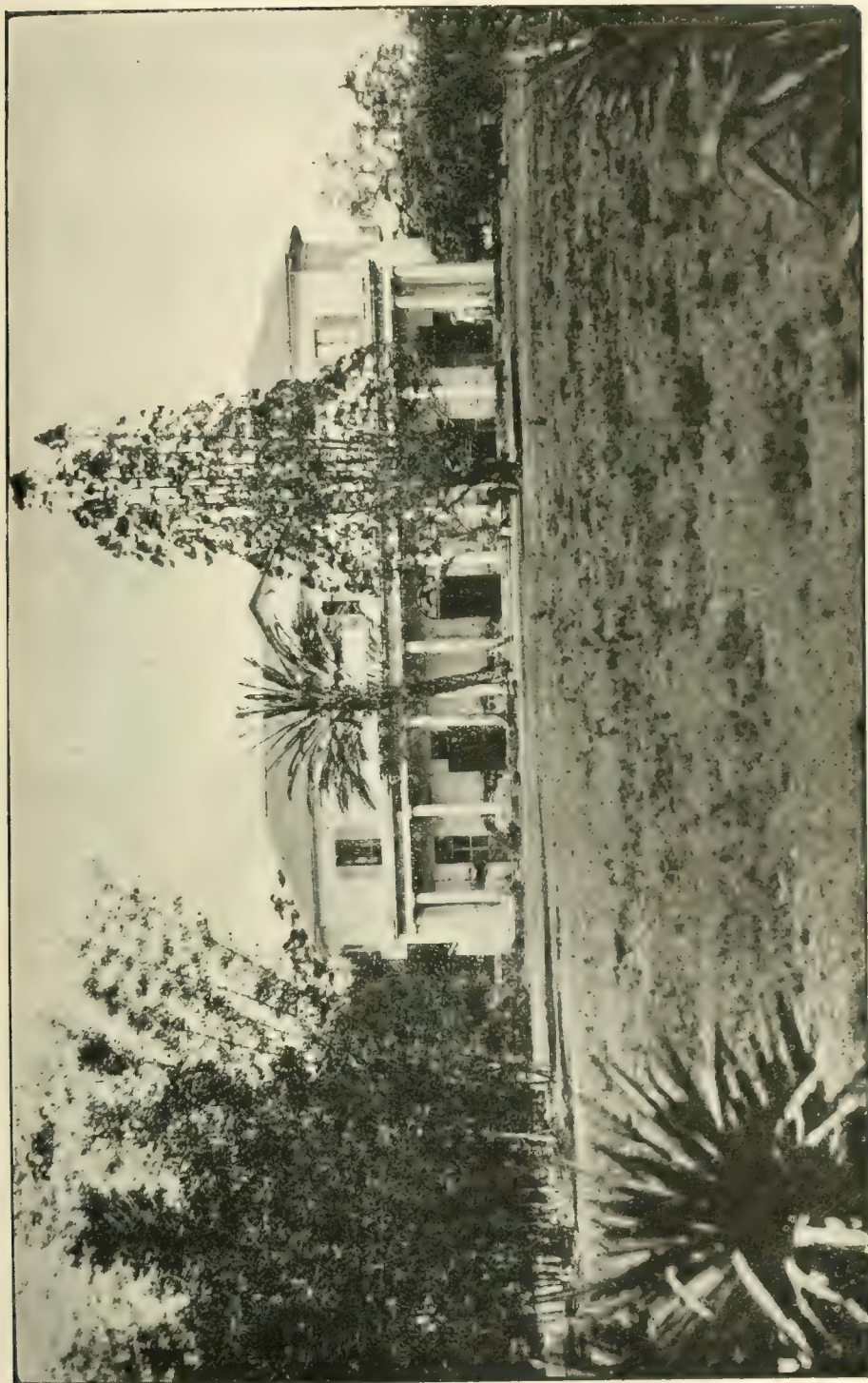


THE REV. J. H. FLETCHER.
President of Wilmington College

be premature.”—(*Sermons, Addresses, and Essays*, p. 173.) The subscriptions promised towards Wesley College were almost, without exception, transferred to another scheme—the establishment of a Collegiate Institution, first advocated by the Rev. John Allen Manton. The project was brought before the District Meeting in 1862 by Mr. Manton, and being approved by that Meeting and the Committee of Education, was sanctioned by the Conference of 1863, and duly carried into effect. So that “out of the ruin of those fair blossoms of the spring-time of Methodist liberality in this Colony, gradually emerged the Institution which now . . . has been planted at Newington.”

In making known his proposal to the public Mr. Manton said: “1. It is proposed that the Institution be designated ‘The New South Wales Wesleyan Collegiate Institution.’ 2. That its general supervision be entrusted to the Wesleyan Educational Committee for the New South Wales District. 3. That the president of the Institution be a Wesleyan Minister appointed by the Conference. 4. Although the Institution will be decidedly Wesleyan in its character, it shall be open to the sons of parents of all religious denominations. 5. The course of study to embrace all the branches of a sound Commercial, Classical, and Mathematical Education. 6. The Education Fees, 50 guineas per annum, Washing 4 guineas, and Medical attendance one guinea per annum, payable quarterly in advance. Six weeks’ notice of the removal of a Student required or half a quarter’s fees will be charged. Each pupil to take with him one silver fork and spoon, two pairs of sheets, two pillow cases, and six towels, all to be marked with the owner’s name in full. Each Student will have a separate bed. The Dietary will be upon the most liberal scale. 7. No pupil will be eligible for admission who is not able to read the New Testament with facility. 8. That for the present, a building suitable for such an Establishment be hired. 9. That the friends of Education be solicited to subscribe to a fund (to the amount of £2,000) for furnishing such building, and other expenses incidental to the commencement of the Institution, and that the Subscribers shall have the first claim for the admission of their sons to the Institution, beginning with the donor of the largest sum, and so on, downwards. In case a subscriber have no son to send, he shall have the right of transferring his claim to any other whom he may please to name, whose son shall be admitted by virtue of the subscription so given.” The Editors add “there is now an opportunity afforded us of establishing an Institution that will be *really* serviceable and *immediately* serviceable. We commend the above proposal to such of our readers as are able to promote it.”—(*Advocate*, vol. III., p. 129.)

The first duty of the Committee was to find a suitable spot for the School, and thus they succeeded in doing at Newington House, facing the Parramatta River. Being unable to purchase the property they leased it for a number of years. “It is seen at its best from the bend of the river near the Pennant Hills wharf. It looks pleasantly out from between the trees, seated with some stateliness on a natural platform that commands the whole sweep of the river from the orange gardens of Pennant Hills to the slimy reaches of Duck River and the last bend of the river towards Parramatta.”—(*Newingtonian*, vol. I.,



NEWINGTON HOUSE, PARRAMATTA RIVER.

p. 22.) The vicissitudes of this place afford matter for an entertaining novel. Built by John Blaxland, a wealthy squatter, in the year 1832, it became the home of the Blaxlands, a cultured and hospitable family, where, to quote Mr. Fletcher again, "distinguished guests and gay parties gathered for many years, —then abandoned for a time to butchers and their families—the old kitchen turned into a piggery and the fine dining-room into a barn. Then came our turn, and after putting the old Home into thorough repair, schoolboys and masters clothed the desolate mansion with new life for fifteen years."

The House was renovated at a cost of £1,200, absorbing at once nearly all the subscriptions. The Committee was allowed to spend the five years' rent in restoration and improvements. The place was thus made a respectable domicile for about sixty boys and young men, with accommodation for masters and servants. "The decayed outbuildings would easily give shelter to a regiment of soldiers. On the ground an old Church supplies school room for week



THE REV. J. A. MANTON.
First President of Newton College.



MR. T. JOHNSTONE.
The First Head Master.

day and Church for Sunday, when persons employed in the neighbourhood join us in worship." The Rev. John Allen Manton was appointed President in April, 1863, and in the following July the School was opened with 19 boarders. "We nineteen miserable boys," to borrow the words of Dr. Andrew Houson, the first boy, "not one of us knowing another, met together in one of the large rooms. Mrs. Manton received and took charge of us in her motherly way, and during the first quarter under her influence a homely feeling grew upon us, and we settled down to our work." On celebrating its first anniversary *The Christian Advocate* wrote: "The College is no longer a theory and a problem, but a fact. A single year has crowned it with success beyond the anticipations of its most ardent supporters. . . . Only the other day as it seems we laid the memorial stone of our educational temple, in the certain hope that the temple would rise. Why should we conceal our satisfaction that it is rising, that difficulties have been fairly met, and already effectually mastered, that our extensive outlay, and consequent responsibility are not likely to end in embarrassment and failure; that without Legislative endowment, and without

distinguished patronage we have secured one of the most valuable estates for the purposes in the Colony, an efficient staff of tutors, recommended from their respective Colleges at home, a considerable roll of intelligent and promising students and applicants for further admissions beyond our present means of accommodation.”—(Vol. III., p. 43.) At the end of September, 1864, the number of scholars had increased to fifty with two Theological Students, generally known as “Divinities.”*

The Rev. J. A. Manton, the first President, “not only inherited a name of honoured Puritan memories, but cherished a love of learning, and a desire to promote education worthy of the name.” Mr. Manton was born in 1807 at Biggleswade (Hertfordshire). Converted when 15 years of age, a Local Preacher at 18, in 1831 he was accepted as a Missionary, and arrived in Sydney in August of the same year. Next year he went to Tasmania, and at the Penal Settlement of Port Arthur did such valuable work amongst the convicts that he received special recognition from the authorities. In 1855 to him was assigned the arduous task of establishing Horton College, built on the site given by Captain Horton. Notwithstanding initial difficulties the College became a success. Two years later he was elected President of the third Australian Conference, returning to New South Wales in 1859. When the Education Committee of 1863 sought a President for the Institution about to be established in New South Wales all eyes turned to Mr. Manton, and the success of Newington “was beyond the anticipation of its most sanguine friends, attributable in a very large degree to the reputation and ability” of Mr. Manton. He took profound interest in the higher education of youth. “His name may never be read on monumental marble, but we need no marble for a name that must live in the memories and affections of immortal souls.”—(*Advocate*, vol. III., p. 90.) On the 9th September, 1864, Mr. Manton’s work was finished. Failing health, followed by complications, made alarming inroads on his shattered constitution. His last thoughts were for his work and his Saviour. Pathetically charging those around him to do something for the

* Dr. Andrew Houson, who was *Dux* of the School on the 26th October, 1865, amused himself on the Thursday of that date by writing on the fly-leaf of his History of Rome a list of the boys then at Newington House. The following is the entry:—“A. Houson (*Dux*), G. Muir, H. Higman, M. Love, H. Gorman, F. Myers, J. Fletcher, F. Piper, W. Allen, W. O’Reilly, H. Richardson, J. Waterhouse, H. Hebblewhite, T. Moore, W. Wren, C. Oram, J. Crofton, G. Hurst, A. Oakes, P. De Mestre, W. Oakes, A. Gollidge, C. West, J. Kendall, J. R. Glasson, H. Fletcher, W. Reeve, G. Mills, E. Evans, G. Wilkinson, W. Simpson, F. Speer, H. Tebbutt, H. Taylor, T. Small, J. Dawson, H. Brady, H. Wren, W. Wren, W. Oliver, J. Graham, A. Graham, A. Edrop, E. Pryce, A. Amos, H. Myers, J. Moore, S. Moore, H. Hodgkinson, H. Glasson, E. Vickery, J. O’Reilly, W. Neill, C. Pryce, A. Kendall, M. Kendall, J. Gibbons, J. Venters, W. Dawson, H. Winterline, G. Merry, A. Merry, E. Byrnes, — Williams.” The Theological Students were:—J. S. Austin, K. A. Corner, Adin Parsons, Job Trotter, and — Belford. Dr. Houson has also preserved an account of a “row” among the school boys. When Mr. Creed detained the boys as a punishment for misconduct they retaliated by blowing out the candles and letting loose a number of frogs. For this freak they were brought before Mr. Johnstone, who gave them a lecture on “blowing out candles and bringing in frogs.” To give this lecture lasting impression the culprits, who had already “owned up to their sins,” were made to write out the Indicative Mood of a Latin verb 50 times. The sentence was recorded on Tuesday afternoon; at seven o’clock the next morning Houson had completed the task, to the amazement of Mr. Johnstone.

boys, with a last word, "Oh wondrous grace, saved at last," he fell on sleep, having seen fifty-eight years of life, and thirty five in the Ministry. At his death the big Newfoundland dog howled the night through, a fact which stamped itself on the boys' memory. His body was carried to the Parramatta Cemetery, preceded by the College students, when the Rev. S. Rabone read the burial service, and the Rev. Ralph Mansfield, an old friend, gave an address; and thus was laid to rest the body of the first President of the College. The Committee made temporary arrangements for the continuance of his work, the President, Rev. Stephen Rabone, acting as College President, and a Committee of Finance assisting in the accounts. The Rev. George Hurst gave lectures on Theology to the Divinity students, and Mrs. Manton remained at Newington until the following April. The Committee also placed on record its high appreciation of Mr. Manton's services.

Mr. Thomas Johnstone was the first Head Master. Though an excellent teacher, Mr. Johnstone was handicapped as the result of an accident which had deprived him of a leg. But he found a substitute in a wooden leg, a circumstance which the boys considered particularly fortunate, as it gave them timely warning of his approach. Mr. Johnstone was assisted by the Rev. James Egan Moulton, and Mr. Joseph Coates, to whom reference will be made later. Mr. Metcalfe came next, to be followed by Dr. Howe, who filled the post for seven and a half years and then retired, to be succeeded by Mr. Coates. Dr. Howe was a graduate of Trinity College, Dublin, coming to Australia to fill a position at Wesley College, Melbourne. His career at Dublin University was a distinguished one. To those willing to receive he gave freely and ungrudgingly of his ample stores of philology, and not a few of the most successful scholars passing from Newington to the University were indebted to him for their classical training. He died on the 3rd of August, 1884. There are many memories associated with Newington House which the "old boys" fondly recall at their reunions. For example, they speak of old Monk the gardener; and of the housekeepers, Miss Gilligan, Miss Rabone, and Miss Normington, kindly souls, always sympathetic with the boys in their troubles. They recall Dr. Howe with his Irish accent, and how he once told some transgressor: "We'll have an investigaretion in the *morning*." And they speak of the night when the Doctor was "doused" by two of their number at a waterfight, the Doctor being mistaken for the enemy; of the great bonfires on Queen's birthday, when loads of "sweet smelling tea tree" were piled up twenty or thirty feet high to be fired by the President's wife; of the cottage owned by Mother Tyler, whither the little boys resorted to exchange their pence for sweetmeats, and the bigger boys "to spoon a little with the nymph with the chestnut locks," who allowed her favourites to buy on credit and enter the amount on the slate themselves; of the palm tree in front of the House thoughtfully provided by a kind Providence to enable the boys to make midnight raids on the apple trees; of the pillow fight, "when some twenty lively boys in fluttering night-shirts . . . just at the breaking of the day," were driven to cover by the appearance of the President; and, last of all, of the cricket matches between "Lyceum," or

the Upper School, and "Portico," or the Lower School; and of the shooting matches, when the boys beat the 18th Royal Irish, and later still the non-commissioned officers from the Prince's ship, *The Galatea*.

Mr. Manton was succeeded by the Rev. Joseph Horner Fletcher, the oldest son of the Rev. Joseph Fletcher, a Missionary to the West Indies. From his home at Grenada, in which Methodism was a name of renown and in which he saw on his Father's side sterling sincerity and uprightness, and on his Mother's culture and scholarship, he was sent in 1830 to Wesley's famous school at Kingswood, where he remained for seven years. "Here, under a system of diet and discipline worthy of an old monastery, many a now useful man remembers how he plodded his weary way through the grim gates of classic learning."



MR. JOSEPH COATES.

assisted, we may add, by numerous birchings, for which Kingswood was then famous.—(*Biographical Sketch*, p. 10.) He was then transferred to his Uncle's school at Bath, "one of the principal schools in that aristocratic city." This Uncle, the son of the Rev. William Horner, who was called into the work by John Wesley, was not only a famous scholar and mathematician, but belonged to a family of very superior intellectual gifts; for the Horner's were all more or less witty, poetic, sensitive, and ambitious. At the death of his Uncle, he entered into business for seven years, the crisis of his life coming when eighteen years of age. Taking an active part in Church work he went as Assistant Preacher at Dunster, and in 1845 was accepted by the Conference for Mission work. Proceeding to Richmond Theological Institution he remained three

years, being afterwards appointed to New Zealand, where he arrived in April, 1840. He commenced, and for seven years had charge of the "Auckland Wesleyan College and Seminary," standing on twelve acres of land purchased by the Rev. Walter Lawry. He also engaged in Circuit work, and his term in New Zealand closed amid the gloom and distraction of the Taranaki War. The Conference of 1861, which met in Sydney, appointed him to Queensland, and in April, 1865, he took over the duties as President of Newington House. "I am following," Mr. Fletcher writes, "in the footsteps of a truly good man, John A. Manton, to whose zealous efforts this Australian Sheffield and Taunton owes its existence. I am earnestly seeking to rise to meet the duties of this conspicuous and difficult position. I do not believe that a Christian ought to expect to be crushed by any duties which His Heavenly Father lays on him. . . . My Auckland experience will help me, and not less the experience since I left Auckland."

When Mr. Fletcher assumed control, Mr. Johnstone was still Head Master, having as his Assistants, Mr. Coates, Mr. Creed, and Mr. E. Bickford with Mr. Fairland as Drawing Master and Mr. Hardman as Drill Master. The work proceeded steadily for several years, Dr. Howe succeeding Mr. Metcalfe, who was in turn followed by Mr. Coates. Mr. Coates matriculated at London University from Huddersfield College (Eng.), winning the gold medal for History and the Silver one for Classics. Before he had time to complete his studies he was offered, and accepted, an Assistant Mastership at Newington. In 1872 he left the College, and after filling important positions under the Council of Education visited England, returning to Newington in 1877 as Head Master. He was a brilliant and popular left-handed cricketer, having many times captained the New South Wales team in intercolonial matches. Possessed of great tact, making no enemies, a shrewd business man, and an able school master, he had remarkable power in influencing boys, either collectively or alone. And though a boy among boys when ungowned, he was a stern disciplinarian in school; a fact the boys thoroughly understood and respected. In 1883, Mr. Coates severed his connection with Newington to become Head Master of the Sydney Public High School, holding the position until June, 1896. Three months later he was struck down by paralysis, and a second attack following soon after, he died peacefully September 9th of the same year.

Newington House now entered upon a period of great prosperity, and it could not well be otherwise when its management was in the hands of Mr. Fletcher and Mr. Coates. Success became embarrassing, and it was soon made clear that the Institution must move unless Newington House could be purchased. This was not found practicable; and experience seemed to have determined that a new building, erected for the special object, near the railway and not too far from Sydney, must be secured as a permanent home. As no house could be found suitable or spacious enough for the purposes without such extensive alterations and additions as would cost more than the erection of a new building, it was clear that the Committee must build. Where to build was the problem which took the Conference some time to solve. But it was solved at last, the solution being found, in the first place, by Mr. Edmund Webb,

of Bathurst, who first suggested the purchase of the Stanmore site, and afterwards became a large contributor and constant friend; and in the second place, by Mr. John Jones, who left valuable property at Stanmore to be appropriated "for the furtherance of the cause of Wesleyan Methodism in the Colony of New South Wales."

On the recommendation of the Council of Management the proposal was remitted to the District Meetings for approval, and was then sanctioned by the Conference. "It was generally agreed that no object could be found large enough to represent Colonial and not merely local interests, and



HON. EDMUND WEBB, M.L.C.

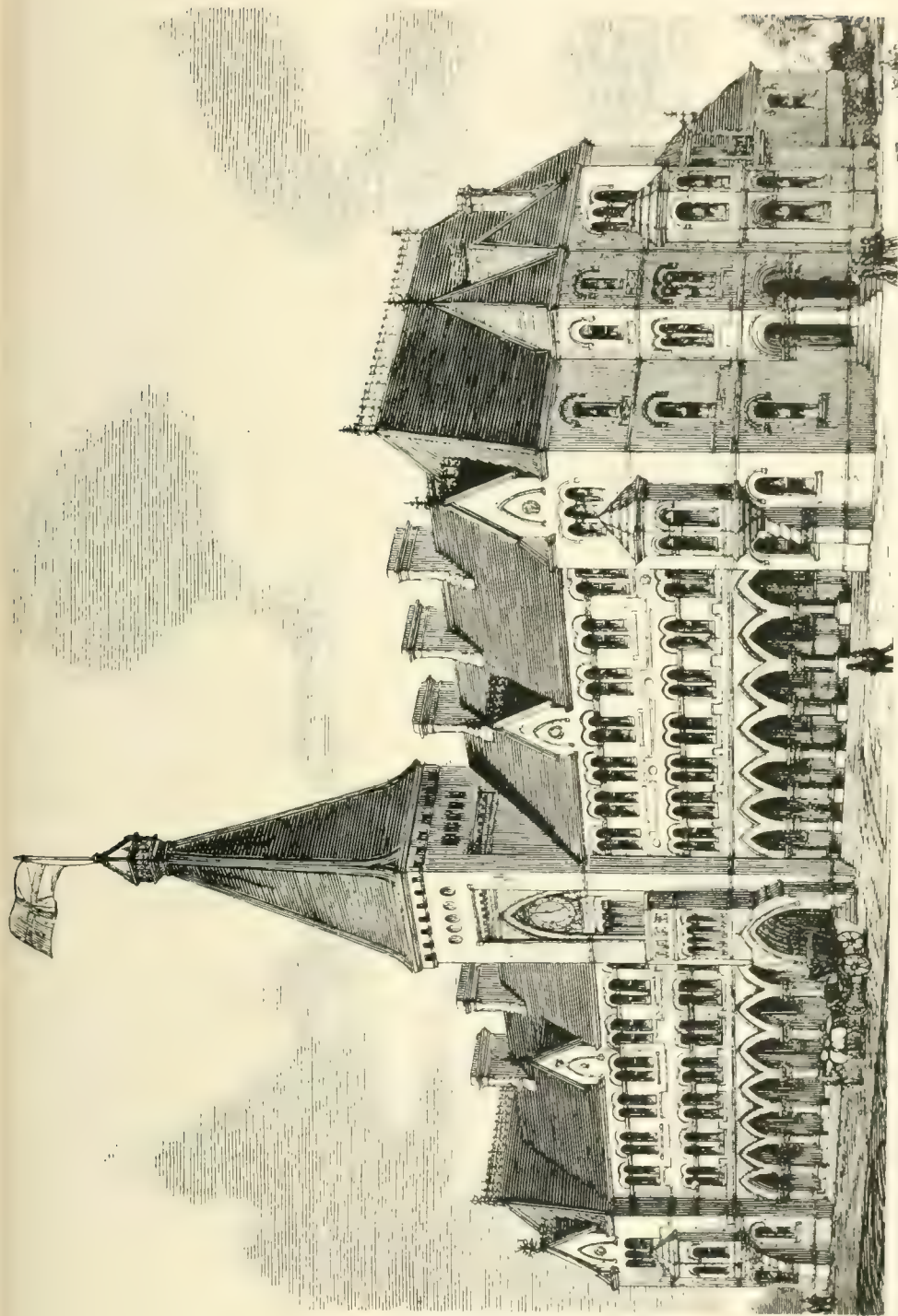
permanent enough in its character to represent those interests for all time, that was more worthy to be entrusted with this general bequest than the long projected College and Theological Institution."—(Rev. J. H. Fletcher at *Inaugural Address*, 1881.) The actual site of the College, including about four acres with a cottage at the southern end, was obtained by purchase at a cost of £1,044 10s. In his *Journal* (June 21st, 1860) Mr. Fletcher wrote: "To-day our Council took a very important step in resolving to buy the land at Stanmore adjoining

Jones' estate. My heart almost fails at the probably stupendous labour to be accomplished in the next year and a half, if a College is erected there. But faith in God removes mountains. I cannot but observe (1) that this step is the necessary result of all the previous ones. The hand of my God placed me here, and has for four years sustained me. We have been unable to buy this place; indeed, it has clearly appeared that we ought not. We have waited now to the utmost limit of our time before seeking a site. That at Stanmore is the only suitable one we have heard of, though looking out for years; and (2) I cannot but remark the unanimity of the large Council which met to-day. That was one of the signs which I humbly asked of my God . . . let 'Jehovah Jireh' be the motto of the Institution as well as of my history."

To initiate the building fund a Public Breakfast was held in the Masonic Hall on Tuesday, April 12th, when 200 persons were present, including a number of ladies. The chair was filled by the Rev. George Hurst, President of the Conference, and he was supported by the Ministers stationed in and around Sydney, many city and country laymen, and thirty students from the College. The Chairman crowned a lengthy speech with a promise of £500, and Mr. Fletcher read the history of the movement up to date. Addresses were also given by the Revs. William Curnow, William Moore, Ralph Mansfield, W. Fletcher, B.A., and Messrs. William Davies, and Edmund Webb, M.L.A. The sum of £2,000 12s. was realised, Mr. Webb giving £500, and expressing the hope that his gift would enable the Council to do something more for the sons of Ministers.

Having possession of this fine property, twenty acres in all, the Council of Management proceeded cautiously. First accepting tenders for the earth work and foundations, amounting to £2,587 5s., they surrounded the entire property with a substantial fence, planted a number of ornamental trees, placed a man on the ground to look after the plantations, and the property was put in good order. The sum of £4,000 had now been spent, and but for the assistance rendered by Mr. T. P. Reeve in the management of the rents it would have been larger. Competitive designs now being in the hands of the Council, in January, 1876, it called for tenders; Mr. Moon's tender for stone work and brick work including tower and educational rooms, omitting for the present sitting and bedrooms in the farther wing, being accepted. But there was even then small probability of the first and last portion of the College being erected under £20,000, a vast increase in the cost of building material during the period of hesitation having taken place. "Regarding," wrote Mr. Fletcher, "the monu-

* Mr. John Jones, a saddler by trade, died at Stanmore after a long and painful illness Feb. 16th, 1848, a memorial service being held in York Street Chapel on the 27th, conducted by the Rev. F. Lewis. Born in Shropshire (Eng.) in 1780, he arrived in Sydney in 1838, bringing with him the most satisfactory testimonials. During his long residence in the Colony his conduct was most exemplary, and he filled to satisfaction most of the responsible offices in the Church. He died a triumphant death, his last words being "Almost Home." Regarding his success in life as owing to the blessing of Divine Providence upon his exertions, he resolved to devote his property ultimately to the spread of the Gospel. A few legacies excepted, he left his property to Trustees, for the benefit of the Wesleyan Church in New South Wales, after the death of Mrs. Jones.



NEWINGTON COLLEGE (COMPLETED DESIGN)
From *The Sydney Mail*

mental character of the structure, as the first Methodist doxology in stone for the whole Colony, commemorative of the success which, during the first 63 years of our Australian History, the God of our Fathers has given us, the Council acceded to the earnest solicitations of the architect and chose the more costly, but more enduring, and, in the end more economical material for the new fabric." The Council first thought to build of brick at a cost of £12,000, but the discovery of good building stone in the neighbourhood, together with Mr Rowe's earnest persuasions prevailed, and bricks were used only for the interior walls. To meet this extra demand Mr. Fletcher said: "We hope during the next three or four years to raise £10,000, and the remainder we intend to borrow, the interest representing a rent charge on the building." But this was not done, for though several friends responded liberally the majority turned a deaf ear as they had already done in connection with the Jubilee Fund, the remembrance of which doubtless prompted Mr. Fletcher to point his appeal thus: "If there survive among us any glowing embers of that flame of gratitude and hope which found so much devout expression, but so little substantial embodiment in our Jubilee demonstration."

In May, 1878, the building being raised to the first floor, six memorial stones were laid on the 18th by the following gentlemen:—The Rev. Gervase Smith, D.D., Representative of the British Conference to the Australian Conference; Sir George Wigram Allen, Mr. Edmund Webb, M.L.A., Rev. William Schofield, Mr. William Davies, and the Rev. George Hurst, who represented the President of the College, Mr. Fletcher having slipped on some planks among the foundations and breaking his leg. Seven weeks afterwards he was still on crutches; but he wrote in hopeful strains. "Altogether," he says, "though this accident, like all such occurrences, had much about it that seems unaccountable and mysterious, yet I see light shining out of the darkness. I feel deeply grateful, too, that with such an accident I should have suffered so little acute pain." And one year later he wrote again: "I thank God for the accident and all its consequences."

In July, 1880, the last removals from Newington House took place, and on January 18th, the new College was formally opened, the President, Head Master, and one Resident Master being in residence before the 1st of August. The School opened with 100 scholars and four Theological Students, though accommodation was provided for 200 boys and 70 boarders. At the formal opening a large number of ladies and gentlemen assembled in the Great Hall in the afternoon, when Sir Wigram Allen, Speaker of the Legislative Assembly, presided, being surrounded by a number of Ministers and representative laymen. In the course of his speech Sir Wigram said: "The Wesleyan Church, in this Colony, has not in times past neglected its duty to its people in respect of primary or higher schools. For many years it maintained, with aid from the State, several primary schools, most of which have been properly absorbed in the Public Schools." Mr. Fletcher gave a characteristically brilliant speech, in which he outlined the foundation, development, and aims of the Institution. Mr. William Davies and the Rev. W. B. Boyce also spoke, and Dr. Kelynack closed the meeting with a vote of thanks to the Chairman.

Report of Building Fund of Newington College

1. There are two sources from which the amount of subscription to the Building Fund of Newington College can be ascertained. The first is the Cash Book kept by the late Rev. D. Chapman who with myself was appointed Treasurer. A Balance Sheet was prepared by him and read at the formal opening of the College in January of 1881. This Book ~~was closed~~ corresponded to the Bank Cash Book. The Balance of overdraft was paid by the College in January 1882 and the Bank ~~was~~ for the Building Fund closed. This is the Cash Sheet I asked ~~that~~ to be audited as it is hardly possible to expect that I can be accountable for the preservation of vouchers so many years after the Book was closed. Messrs. Miller & Reeve were appointed to do this and I hope it will be left with them.

2. A second source of information as the amount contributed towards the Building Fund is in the subscription list published in the Advocate, principally by Mrs. Wilkinson. These lists I have transcribed into the Book which I have laid on the table.

In the evening, refreshments having been provided meanwhile, a second meeting was held, at which addresses were delivered by Dr. Kelynack, President of the Conference, the Rev. George Woolnough, M.A., and others. A choir, under the conductorship of Mr. J. S. Huthnance, added interest by their singing. The collections for the day totalled £550, including a gift of £100 from the Mayor of Sydney, Mr. John Harris. Mr. Fletcher announced that the first Scholarship had been founded that day, Mrs. Schofield having given £1,000 for the Schofield Scholarship. At a later date, Sir Wigram Allen provided three Scholarships to be known as the Wigram Allen Scholarships, of the annual value of 16 guineas each. It was also stated that the Hon. William McArthur, then Lord Mayor of London, and his brother, the Hon. Alexander McArthur, had given £2,000 towards the College, and assisted Dr. Kelynack, when in England, in collecting from their friends the further sum of £852. "But," added Mr. Fletcher, "for these surviving embers from the hearth, where the family met 23 years ago, our festival blaze to-day would not have been so bright." The committee thus found itself in possession of a perfectly unencumbered and beautiful estate, with the ocean in view, a School already waiting to go into possession, and behind it 50,000 Methodists in New South Wales and Queensland.

How this courageous undertaking impressed the public may be gathered from the following remarks in *The Sydney Mail*:—"Looking at what has taken place from an extra-denominational point of view, the spending of £55,000 upon a College,* may be accepted as an indication of what value the Wesleyan Church places upon education . . . in these times of intellectual activity no Church aspiring to perpetuity can afford to omit the establishment of educative agencies. Churches must educate or perish. That is the alternative of the age. In New South Wales, the State has monopolised much of this business of instruction, but the denominations have still quite as much to do as the means at their disposal enable them to get through, and the probabilities are that many years will elapse before they will be called upon to find some other outlet for the energy and wealth now being devoted to such culture as has found a home in the costly building at Stanmore. Opened under favourable auspices, backed up by a growing body of people, it is not likely to have a disappointing history."—(January 22nd, 1881.)

Having secured their School, we may ask what was the specific aim of its founders and of those who struggled to secure its establishment? Higher education is a term, the meaning of which may vary according to the aspirations of those who use it. At what did the Council aim? "The objects," said Mr. Fletcher, "especially provided for were: First, the maintenance of a School for higher education, open to boys of all religious denominations; secondly, the provision in connection therewith of education at the Connexional allowances to a proportionate number of Ministers' children; and, thirdly, the maintenance of

* This is estimating the land to be worth £20,000, and the aggregate value of the property at £55,000.

a Theological Institution for training candidates for the Ministry; and fourthly, at least for the present, to provide residence, tuition and oversight for Methodist students attending the University." The second of these objects was quite in accordance with Methodist usages, and was especially needed by Ministers living in remote country places. The interests of the Theological Institution were safeguarded in the Trust Deed securing to that Institution an equal share in the land and building, and the whole share, if the School should be given up. In the School, it was hoped that Christian influences arising out



MR. W. H. WILLIAMS, M.A.

Head Master of Norington College

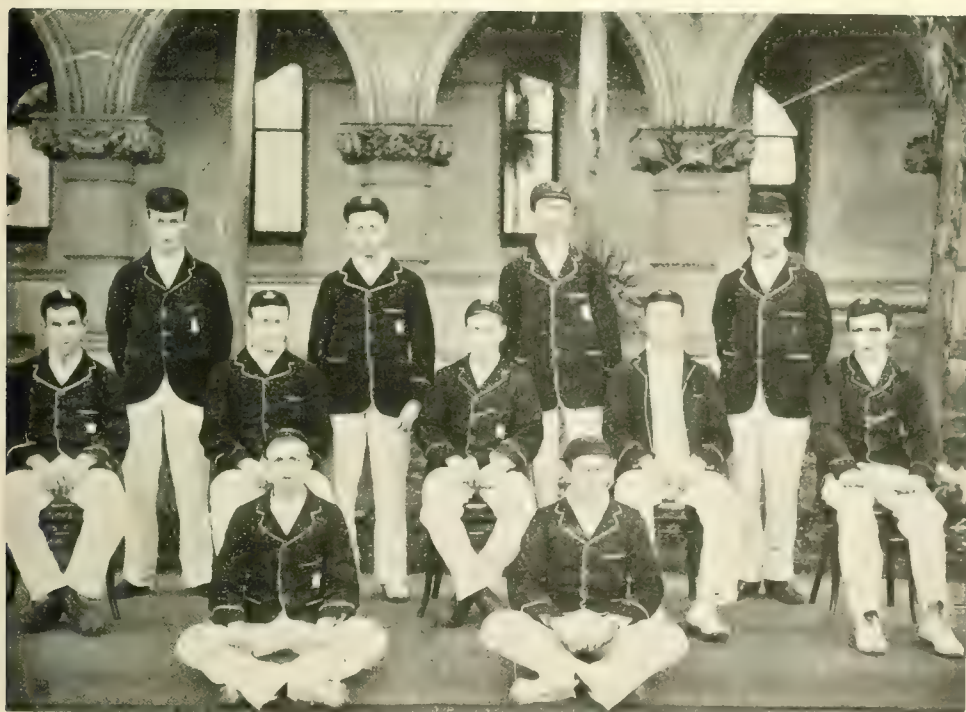
of faith in Christ and God's Holy Word would accompany for good the instruction of many youths in preparation for commercial and professional pursuits. In the Theological Institution it was intended that the students "should be thoroughly possessed of the Christian virtues which they undertake to teach, as well as competently furnished in whatsoever things qualify the Christian Minister of the 19th century to take his place as a skilful, and cultured, as well as an earnest, worker in that ever-widening field of labour in which public opinion seems to expect him to conjoin the fervour of a seraph with the half-man, half-horse, physical endurance of the fabled centaur."—*Inaugural Address*, January, 1881.) And Mr. Fletcher cherished another wish, which the Church

of to day appears to have forgotten. "We ought," he says, "to have a suitable room in which to collect a Connexional Library, and a Missionary Museum. Several very valuable books have already been presented, as the nucleus of a library of Theology and of general literature, and others would be given; and probably also we might hope to collect manuscript materials for the History of Australian Methodism, now in danger of destruction for want of some suitable place of deposit and guardianship."

Even at the risk of unduly lengthening this chapter, we cannot resist the temptation to give Mr. Fletcher an opportunity to speak again on a project which he had made his life's work, and which remains an imperishable memory. "Let us not be charged, then, with vain ambition if, finding ourselves entrusted with this spacious area of land near the Metropolis we have dedicated it to this College. . . . Believing as we do in the imperial strength and permanence of Christianity, and that the scorn of scepticism is but the foaming of the fretful wave against the ever steadfast rock, believing as we do that Protestantism would be very unwise to allow the higher education of the youth of this land to pass into the hostile hands which are so eager to grasp it, believing as we do the Methodist Church, which is indeed the youngest branch of the great Protestant family in Europe, but one of its older branches in Australia, now after nearly seventy years of hard pioneering labour in every part of the land, holds a deep and enduring interest in the moral and religious well-being of the country. . . . let us not be counted rash and vain if in this our faith, we, who are not a wealthy community, nevertheless, without asking a shilling from the State, have ventured to build this College. Newington is a title as yet of no significance. It is, we may say, a blank page, which, however, may be thickly written with memories of affection, with names of lustre, with traditions of renown. Or we may say it is the flag undistinguished as yet, which floats to-day at the mast-head of the new-built, new-launched ship of our hope. From this day, sail on then, good ship.

'Sail forth into the sea, O ship!
Through wind and wave, right onward steer;
Fear not each sudden sound and shock,
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale.
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea.
Our heart, our hopes, are all with thee.
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee.' "

Newington College more than fulfilled this aim so beautifully set forth by Mr. Fletcher. It sailed on peacefully for many years until a commercial crisis came, when it was buffeted by adverse winds. Mr. Fletcher, however, did not live to see this. He remained in charge till the year 1887, during which time the College rapidly increased in numbers and influence. Then he was appointed Principal of the Theological Institution, removing to his own property near at hand on April 19th, the anniversary of his landing in Auckland thirty-nine



NEWINGTON COLLEGE FOOTBALL AND CRICKET TEAMS.

years before. At the breaking up of the College in December, 1888, the "Old Boys" showed their appreciation by the presentation of an artistically executed address and the unveiling of his portrait in oils, which hangs to-day in the School Hall. "Not a little," said the address which was presented by an "Old Boy," Dr W. J. O'Reilly, "we hope, have our lives been influenced for good by your example of devotion to duty, of self sacrifice and of all that was manly and Christian. We remember, too, with pleasure your teachings, full of helpful counsel, given to us in such a form as could not fail to interest and impress." The schoolboys also gave expression to their admiration for their late President by presenting him with some pieces of furniture and an address read by W. L. Parker, one of the boys. "We recognise," said the boys, speaking on behalf of the College, "the devotion you have always shown in promoting its interests, and the enthusiasm with which you have always championed its cause; and we are convinced that the present position is to no small extent due to the unwearied vigilance with which you have during twenty three years personally managed its affairs. Your eloquence in the pulpit, and upon the platform, the brilliant versatility of your pen, and the earnestness of your Christian character, have combined to render you one of the most prominent personalities in this Colony; and the influence you have thus been enabled to command has always been exerted to the advancement of this Institution." The Conference also placed on record its opinion of Mr. Fletcher and his work. In a lengthy and appreciative resolution it said: "We recognise with appreciation and gratitude that his culture, his large experience, his weight of character, and his fatherly and godly supervision, have been productive of much good to the large number of youths who have passed under his care, and of benefit to the general interests of Methodism. In addition to these services, the Conference remembers that for many years Mr. Fletcher discharged the duties of Theological Tutor to many students who are now doing good service in the ranks of the Ministry, and now that he has been wholly set apart to this office, the Conference hopes for larger and yet more valuable results from Mr. Fletcher's labours in this direction."—(*Conference Minutes*, 1887.)

On his retirement from the College, Mr. Fletcher found congenial employment for which he was so eminently fitted and to which he attached great importance. Here he hoped to spend the autumn of life in continued service to the Church, which had become the passion of his life. But God had willed it otherwise. Towards the close of the year 1889, his health causing some anxiety he paid a visit to Brisbane to take part in the opening services of the Albert Street Church. But no improvement took place, and he found himself called home by the unexpected death of his youngest son, Norman, through typhoid fever. Graver symptoms asserted themselves, and he gradually sank till Monday, June 30th, when the end came. And what a beautiful ending it was and how characteristic! As language failed he tried to write upon a slate these words, "Heaven! Light! Life!" His face lighted up, his hands were raised, and Joseph Horner Fletcher was no more, for God had taken him.

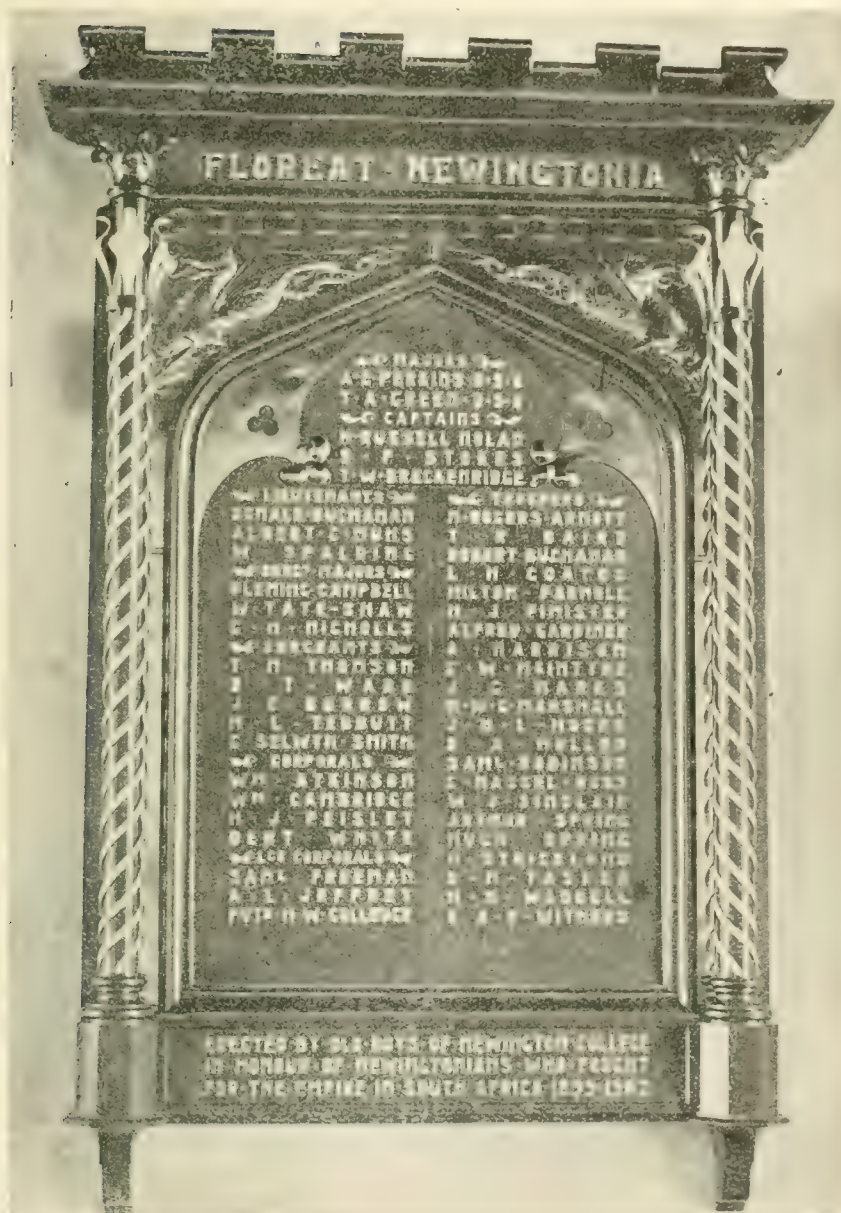
What was the secret of Mr. Fletcher's success at Newington? Let Mr. W. H. Williams, M.A., who was Head Master at the time of his death be heard in a beautiful tribute inserted in *The Newingtonian*. "To all Newingtonians, both to those who daily look up at that familiar face, with its kindly smile, hanging in the School Hall, and to those thousands, scattered here and there over this vast Continent, to whom his influence and example form some of the most cherished memories of their lives, the death of their old President came as a personal sorrow. For 20 years, Mr. Fletcher was literally *identified* with the College, so entirely did he dedicate his time, his energy and his influence, to promote its interests. The success that attended his ungrudging devotion is evidenced by the flourishing condition of the College at the present time, which may fairly be attributed in no small degree to his judicious management during the precarious stages of infancy and growth. One great source of success was his unflinching popularity with boys, with whom he seemed to have instinctive sympathy. He intuitively understood boys—their feelings, their little weaknesses, and their way of looking at things. He unconsciously 'put himself in their place,' and was not too far above or beyond them. In a word, he was *human*. In his addresses to them he used simple, racy, idiomatic English, which they could understand, which 'went home to their business and bosoms.' His language was chaste, elegant and poetic, being chosen with taste and refinement, totally opposed to rhetoric and bombast. His prayers at the morning exercises were beautifully simple and natural, without any straining after effect or pompous phraseology, yet seeming to soar spontaneously into an 'ampler, purer air.' It was this spiritual elevation, this deep insight into things invisible, that gave his prayers their hallowing influence."—*Newingtonian*, Sept., 1890.) "Succeed or fail," Mr. Fletcher had previously said, "I have steadfastly aimed . . . to give our scholars as little excuse as possible for insubordination or discontent by studying their personal comfort as far as we are able, or as they will allow us to do, by avoiding unnecessary restraints, and when punishment is necessary, by choosing rather sharp words than blows, and rather to withhold indulgence than to inflict pain."

Mr. Fletcher's place was filled by the Rev. William Kelynack, D.D., who relinquished his position as General Secretary to Foreign Missions, a post which he had filled with distinguished success for several years. In setting apart Dr. Kelynack to this new but responsible duty the Conference said: "We record our sense of the very remarkable services which Dr. Kelynack has rendered while he has been Missionary Secretary at a most critical time in the history of our Australasian Mission, arising from the withdrawal of the long continued bounty of the parent society. Dr. Kelynack devoted himself with unsparing labour, with most persuasive eloquence, and with most distinguished success to create a Special Help Fund. . . . We reluctantly release him from the office in which he has so ably and with so much self sacrifice served our Church."—(*Conference Minutes*, 1887.) William Kelynack was one of the most brilliant of a long line of Methodist Preachers hailing from Cornwall. Born in the seaport village of Newlyn in 1832, a spot since rendered famous by artists of the Newlyn School, educated at Penzance, he first taught in a private school, afterwards

entering the office of a merchant, where he laid the foundation of those business habits so marked in after years. Converted at an early age, he was placed on the Circuit plan by the Rev. Robert Young when 17 years of age, receiving valuable assistance from his Uncle, the Rev. John P. James, to whom he said "more than to any other man I owe much gratitude for the care and godly tenderness with which he watched over my budding youth, and guided my opening manhood." Removing to Plymouth, he was much in request as "the Boy Preacher." The Rev. George Barnley, his Superintendent, thus wrote of him: "The most noticeable feature . . . was the unlaboured and perfectly natural beauty of his every phrase. He spoke in poetry, and seemed to be incapable of doing anything less beautiful. Whilst the poorest of the company were never confounded, but rather greatly helped by his imagery, and the most fastidious were never tempted to suspect any efforts at display. . . . His moral and religious character stood very high, and with a manly bearing he wonderfully combined such a gentleness of spirit as told of very near relationship to his Master."

The "Reform" Movement was then dislocating Methodism, and the demand for candidates was small; but William Kelynack, yielding to the persuasion of his friends, offered for Mission work and was accepted with many expressions of approval. On the eve of his departure his Father died, and when friends entreated his Mother to recall her gift, she nobly said: "No, his Father and I have given him to the work of a Missionary, and he must go." In his trial sermon as a candidate he commended himself to the favour of his judges. The sermon, preached at 6 a.m., was heard by a large number of Ministers, attracted, to quote again the words of Mr. Barnley, "by the reputation of the young man, and these one after another, in long succession, during the consideration of the whole case, took the opportunity of saying that throughout the course of their Ministry, it had not fallen to their lot to listen to a young man of equal powers. The Theological examination was not a whit behind the specimen of pulpit ability." In 1854, he left for Australia, in company with the Revs. William Curnow, Hans Mack (both Cornishmen), James Bickford, R. W. Vanderkiste, Lonsdale Abell, John Gale, and Thomas Angwin, arriving at Port Jackson in May, where he said, "the shores of Port Jackson echoed to the song of our grateful and o'erflowing hearts." His first Circuit was Bathurst, which was succeeded by many others, when in 1882, he became General Secretary for Missions, retaining that post till 1887. During this term he raised £6,000 as a Special Help Fund, travelling through the Colonies and Fiji. On leaving Bathurst a second time, in 1877, he visited England and America, collecting the sum of £3,000 on behalf of Newington College. Receiving the degree of D.D. from New Orleans, he was elected President of the New South Wales Conference in 1880, and ten years later became President of the General Conference.

During his Presidency at Newington, the College continued on its prosperous career, though Dr. Kelynack was not permitted to guide its affairs for more than eight years. His work was then done. "I was accustomed," he said to a friend, "to think myself capable of anything, that I was made of cast iron,



TABLET IN HONOUR OF NEWINGTONIANS WHO FOUGHT IN THE SOUTH AFRICAN WAR.

Erected in the School Hall.

but I find that I am only a piece of pottery." The strain had been too great, and the pressure too high, and the end was not far off. Preaching, lecturing, and speaking were forbidden, and he was forced to sit quietly and submissively waiting for the end. The yoke of silence was hard to bear, but he bore that as bravely as he did the yoke of service. On Sunday evening, November 1st, 1891, the boys had marched silently to Church, subdued by the presence of death, which had been hovering over the College for the last week. While the congregation was worshipping in the Church near by, the soul of William Kelynack—the man of rare eloquence, of manly and vigorous character, of courageous championship of the truth, of blameless and beautiful life, crossed the bar to meet his Pilot face to face. Speaking of his Saviour he said: "What is all the gold of Australia to compare with Him? How precious He has been to me!" And just before his death, when asked if Christ were still precious, he replied: "Supremely so!" This was nearly his last word. Having sent his love to his brother Ministers and to the boys, he turned to meet death. While the strains of the evening hymn, sung by the worshipping congregation, floated through the window, he peacefully and painlessly fell on sleep after 37 years' service, "during which he wore the white flower of a blameless life in the fierce light of public opinion." He was buried at Rookwood in the Wesleyan Ministers' burying ground, the public showing their esteem by a very large attendance at the funeral. *The Newingtonian* (December, 1891) said: "It came as a great shock. We could scarcely believe that we should never again look upon that familiar form that had gone in and out among us so long, or listen to the accents of that melodious voice that had so often thrilled us with its eloquence and instructed us with its wise councils. But slowly the consciousness of our irreparable loss was borne in upon us. We felt that we were bereft of a loyal champion, a trusty councillor, and a faithful friend. Nor are we alone in our sorrow. The Church to which we belong, the Colony, the whole of Australasia, are poorer by the decease of the Rev. Dr. Kelynack. The universal esteem with which he was regarded was attested by the numerous and representative attendance at the funeral. As President of the College he filled an important and responsible position with dignity, strength, and wisdom. He was essentially the 'strong man' that the late Principal Fletcher said he desired as his successor when he resigned the Presidency into the hands of Dr. Kelynack. Be it ours to follow his example in all virtuous and godly living, that our last end may be like his." Mrs. Kelynack was requested to continue at the College for the next year, while the Rev. Charles Stead, then President of the Conference, acted as President of the College.

It is only necessary to add that during Dr. Kelynack's *regime* the College maintained its position, as one of the foremost Schools of the day. But after his death, strain and stress came, occasioned chiefly through a wave of commercial disaster which swept over the Colony. Dr. Kelynack was succeeded by the Rev. James Egan Moulton, who had been an Assistant Master in the early days of Old Newington. Mr. Moulton, who is the son of a Wesleyan Minister, belongs to a family famous for literary attainments. It included the late Rev. W. F. Moulton, M.A., D.D., Head Master of the Leys School; Mr.

Richard Moulton, Professor of Literature in America; and Mr. Fletcher Moulton, K.C. Mr. Moulton put aside prospects of brilliant success in England to prosecute in the Tongan Islands the work he loved so deeply, the enlightenment of uncivilised races. After a remarkably successful career at Tubou College, his latter days there were clouded by the persecution promoted by Mr Shirley Baker's establishment of another Church, which he inconsistently named the "Free Church." Having returned to New South Wales, Mr Moulton was appointed President of the College in March, 1893, holding the position till December, 1899. During his term he received the degree of D.D. from the Victorian University. The boys could not allow Dr. and Mrs. Moulton to sever their connection with the College without presenting an address, in which they assured him of "the high place which you have won in our affection and esteem. . . . We have found in you a friend and counsellor. You have been at all times readily accessible to us in our difficulties. You have encouraged us alike in our work and recreation, and ever led us in the good way. Newington has at the present time one of the best equipped playgrounds in the Colonies. The cricket oval, the swimming bath, and many other improvements have been carried out during your term of office and under your direction. In the School life you have ever striven to develop a manly type of character, and we venture to think with the happiest results." Dr. Moulton was then presented with a richly upholstered combination easy chair, and Mrs. Moulton with a silver tea urn, a silver entree dish, and a silver tea caddy.

On Dr. Moulton's retirement the Conference abolished the dual system of control, and appointed the Rev. Charles J. Prescott, M.A. (Oxon), to the post of President and Head Master. Mr. Prescott, who is also the son of a Wesleyan Minister, was born at Bridport (Eng.), in 1857. Educated at Kingswood School, he passed through the usual six years' course, and being Head Boy he was permitted to remain two additional years. Under the guidance of Mr. T. G. Osborne, M.A., the Head Master, he had a brilliant career, winning the *Dux* and Arithmetic medals and twice gaining the medal for Greek Testament. He passed the Junior Oxford Local Examination twice, winning the seventh and second places on the respective lists; and in the Oxford Local Examination, corresponding to the Sydney University Senior Examination, he was placed third. Subsequently he gained a Scholarship of £70 a year for four years, and in 1876 proceeded to Worcester College, Oxford. Here he gained the Goldsmith's Exhibition of £50 for three years, and completing his course in 1880, took his B.A. with Honours in Mathematics. His M.A. followed in 1893. While at Oxford he was a member of the University Union, and President of the Debating Society of his own College. Accepted as a candidate for the Ministry, he became Assistant Tutor at Handsworth Theological Institution; and in 1882, accepted an invitation to join the New South Wales Conference. He was stationed at Parramatta for three years, meanwhile acting as Tutor in Classics and General Literature at the Theological Institution. In 1886, on the establishment of the Ladies' College at Burwood, Mr. Prescott was appointed its first President and Head Master, a position which he held till his transference to Newington College in the year 1900. Mr. Prescott is essentially a man of

wide views and liberal sympathies, deeply interested in all questions of secondary education, and taking a warm interest in school sports. It is too early to speak of Mr. Prescott's successes at Newington, but we may add, to quote again *The Newingtonian*, "the mantle of the Head Mastership is descending upon worthy shoulders, and the Council, in appointing Mr. Prescott, has secured the services of one who will give of his best to Newington, and in whose hands the prestige of the School will be abundantly upheld." To give the members of the Executive an opportunity to meet Mr. Prescott, the Council of the Old Boys' Union entertained him at dinner, when Dr. Cecil Purser, the President of the Union, took the chair. The Old Boys also promoted a successful "At Home" at the College, when Mr. and Mrs. Prescott had an opportunity of meeting the friends of Newington on the College grounds.

Let us now retrace our steps to that time when Mr. Coates severed his connection with the College, to be succeeded by Mr. W. H. Williams, M.A., who was selected in England by a Committee, and who was to commence his duties early in 1884. In the interim Mr. J. J. Fletcher, M.A., B.Sc., son of the President, successfully carried out the duties of Head Master. Mr. Williams, who came to Newington with a high reputation as a Classic and an eager student of English Literature, was educated at the ancient Grammar School at Newark-upon-Trent, founded in 1531, and at Trinity College, Cambridge. Throughout a brilliant course he won a Sizarship, the Foundation Scholarship, the English Declamation Prize, being bracketed equal with the present Lord Tennyson; the Greek Testament Prize, and prizes for first-class in College examinations, in addition to the Jeston Exhibition. He graduated in the first class of the Classical Tripos in 1870, and took the degree of M.A. in 1879. Leaving Cambridge he became senior Classical Master at the Leys School, Cambridge, under the Rev. Dr. W. F. Moulton, M.A., holding this position for seven years, when he resigned to accept the Head Mastership of Newington College. At the end of 1892 Mr. Williams accepted the Lectureship of Classics and English Literature in the newly established University of Tasmania. Mr. Williams has published an edition of "*Ralph Roister Doister*," Dryden's "*Hind and Panther*," and is now engaged on specimens of the Elizabethan drama. During his term at Newington College, the numbers reached their highest point, two new class rooms, the chemical laboratory, the gymnasium and the boarders' day room were built, and the School was reorganised and reclassified, its character passing from a Superior State School to that of an English Public School. During the nine years Mr. Williams was Head Master of the College, his influence as a teacher was apparent in the brilliant results achieved at the University examinations. Prior to his departure the Masters and boys presented him with 194 volumes of a varied character, contained in a handsome revolving stand, and also an enlarged portrait of the teaching staff. Mr. Flint, who was deputed to make the presentation, said that "they had every respect and regard for Mr. Williams as a scholar, and they loved him as a friend." The Old Boys also showed their appreciation and personal regard by a harbour excursion and the presentation of a number of books.

A suitable successor to Mr. Williams was found in Mr. A. S. Lucas, M.A., B.Sc., for ten years Mathematical and Science Master at Wesley College, Melbourne, and Tutor in Mathematics and Science at Ormond and Trinity Colleges, Melbourne. From 1877 to 1882 Mr. Lucas occupied the position of Science Master at Ley's School, Cambridge, where he laid the foundation of his reputation as an exceedingly brilliant teacher. His record as a scholar was remarkable. In 1868 he was Dux Medallist and Scholar of Kingswood School; in 1870 Exhibitioner, London University; 1872, First Class Mathematical Modera



MR. A. S. LUCAS, M.A., B.SC.
Head Master

tions, Oxford; 1876, Burdett Coutts' Geological Scholar, Oxford, and Senior Science Scholar, London Hospital; 1877, Gold Medallist in Botany, London Apothecaries' Society, and M.A., Oxford, and B.Sc., London. It has been said that he was capable of giving thorough instruction in over thirty subjects. During his Head Mastership the members of the Sixth Form, taught by himself, won several medals in the Senior Examination, in addition to the Barker Scholarship, the "blue ribbon" for Mathematics at Matriculation. Mr. Lucas has been a large contributor to Magazines on scientific subjects. "He leaves behind him," said *The Newingtonian*, "the reputation of an English gentleman

and honourable man, and those who remain at Newington will possess a bright memory of a mind possessing large abilities, joined to intense application, illumined by the sunshine of charity." Mr. Lucas was not allowed to leave without some token of the boys' esteem. At the Speech Day of 1898, F. G. Phillips, one of the senior boys, read an address, and on behalf of the boys requested Mr. Lucas to accept a cheque with which "to purchase something for himself as a memento of his connection with the School." The boys of the Sixth Form also made a presentation.

It would be unjust to conclude that the great success of Newington in Scholarship and Sports was due entirely to the Head Masters who controlled its destinies, great as their influence was. They themselves would be the first to repudiate this claim, as they have been the most ready to acknowledge the valuable help received from their colleagues. Indeed, they have made a point on public occasions of acknowledging the debt they owed to their Assistants. Prominent among these gentlemen were Mr. John Waterhouse, M.A., who severed his connection with Newington in 1883, and Mr. J. J. Fletcher, M.A., B.Sc., who rendered great help for seven years, until in 1885, he became Secretary of the Linnean Society, the Upper Fifth and Sixth Forms presenting him with two silver salvers as a mark of their esteem. Both these gentlemen were formerly scholars at Old Newington. Other Masters deserving special mention are Mr. R. T. Baker, F.L.S., House Master and Captain of the Cadet Corps for many years; Mr. A. K. Watson, B.A., who died of typhoid fever in 1890, after seven years service; Mr. C. A. Flint, M.A., who succeeded Mr. J. J. Fletcher as Mathematical and Science Master; Mr. P. A. Robin, M.A., who filled Mr. Watson's place; and Mr. C. A. Buchanan, B.A., now Senior Resident Master and Captain of the Cadet Corps.

The developments in connection with the College since its removal to Stanmore have been steady and numerous. The advent of Mr. Williams brought with it several changes, soon made apparent in the examination results. Mr. Williams introduced the "Judgment Book," showing a weekly return of work done in the Forms, thus enabling the parents to make themselves familiar with the progress of the scholars. The School paper, *The Newingtonian*, was also successfully launched in July, 1884. The Fifth and Sixth Forms Boys had previously issued *The Newingtonian* in manuscript, the first number appearing on 23rd March, 1883, with George Abbott as Editor, who succeeded in bringing out two or three numbers. "What the paper will be," said the youthful Editor, "depends upon yourselves—boys of Newington. Devote some attention to it; make some sacrifices for the sake of advancing your paper, and make it worthy of Newington College and worthy of the Australian boys who contribute to it. Don't let it be said that our School cannot hold its own in this respect with the Grammar School and its other compeers, for we don't think that it has ever yet had reason to hang down its head in other respects. We need never be ashamed of our School. Let us see to it that Newington will never be ashamed of us." When the present *Magazine* made its appearance in June, 1884, the Editor wrote: "Let our

motto serve at once to define our aims and excuse our faults. '*Memor pueritiae.*' To place on record the simple annals of boyhood: to redeem from oblivion passing incidents and achievements, trivial perhaps to others, yet of keen interest to ourselves: to chronicle the prowess of the athlete and the distinctions of the scholars: to link past with present, by showing our old comrades that we trace their careers with affectionate regard: to foster literary attainments, by giving the *tyro* an opportunity of making his first attempts before a kindly and familiar audience: to afford a mouthpiece for the British grumbler: in a word, to afford a mouthpiece of the many sided life of a great School.

. . . We want to make our *Magazine* the genuine outcome of our School



NEWINGTON COLLEGE RIFLE TEAM.

life. We want it to be written as far as possible by the School, for the School, and about the School. *Self-Help and Co-operation* are our watchwords." The Head Master and a Committee took charge of the publication. The Science Club was inaugurated at the instigation of Mr. Lucas during the September quarter, 1893, its object being to arrange for excursions for those "who have a liking for any of the different branches of Natural Science." Its first excursion was made to Watson's Bay, and its first officers were Mr. Lucas (President), W. A. Shortland (Secretary), and W. R. Beaver (Curator). The Museum received forty specimens of mineral wealth from the Government and several

contributions from its members. A Carpentry Class was also established about the same time, meeting on Saturday morning and Thursday afternoon. The first contract of importance was that in which the amateur carpenters undertook to make the posts for the oval.

In the realm of sports Newington has always figured successfully. In Mr. Coates' time the School became famous for its achievements in the Cricket field, but it was not till the year 1884 that the Athletic Club was formed, largely at the instigation of Mr. J. J. Fletcher, who thus set forth its aims: "The aim and object of our recently-established Athletic Club is to take up the training of our boys' bodies, that they may more fitly enshrine the minds, which it is the primary object of the School work to cultivate, and at the same time to foster a public spirit among us. But this is not all. It encourages its members to meet the representatives of other Schools in friendly rivalry on the cricket ground, in the football field, and at the rifle range; it strives to teach them to win fairly when they can without undue exultation; to accept a fair defeat without harbouring envy or ill-feeling; to resolve always to do their best even when the game is uphill; and as all this involves the learning of such valuable lessons as self-restraint and unselfishness the work done by the Athletic Club is a valuable auxiliary to the ordinary School training."—(*The Newingtonian*, vol. I., p. 25.) The Club was to comprehend all games, thus securing satisfactory and systematic management of the games and financial matters and giving an official status which the Cricket or Football Clubs alone could not give. Its conduct was in the hands of a Committee of Masters and boys elected from among and by the members. The Cadet Corps, from the nature of its constitution, was not placed under the management of the Athletic Club, but in every other respect it was one. The Bicycle Club was inaugurated in 1886 with Mr. Williams as President, Mr. Reeve Captain, and Mr. W. L. Curnow Secretary. Twenty members joined on its initiation. The Tennis Club followed in due course, a new court being provided in 1886, and the Gymnasium and Swimming Club were organised at a later stage. And, as if to crown all these exhibitions of sport, the School Flag, obtained through subscriptions by the boys in 1899, was hoisted for the first time on Thursday, 18th May. On that date the School assembled by the flag staff at 12 o'clock, forming a hollow square, wherein stood the President and his family, the Head Master and his Assistants, the Rev. E. J. Rodd and Mrs. J. H. Fletcher. Mrs. Moulton then unfurled the flag, the Cadets presented arms, the School Band played the National Anthem, and the Rev. E. J. Rodd uttered a prayer of thanksgiving.

Lest it be thought that in the world of sport alone development was noticeable, mention must be made of progress in other directions. First of all came the additions to the College property. The College grounds are continually undergoing improvement, so that to-day they are the finest and most extensive grounds attached to any Public School in the State. The Laboratory, or chemical workshop, was added in 1886, and additions to the Class rooms and other parts of the building have been made from time to time. Other aspects of the work also received attention. During Dr. Kelynack's Presi-

dency social evenings for the boarders were inaugurated, and the Literary and Debating Society was commenced. The inaugural meeting of this Society was held on Friday evening, November 11th, 1887, when the Head Master, Mr. Williams, occupied the chair, and the President (Dr. Kelynack) delivered an instructive and eloquent address. The President and Head Master were President and Vice-President respectively, *ex officio*, Mr. Watson and Mr. Flint Vice-Presidents, W. A. Parker Secretary, W. F. Litchfield Treasurer, and F. V. Pratt, L. E. Serisier and A. C. Vallack the remaining members of the committee. The Musical Society was formed in the early part of 1888, the first meeting being held on the 20th April. A Branch of the Students' Chris-

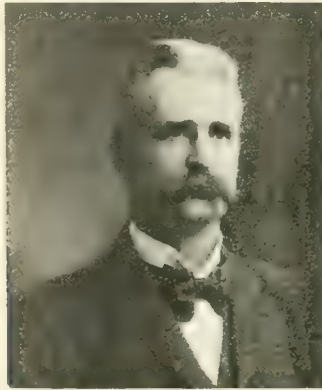


NEWINGTON COLLEGE TEACHING STAFF.

tian Union was instituted in 1896, and was due to a visit from Mr. Mott, Secretary of the World's Student Christian Federation. Mr. Mott did not visit Newington, but his influence was apparent upon Mr. Fiddian, one of the Masters, who spoke to some of the Senior boys about the formation of a Union. A beginning was made with about a dozen boys, Mr. Fiddian acting as President, and Mr. Reginald W. Robson as Secretary. The Union met once a week, when papers on various subjects were read and discussed. Mr. Sallmon's book, "*Studies in the Life of Jesus Christ*," was afterwards adopted, and interesting meetings were held with the boarders and the Divinity

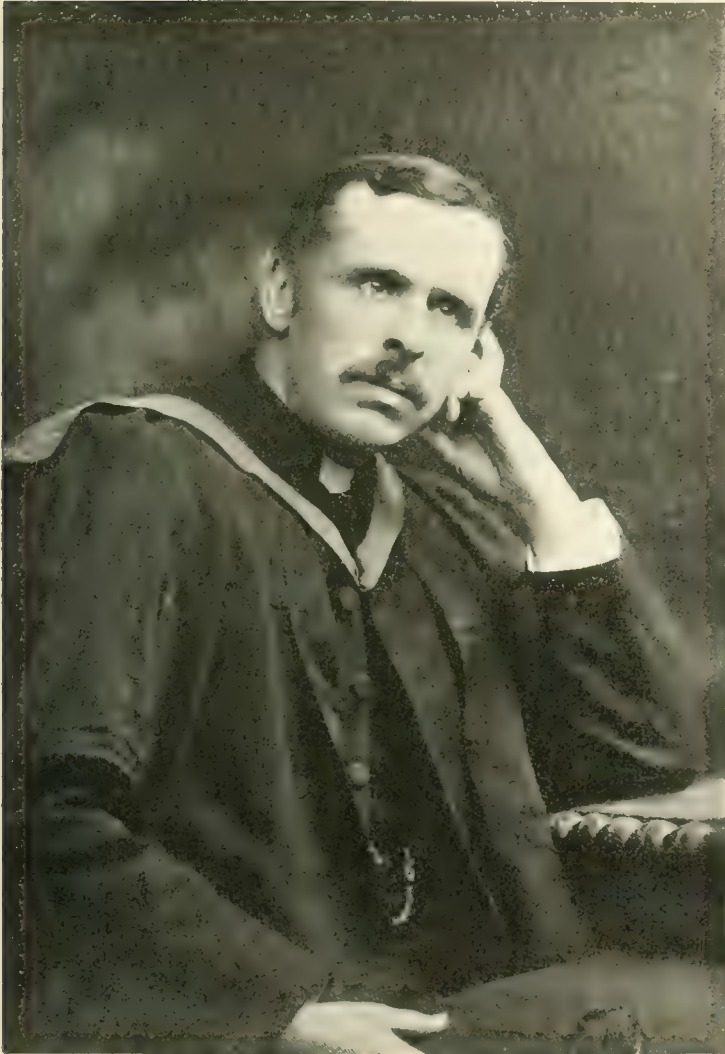
students. The Union has had a beneficial influence upon the life of its members, and it is hoped that the same results may follow at Newington which have made themselves apparent elsewhere, viz.: a steady stream of cultured men into the ranks of the Christian Ministry. Mr. Prescott also regularly conducts a Class for the study of New Testament Greek.

But one of the most notable developments took place in 1893, when the "Old Boys' Union" was formed. About that time the Heads of the Secondary Schools in New South Wales were waking up to the fact that for years past they had done nothing to keep their ex-students in touch with their respective institutions, and they recognised that, from a sentimental as well as from a practical point of view, a great mistake had been made. On the initiative of the Rev. J. E. Moulton and Mr. Lucas steps were taken to remedy this defect so far as Newington was concerned. The foundation stone of the Union was laid at a meeting of twenty Old Boys, which took place on August 13th. A committee was appointed to draft a constitution for submission to a second



MR. JOHN WATERHOUSE, M.A.
Assistant Master.

meeting to be held on the 20th inst. Forty "Old Boys" were in attendance, when the Constitution was adopted and the following officers elected for the ensuing year:—President, Rev. J. E. Moulton; Vice-Presidents, Mr. Lucas, M.A., B.Sc., Mr. S. W. Moore, M.L.A., Mr. W. E. V. Robson, B.A., and Drs. W. J. O'Reilly, Murray Oram, and G. Abbott; Secretaries, Mr. W. A. Parker, B.A., and Mr. T. R. Bavin, B.A.; Treasurer, Mr. A. J. Phillips; Committee, Messrs. F. V. Pratt, B.A., W. L. Curnow, B.A., D. S. Edwards, B.A., H. Wolstenholme, B.A., J. C. Halliday, and E. O. Litchfield. The Union was inaugurated on Friday, August 20th, by a cricket match between past and present members of the School. Subsequently about forty Old Boys sat down to tea in the Dining room Hall, after which a Reunion followed, attended by 150 Old Boys. The loyalty of Old Newingtonians has never been questioned. The College has always been popular, and one of its most cherished traditions has been to do well in scholastic work and in school sports; and there are many features about its history which appeal to the imagination of its constituency and ex-students.



THE REV. C. J. PRESCOTT, M.A.

First President and Head Master of Burwood Ladies' College.

The object of the Union, as stated in its Constitution, was "to strengthen the bonds between Old Newingtonians and the School." In the practical working out of this idea there was some little haziness for a while in the minds of both members and officials. The movement was a new one for Australian Schools, and there were no precedents to guide. It was arranged to hold periodical reunions, when members might meet in social intercourse, renew old friendships, and form new ones. As time went on two things became evident to the responsible officials: First, that careful organisation was necessary; and for the movement to take a firm hold on the convictions of Old Boys there must be some stronger motive than the mere prospect of meeting friends at an occasional re-union. Accordingly the view was strongly presented that while the Union afforded opportunities for personal enjoyment, its higher mission was to create in the minds of members a deeper feeling of loyalty to the School, and to urge them to do all that lay in their power to advance the material interests of the College. This aspect has appealed very strongly to many Old Boys.

At the conclusion of its first year the Union roll of membership stood at 83. At the end of the eighth year it had increased to 272, and it is still growing. The members are scattered all over Australasia, and some live in other parts of the world. These are kept in touch with the School and many of their friends by receiving every quarter a copy of the *College Magazine*, which contains not only School news but also records the doings of all Old Boys whose movements are known. After eight years' existence it can be said that the Union has justified its formation. Apart from the social side of its work, it has created a stronger feeling of "*esprit de corps*" among Old Boys; it has implanted in the minds of many the desire to see their friends and relatives enjoy the privileges and pleasures of Newington School life, and it has strengthened the determination of others that their sons shall follow in their footsteps by becoming pupils at their old School. The value of the Union to the school has frequently been dwelt upon by the present Head Master, who has had numerous opportunities of observing its direct and indirect influence, an influence daily growing greater, a result due in no small measure to the untiring efforts of Mr. A. J. Phillips, the Treasurer. The following gentlemen have been elected Presidents:—Rev. J. E. Moulton, Mr. A. H. S. Lucas, M.A., B.Sc., Mr. S. W. Moore, M.L.A. (twice), Mr. P. W. Rygate, B.E., Dr. Cecil Purser, Dr. G. H. Abbott, Mr. W. E. V. Robson, B.A., and Mr. W. Horner Fletcher. As an indication of the nature of the work done at Newington College the reader is referred to the Appendix, where a list of University successes is appended and with which the story of Newington College must conclude.

BURWOOD COLLEGE.

The gratifying success of Newington College raised the question of establishing a Ladies' College, which should render for the Church similar services to those so long rendered by Newington. Discussed for years, nothing definite was done until the Conference of 1883, when a Committee was appointed to consider the question and to report to the following Conference. This Committee met in York Street Church, May 4th, 1883, when the following gentlemen were present:—Revs. W. Moore (President), S. Wilkinson, G. Hurst, J. Oram, J. B. Waterhouse, J. Bowes, J. H. Fletcher, W. J. Davis, W. Clarke, G. Woolnough, M.A., G. Martin, J. Clifton, J. A. Nolan, G. Brown, R. Caldwell,



CROWN STUDIOS

THE SCHOFIELD HALL, BURWOOD COLLEGE.

J. W. Brown, W. E. Bourne, K. A. Corner, W. G. Taylor, J. E. Carruthers, C. J. Prescott, B.A., J. Gardiner, and Messrs. P. Miller, G. W. Barker, Dr. W. J. O'Reilly, S. E. Lees, Dr. Oram, and Thomas Cummins. The Rev. John Gardiner was appointed Secretary, and the following resolutions were unanimously passed:—"That, considering the great importance to our Church and to the country generally, of Higher Education, this meeting is of opinion that the time has now come, when steps should be taken for the immediate establishment in this Colony of a High School for girls, in which will be imparted a sound and complete education, and in which at the same time special atten-

tion will be given to the religious and domestic training of its pupils." A small Committee to obtain information with regard to suitable building sites and the cost of working was appointed; and at the next meeting held on the 23rd, a list of properties available was read, and the Rev. J. H. Fletcher gave particulars in connection with the founding of Newington College, adding that the College should be near the railway line, and not farther away than Ashfield or Burwood.

Enquiries were now made concerning several properties, but without avail. The Committee finally decided on the purchase of Miss Lester's School at Burwood, known as "Kent House." But this decision was not arrived at until November 10th, 1885, when the Committee unanimously resolved—"That we purchase Miss Lester's property, including furniture, for £6,000, £1,000 to be paid at once, and the balance to remain at 5 per cent. for seven years." The Rev. S. Wilkinson was requested by the Committee to solicit



THE TENNIS COURT, BURWOOD COLLEGE.

subscriptions on behalf of the College, and a Committee to make arrangements for its inauguration was also appointed. At the next meeting Mr. E. Vickery reported the completion of the purchase of the house, furniture, and the paddock opposite the School for the sum already named. And as the contract of sale was duly signed, the Committee ratified the purchase. At the same meeting it was also placed on record that the property should not be regarded as a permanent home. The College was named "The Wesleyan Ladies' College," the formal opening was fixed as near the 21st January, 1880, as possible, the terms were arranged, and the lines on which the College should proceed were set out. The Rev. J. H. Fletcher and Mr. P. Miller were appointed a furnishing committee to arrange for the domestic arrangements of the School, and the Conference was to be requested to appoint the Rev. C. J. Prescott, B.A. (Oxon.) as President and Headmaster. Mr. Prescott and Mr. Fletcher were authorised to advertise in the Sydney, Melbourne, and Brisbane papers

for a Head Mistress, and they finally succeeded in securing the services of Miss Shiels, Principal of Sydenham School, Moonie Ponds, Melbourne, who was to be assisted by a staff of resident and visiting teachers. The domestic arrangements were placed under the superintendence of Mrs. Prescott.

The formal opening took place on the 27th January, 1886. "This College," said *The Advocate* of that date, "is founded to meet a want that has been felt for some years past by members of the Wesleyan Church both in the City and in the country, and to carry out the decision of the Conference,



MISS WEARNE M.A.

First Head Mistress of Barnard Ladies College.

arrived at after discussion in several of its annual meetings. While it undertakes in the first instance to supply this want its basis will be sufficiently broad to meet the requirements of parents of other Christian Churches. Every care will be taken to foster a lofty moral tone and high Christian principle in the pupils. This College is situated in an eminently healthy neighbourhood, sufficiently removed from the keen air of the sea, easily accessible by train from Sydney, and commanding a beautiful view for many miles around. The premises have been occupied as a school by Miss Lester for many years past, and are consequently well-known. The Committee are prepared to make all necessary additions and improvements for the proper accommodation and comfort

of day scholars and boarders. The scholastic course will include the usual subjects of education, and while it aims at fitting the pupils for home life, will also make provision for those who wish to prepare for University honours and for those who look forward to finding their sphere of usefulness in educational work. The Ladies' College Committee have appointed the following gentlemen, who are members thereof, as a Committee of Advice to co-operate with the President of the Conference, *ex officio*:—The Rev. J. H. Fletcher



MRS. PRESCOTT.

(President of Newington College), the Rev. W. Kelynack, D.D., Rev. W. Clarke, and Messrs. B. James, W. H. McClelland, E. Vickery, and H. C. Fraser."

The first Speech Day was held Thursday, December 16th, in the Burwood School of Arts, when the Hon. Edmund Webb presided. The report stated that the progress had been as good as could be expected. The School opened with 10 pupils; at the end of the quarter they had increased to 20; the next to 30, the next to 40, and at the end of the year the total number was 46. Many of these pupils belonged to other Churches, a proof of their confidence in the broad and inclusive nature of the religious work of the College. The health of the College had been good. The success thus attained during the

year was continued with such gratifying results that several successive enlargements became necessary, the most notable being the building of the dining room, known as the "Schofield Hall," made possible through Mrs. Schofield's munificent gift of £2,800. Mr. John Hardy also gave £250 towards the reduction of the College building debt in addition to several other gifts, including the annual presentation of the Hardy Gold Medal, and Mr. R. H. Ducker and some other laymen, though few in number, have consistently shown their interest in the College. But, broadly speaking, the Methodist public has not shown that interest in its welfare which was expected or desired. The four



MR. JOHN HARDY.
Donor of the Hardy Gold Medal.

dation stone of this Hall was laid on the 16th December, 1901, and now it is said to be the most beautiful School Hall in Sydney. By this addition bedroom accommodation for twenty additional pupils was provided.

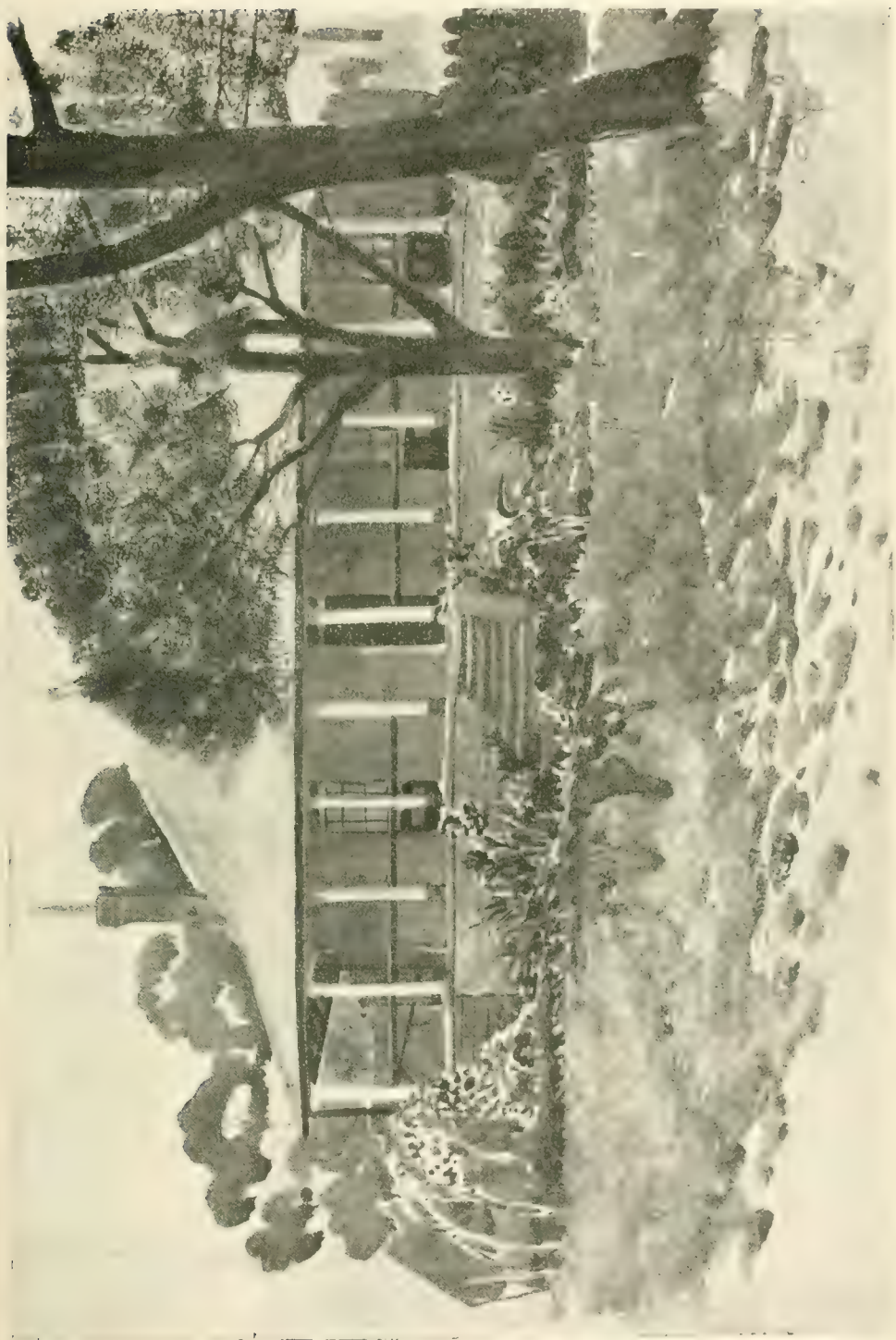
At the close of the year 1900, Mr. Prescott was removed to Newington College, the Rev. E. J. Rodd succeeding him as President, while Miss Wearne, M.A., was appointed Head Mistress. The scholars and staff could not allow their President to leave without expressing their love and appreciation in a tangible form. The Schofield Hall was filled to overflowing at Mr. Prescott's last Speech Day, when Mr. John Hardy presented the prizes. In this last

report, Mr. Prescott touched on the progress in educational matters during the 14 years he had been in charge of the College; and when he had concluded, Mr. F. Morley appeared upon the scene bearing a large silver salver, and Miss Wearne, on behalf of the staff, read an Address requesting Mr. and Mrs. Prescott to accept the present as a token of the goodwill and affection of the staff. This was followed by a tea and coffee service, carried on a silver salver to match, the present of the Old Girls, who had gathered in force to say farewell to their former President. The School girls also made a presentation, and then came a little mite bearing a handsome silver bowl as an offering from the Kindergarten staff and children. Both Mr. and Mrs. Prescott were much



NEWINGTON HOUSE, PARRAMATTA RIVER, AND ITS FIRST PUPILS.

touched, and Mr. Prescott made a gallant attempt to speak. The Council placed on record its regret at Mr. Prescott's removal. In his written thanks Mr. Prescott said: "We feel that the affection manifested by those with whom and for whom we have worked is a rich possession and a precious recompense for such efforts as we have been able to put forth. We feel very much the painfulness of severing a connection that has brought us so much happiness during the past fourteen years, though that is alleviated by the recollection that in a very real sense that connection is not, and cannot be broken, for we shall cherish your friendship as long as we live. It is perhaps unnecessary to say that our interest in the College will remain very strong, and we



THE THEOLOGICAL COLLEGE, SEANMORE.

shall always rejoice to hear of its prosperity. We shall count it as a personal favour if you will show to those who will succeed us the same loyalty that you have shown to us."

Mr. Prescott's successor, the Rev. E. J. Rodd, was a Minister of many years' standing. Accepted as a candidate for the Ministry by the British Conference of 1868, and proceeding to Richmond College he studied there for three years, receiving special inspiration and valuable training from the Rev. W. F. Moulton, M.A., one of the Tutors. Landing in Sydney in 1871, he was appointed to the Braidwood Circuit, proceeding afterwards to St. Leonard's. Camden, Gunning, and Orange followed in succession, when he was appointed to Toowoomba, proceeding afterwards to Albert Street, Brisbane. Returning to this Colony he was appointed a second time to St. Leonards, then Stanmore, then Goulburn, and last of all Burwood. In each of these Circuits, he ministered successfully to large and intelligent congregations, who remember with gratitude his prayers and sermons. At Toowoomba he made an impression such as is made by few men. Whilst stationed at Stanmore, he acted as Secretary to the Examining Committee and Tutor to the Theological Students in Homiletics and Christian Evidences. As a preacher, Mr. Rodd takes high rank, his sympathetic preaching being marked by simplicity, beauty, and apt illustration, enabling him to present truth in a way that arrests attention and clings to the memory. In the year 1898 he was elected President of the Conference, when his methodical habits, his quick despatch of business, and his ready grasp of detail were apparent to all, and made his year conspicuously successful. Miss Wearne, M.A. (Syd.), who succeeded Miss Shiels, was appointed Head Mistress on the removal of Mr. Prescott. Miss Wearne graduated in 1887, taking her B.A. in Mathematics and Languages. In the following June she took her M.A. in Ethics and Political Economy.

Under this new arrangement the School continued its progress, the number of scholars gradually increasing, more accommodation being urgently needed. It is very desirable, if funds allow, to complete the building according to the architect's design, which would give a handsome and striking erection. The College has maintained its reputation, strengthened its position, achieved excellent results at the University Examinations, and secured high standing in educational circles. It exercises through its pupils a good influence in many homes in this State and in Queensland, and it is doing a work for the Church of great value though that work is silent and unobserved. The College has its Magazine, *Excelsior*, which is exclusively the production of the girls. A Reading Club was also formed, social evenings for the Boarders were inaugurated, and the girls find recreation in their Tennis Club and other amusements. A branch of the Students' Christian Union has been commenced and the girls have shown their interest in Christian Missions by the successful management of a Bazaar.

THE THEOLOGICAL INSTITUTION.

The history of the Theological Institution does not reflect great credit on the Church, for, though some of its leaders have insisted times without number on the prime importance of suitable training for its Theological students no adequate provision has yet been made to give effect to their views. In the absence of endowment, and with but small contributions by the Church, the establishment of a separate and self supporting Institution on the lines advocated in connection with the establishment of Newington College has, up to the present, not been attained. The work of the Theological Institution is bound up in the development of Newington College, the machinery available in the School being used as far as possible. The first attempt to give the students systematic training was made in connection with the foundation of Newington House on the Parramatta River, where the Rev. J. A. Manton rendered what assistance lay within his power. His successor, the Rev. J. H. Fletcher, who was most thoroughly impressed with the importance of thorough training of candidates for the Ministry, did all that was possible within the limitations imposed upon him. And the training of the students proceeded in an indifferent fashion until the removal of Newington College to Stanmore. At the Conference of 1883, an effort was made to improve the then existing condition of things. In his report of the Theological Institution submitted to the Conference, Mr. Fletcher said: "I have refused the title of Theological Tutor, but I should not have refused the work if it had been given me under conditions favourable to an effective discharge of the duty. Those conditions, I think, are (1) a sufficient number of students remaining for a fixed period, so that it may be possible to lay down a definite plan of study, and go through with it; (2) an efficient Assistant teacher, who could spend a good deal of time with young men in other work than theology, in giving them their ground work for learning, and instructing them thoroughly in the English language, in Latin and Greek at least up to the requirements of using intelligently such books as Alford's Greek Testament. This Assistant should be a teacher, and, if possible, a Minister. It is no depreciation to say of many of us that we are preachers and not teachers. Teaching is an art which does not come by intuition, and especially in foundation work it is the teacher and not the lecturer who is required; (3) as the annual collection for the support of the students at the College is most inadequate, seldom amounting to more than half of what would be required for cost of board and residence of six students, it is necessary that an effort be made to increase that collection. The idea of supporting a Theological Class, with all the cost of board and residence, tuition, and books, on £150 a year, is too ridiculous to be discussed. And yet that is the maximum that has been available hitherto.

"Now, for the first time during my eighteen years of residence at Newington, the conditions seem to approach possible fulfilment. First of all, I am told that six or even seven, students may be set apart for instruction. Such a statement, however, before the Stations are finished, may mean little, and it would be better to put one or two men on the President's list for emergencies, than, after having sent them to Newington College, after we have altered all our domestic arrangements to meet their case, and after having laid down a plan of study for a year, to see first one and then another taken away for periods varying from one month to six months for Circuit work. All the Churches with which I am acquainted send up their students for fixed periods of study, of three, five, or seven years, which are scarcely ever broken into. The

next condition, also for the first time, appears possible. Among our young men from England is one who is both a scholar of distinguished antecedents, and who has been recently employed in one of our English Theological Institutions as an Assistant Tutor. I propose, therefore, as an essential part of my scheme, that this Minister shall be stationed in or near this Circuit, which will be most glad to receive him, and the Council of the College have agreed to contribute to his support. Even then efforts should be made by subscriptions and otherwise to double the present contribution to this most momentous work of preparing our Ministerial candidates for their work. I ask this Conference to consider how many of our young men we have called into our Ministry are likely to be able twenty years hence to take our city pulpits, to represent Methodism on public occasions in Sydney, or to take charge of such Circuits as Bathurst, Goulburn, Newcastle, Maitland, Sydney, and of a dozen more large and important cities that will adorn the New South Wales of 2003? In the tabulated statement printed and laid before the Conference I present succinctly an amended plan of our Provisional Theological Institution. The resolutions now standing on the Minutes were drawn up by myself about a dozen years ago, but I am of one mind with those who think that the time has come for a step forward, only let it be on the right lines."

This report was adopted with some slight alterations, and the Conference recommended "that for the present year, the Rev. J. H. Fletcher be appointed to give the students instruction in Theology, and the Rev. C. J. Prescott, B.A., be appointed his Assistant to direct their education in Classics and General Literature." On accepting this position, Mr. Fletcher wrote in his Journal: "God give me grace to do justice to the position I have accepted as instructor to these young men in Theology. Oh may we be able to begin an improved method of preparing the future Ministers of this Colony for their future work. May I duly feel my responsibilities and faithfully discharge my office." At the following Conference (1884) Mr. Fletcher reported that he had been ably assisted by Mr. Prescott, and that he himself had given lectures on Theology. His work, he said, had been hindered by the want of proper class-rooms and studies for the students, and the question of proper accommodation must very soon be looked at. In the year 1887, a still further advance was made, when the Conference resolved to set apart a Minister who should act exclusively as Theological Tutor, Mr. Fletcher being appointed to that position. In defining his methods of instruction to the following Conference Mr. Fletcher said that his aim had been to make the young Ministers well informed men and effective preachers in touch with the thought and the need of the times in which they lived. He kept up, he said, a correspondence with his former students, and thus endeavoured to encourage and inspire them. "In my teaching," he wrote, "I feel bound to look at the effects of our Probationers' Circuit life, and consider how I can do most for them in the allotted time to furnish them for their actual work. And I ask, first, a good ground work such as can be given only by a thorough training in Latin or Greek Grammar with such Mathematical study as we can add. The preacher must be first the Interpreter, and without grammatical knowledge he cannot interpret. . . . I set myself to study the actual situation of affairs and to adjust my teaching to it. And I lay down for myself this, which is the first principle in the philosophy of teaching, we must begin with what is best known. The Theology of salvation and of Christian experience give us our first platform. . . . Wesley

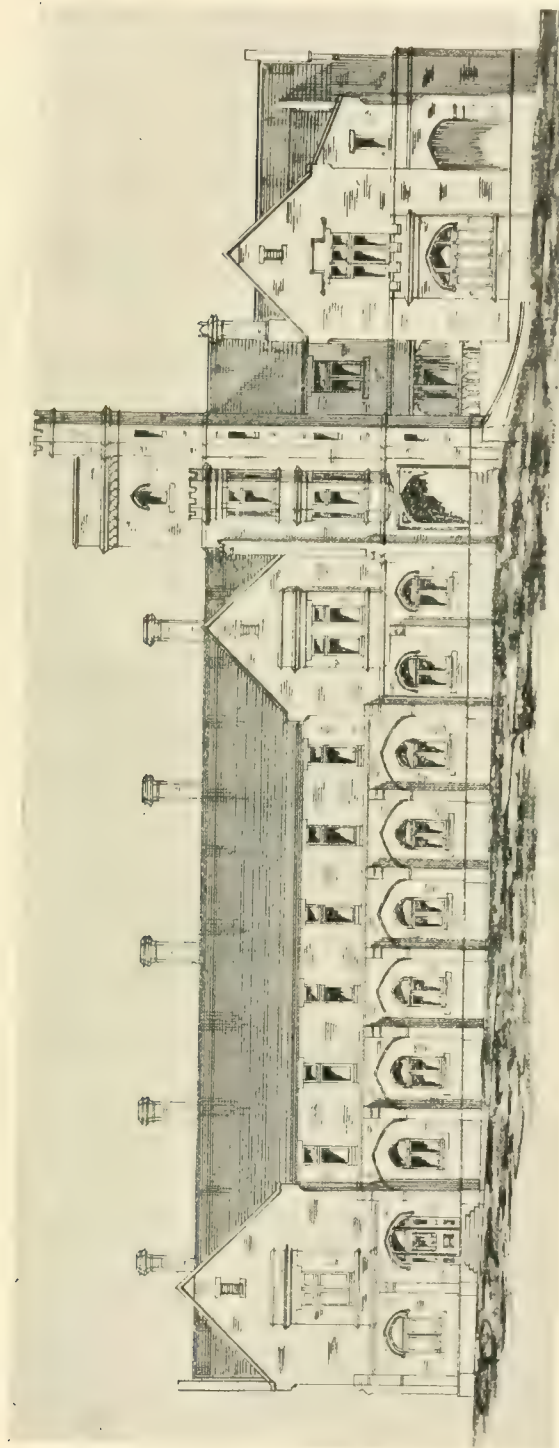


THE REV. E. J. RODD.
President of Burwood College, and Theological Tutor.

and Watson gave us the material of our first year's course in Theology. But along with these I have commenced a series of Lectures, which are intended to deal with the controversies of our time in their bearing, especially upon the fundamental question of the superhuman origin and supreme authority of Holy Scripture. . . . I have given my students nineteen of these Lectures during the past year, and I hope, as my hand gets into the work, to multiply them considerably."

At the Conference of 1888, the Rev. J. B. Waterhouse moved a series of resolutions for submission to the next General Conference, which would be called upon to consider the establishment of a Central Theological Institution. These resolutions stated that Mr. Fletcher had been appointed Theological Tutor, and that from the proceeds of the Centenary Wesleyan Thanksgiving Fund it was thought there was a prospect of ample provision being shortly made for the thorough training of the candidates in New South Wales, which asked to be left free to carry to a successful issue the important task upon which it had entered under most favourable auspices. When the Centennial Thanksgiving Fund was inaugurated in January, 1888, Mr. Fletcher moved that among the objects of the Fund provision be made for the erection and endowment of a Theological Institution for the training of candidates for the Ministry and the purchase of a suitable site for the Ladies' College. In his speech he said that for twenty-two years he had been connected with education, having prepared a number of young men for the Ministry, and he wished especially to advocate the claims of the proposed Theological College. "It was," he argued, "necessary that the young men who sought to enter the Church should be given a chance, and have a few years for preparation and training. He had come to the conclusion that for the demands made upon them by the peculiar character of the work in this Colony their own men were the best. They wanted men in every sense of the word, and especially of sound physical constitution. The strain upon some of their young men was extraordinary. There were no such monstrous Circuits in England, yet their educational agencies were far more numerous, and they were doing everything to give their young men a University training. Some of the young men in this Colony were placed in most difficult positions, enough to try the energy and courage of the bravest of men. They had great distances to ride, and it required a very keen intellect to get any reading or study done. As they had determined there should not be two classes of Ministers, but all should have the same training and enjoy the same honour it was more than ever necessary that they should have at least three years before they went into those positions in which they could do so little to accumulate material, so that they may set out on the right path, and we might never be ashamed to see them in our city Circuits. There were two great powers that helped to keep the Church alive. One was godly homes, the other a thoroughly live Ministry. Let the young men think highly of the work of the Christian ministry, and feel that it is the great work of their lives to qualify themselves. Let them all remember whose sons and daughters they were, what honoured Methodist names they bore, and let them pray God to help them to do something great and good in that happy and golden moment that had come to them in this Centennial year."

These objects have not yet been attained. Mr. Fletcher continued to act as Theological Tutor until the year 1889, when the state of his health began to interfere with his work. In his last report to the Conference he outlined the work he sought to do during the past year. The purpose he had kept in view



WESLEY COLLEGE,
The Proposed Affiliated College.

Kent and Budden Architects.

had been to encourage the students to cultivate their own individuality and to believe with all humility that they had something of their own to bring out by study, self discipline, and prayer. At the same time he had endeavoured to stimulate their minds by sending through them a stream of fresh thought by conversation, and especially by Lectures touching the opinions and contentions of their own time. He had given again the course of twenty-two Lectures for the students the previous year, and he had also written the second series of twenty-two Lectures for the second year's men. "We have," he said, "paid a good deal of attention to sermonising, but not in an efficiently formal manner as to be presentable for examination; though the note-books of the young men have received a good many suggestions and criticisms, which will, I hope, be fruitful at least in saving them from wrong methods."

Mr. Fletcher regarded the three years in which he acted as Theological Tutor the happiest years of his life. His relations with the students were of the most cordial and satisfactory character. In writing of this period, his colleague, the Rev. C. J. Prescott, said: "He loved educational work all his life, but this was perhaps the most congenial kind. Here he found men anxious to learn and of an age at which they could understand the priceless value of knowledge. No spur was therefore necessary to make them take in. And thus the mutual sympathy between Tutor and students was of the strongest and tenderest kind. As they left, it was his joy to correspond with them as time permitted, and to give them his kindly and fatherly help in their perplexities and trials, and many a word of gracious wisdom and many a letter of loving counsel will be treasured up for years to come."

Mr. Fletcher's death compelled the Conference to make other arrangements for carrying on the work. Though no one was appointed to succeed him as Theological Tutor several Ministers gave their services as Tutors in special subjects, among the number being the Revs. Joseph Oram, George Martin, J. A. Nolan, and E. J. Rodd. On Mr. Prescott's appointment to Burwood College, a lay tutor was secured to guide the students in their classical studies. Dr. Kelynack became House Governor on Mr. Fletcher's death, and he was succeeded by the Rev. J. E. Moulton, who in turn gave place to Rev. C. J. Prescott, who now occupies the position of House Governor, while Rev. E. J. Rodd fills that of Theological Tutor. This arrangement is not all that could be desired, though it provides for the training and education of the students. But that training cannot be entirely satisfactory until more adequate provision is made for this important work.

It has been shown in this chapter that the first Theological Student was Kirton A. Corner, who was afterwards joined by John S. Austin and Adin Parsons. When the Institution was removed from Parramatta River to Stanmore, the students then in residence were Benjamin Lane, and Richard H. Rickard. Of the Ministers now living eighty-eight have passed through the Institution. The ex-students have formed a Union, which holds its annual meeting during the Conference sessions. The officials are:—President, *ex officio*, Rev. E. J. Rodd; Vice-Presidents, Revs. B. Lane, R. M. Lavery, and W. F. Oakes; Treasurer, Rev. W. H. Howard; Secretary, Rev. J. Ward Harrison and other members of the executive, Rev. J. E. Carruthers, W. H. Beale, and M. Scott Fletcher, M.A. The success of the Union is owing in great part to the enthusiastic energy of its Secretary.

METHODIST UNION.

Methodism at Wesley's Death -Secessions—The Methodist New Connexion—The Methodist Free Churches—The Primitive Methodists—The Bible Christians—First Steps Towards Re-union in Australia—Conference Resolutions on Union—Attitude of the New South Wales Conference—Union Consummated—United Gathering—Signing of the Plan of Union—The Methodist Union Bill—First United Conference—First President and Secretary—Fraternal Greetings—Press Opinions.



THE FIRST NEW SOUTH WALES METHODIST CONFERENCE, SYDNEY, 1902.

CHAPTER XXII.

METHODIST UNION.

IT would serve no good purpose to discuss at length the causes which led to the drifting away or cutting off of various sections of the parent body in England; but it is necessary to refer briefly to those divisions and misunderstandings which led to a weakening of the forces and a scattering of the ranks. When John Wesley died he left Methodism substantially intact, though there were indications that difficulties lay ahead. Wesley died at troublous times. The horrors of the French Revolution were moving Europe and America almost to convulsion. Tom Payne's "Rights of Man" were adding to the unrest and excitement of the day, and the great Methodist revival, though it checked revolution in England, had called into action conflicting tendencies, which became pronounced at Wesley's death. Even his letter to the Conference, delivered by Joseph Bradburn, his companion in travel and sickness, in which he said: "Do all things with a single eye, as I have done from the beginning. Go on thus, doing all things without prejudice or partiality, and God will be with you even to the end," did not extinguish the smouldering fires of discontent. To Alexander Kilham belongs the unenviable distinction of fomenting the first schism in the Church. Differing from his brethren on questions of administration, he gave expression to his views in publications, entitled "The Progress of Liberty," "The Methodistic Bull," and "An Appeal." The charges in these pamphlets against Mr. Wesley and his body of preachers were pronounced, "unproved, and slanderous," and, as he could not prove even one of them, "we adjudge him unworthy of being a member of the Methodist Connexion," said the Conference. As he had already caused much disunion and strife, the Conference of 1796 expelled him. Taking with him most of those of like mind, they soon after formed "The Methodist New Connexion."

Such apparently commendable steps, as the founding of a Theological Institution, and the erection of an organ in Brunswick Chapel, Leeds, in the year 1828, led to other secessions. The congregation at Leeds would not tolerate the organ, and passed out of the Chapel to worship in some spot where organs were unknown. Dr. Samuel W. Warren, an able but irascible and impetuous man, took offence because his name was not submitted for a high position in the proposed College, and, with extraordinary animosity, he issued a pamphlet, in which he set forth his views. Being deposed from his Circuit, he appealed to the Vice-Chancellor, then to the Lord Chancellor, and finally to

the Conference, only to find that he was hopelessly in error. When expelled he gathered round him certain malcontents, to whom he ministered, until he thought God called him to become an Anglican Clergyman, when he forsook his former flock. Trouble came again in 1849, when James Everett, Samuel Dunn, and William Griffith were expelled from the Ministry for the circulation of anonymous papers called "Flysheets," in which they uttered grievous slanders against the Methodist leaders and the Conference. In the year 1857 these three bodies found a Cave of Adullam, into which they all entered, naming it "The Methodist Free Churches."

The Primitive Methodist Church was not the fruit of strife, but rather of revival. Among the results of the awakening at the early stages of Methodism were William Clowes and Hugh and James Bourne, of Staffordshire, all zealous and useful laymen. They multiplied prayer meetings, preached in the open air, and, being joined for a time by an eccentric but earnest Methodist Preacher, Lorenzo Dow, from America, who was seized with the impression that it was his special duty to preach to the Papists in Ireland, they decided to hold a Camp Meeting, after the manner of similar meetings in Dow's native land. A flag was hoisted on Mow Hill, in Staffordshire, and the first camp meeting in England was held. Wonderful influence attended the gathering, and these zealous men thought they saw in camp meetings a Providential means of reaching multitudes outside other religious influences. But the Conference, not blind to the good wrought by camp meetings in England, thought them productive of considerable mischief, and disclaimed connection with them. Hugh Bourne and Clowes, who thought differently, and continued on their course, were afterwards expelled by their Quarterly Meetings; but they earnestly maintained their labours with much success. And in 1810 the Primitive Methodist denomination took its rise, beginning with a society of ten members. The Bible Christians, or Bryanites as they were frequently called, closely resemble the Primitive Methodists. This Connexion was founded by a Cornish local preacher, named William O'Bryan. Their first Quarterly Meeting was held on January 1st, 1816, and their first Conference three years later.

These offshoots soon had their representatives in other lands. In America, they have not simply added to their numbers, they have multiplied their divisions, so that to day there are seventeen distinct denominations which trace their origin to the Methodist revival. The Bible Christians have made their home wherever the Cornishman has settled: that is, in all mining communities. The Primitive Methodists have grown into a great and powerful Church. Australia has found a home for all these branches. The Wesleyan Church was represented in all the Colonies, being numerically strongest in Victoria. The Primitive Methodists established themselves in each Colony, save Western Australia; the Bible Christians had their stronghold in South Australia, and the United Methodist Free Church was everywhere, but not strong anywhere. Consequently, there was overlapping, and people began to ask: Why these divisions?

With the same theology, singing the same hymns, sprung from the same stock, and, with few exceptions, the same method of Church government, why are they not one? Whatever reasons may have existed to explain the secession, is there anything now to justify its perpetuation? Thus some reasoned, and the outcome of their thought was an effort towards reunion.

It is said that the Rev. Dr. Watkin, of Victoria, was the first to advocate organic union; but at that period union was not generally considered desirable, and when, many years ago, the Rev. George Daniel proposed a resolution in favour of union in the Victorian Conference he could find no one to second it,



THE REV. GEORGE JAMES.

Primitive Methodist.

and he stood alone. But gradually the question began to be discussed, in its abstract form certainly, but the seed already sown was germinating. The Bible Christians of South Australia first adopted a resolution in favour of Union, and the General Conference, held in Adelaide in 1881, advanced the subject another stage by the following Minute: "That, in the interests of Christian charity and Union, and in the hope of economising the energies of the various Methodist Churches, this Conference declares its readiness to consider any well-devised scheme that may come before it for affecting a union of those Churches." Three years later a meeting, representing four sections of the

Methodist body, was held in Victoria, presided over by Dr. Watkin, when a basis of union was adopted. The Victorian Conference which followed passed a resolution, requesting the General Conference to take such steps as it considered safe and desirable to bring about union. But New South Wales remained quiescent. The ardent Unionists in Victoria and elsewhere, however, secured a favourable resolution in the General Conference of 1884, which met in New Zealand, directing that communications be opened with the other branches of the Methodist family in the Colonies. This the Unionists felt was a consummation indeed, and they were very hopeful. But next year the Victorian Conference put back the hands of the clock by means of a retrograde motion, while New South Wales was apparently indifferent. She was concerned with other matters. The discussion on the membership question, and the schism in Tonga, arising through the disloyal action of Rev. Shirley Baker, engrossed her thoughts. The next General Conference (1888) favoured co-operation and united services, but the Conference of 1890 failed to give effect to its previous conclusions by doing nothing. It did not even pass an academic resolution, and the question dragged wearily along till 1891, when Committees to consider the suggestions were appointed by most of the Conferences. In July of that year a Committee sat in Sydney, under the Presidency of the Rev. Dr. Brown, to discuss, in a practical way, the advisability of Organic Union. At that meeting resolutions were passed, with but two dissentients, declaring that Union would be in the interests of Christ's kingdom, and for the glory of God.

But the end was not yet. The General Conference of 1894, which met in Adelaide, marked the practical settlement of the question, after which Union in Australia became only a question of time. In a debate, able and vigorous, but in which it seemed doubtful as to what the issues would be, it was eventually resolved: "That union with the other branches of Methodism in these Colonies, practically identical in belief and teaching with itself, sprung from the same spiritual stock, and separated from it merely by difference in ecclesiastical order, would be for the glory of God and the advancement of Christ's Kingdom." This resolution was followed by the submission of a plan of Union, and power was given to the Annual Conference to carry Union into effect upon the basis set forth. "The Union debate," says an eye witness, "was the most prominent feature of the General Conference. It lasted twelve hours. The interest was intense. The kaleidoscopic scenes were memorable. Never before in South Australia, and not often elsewhere, has a discussion in a religious assembly been watched so closely. At length 101 voted for Rev. Dr. Fitchett's motion for Union, and 14 against. In a manner, befitting a great event, the Conference made history. A spectator said he would gladly have travelled 10,000 miles to be present. The Conference sealed the doom of Methodist divisions throughout Australasia, and made ultimate Union morally certain." (*Methodist Times*, January 2nd, 1902). One after another the various courts of Methodism, with one exception, agreed to Union upon the basis adopted by the General Conference, and Union was consummated in New Zealand in 1890, in Queensland in 1898, in South Australia and West Australia in 1900, and in Victoria in 1902.

New South Wales, with characteristic caution, made haste slowly. The Rev. W. Woolls Rutledge became the leader and the most ardent advocate of the movement, and with the Rev. E. Crozier (Primitive) and Rev. E. W. Briscoe (United Free Methodist) acted as joint secretary of the Methodist Federal Council appointed by the Conferences concerned. The question was now referred to the Trustee and Quarterly Meetings, and also to the adherents by means of a referendum. In each case there was a large majority in favour of Union. But the Conference of 1898, though it affirmed the expediency, did not vote in favour of organic Union, and the following year it postponed the



THE REV. W. WOOLLS RUTLEDGE.
President of First Methodist Conference.

question in order that the adherents in the minor Methodist bodies might record their vote, which was overwhelmingly in favour of Union. And the Conference of 1906 being favourable, it was resolved that Organic Union should take effect in 1902.

It is not necessary to enter at length into the debates which took place in the New South Wales Conference, or to enlarge upon the spirit which controlled them. Some speeches were slightly acrimonious, and at times feeling ran high. The advocates of Union made good use of the General Conference resolution

that such a step would be for the glory of God. It was also urged that Organic Union was manifestly needed to avoid "unholy rivalry" and waste of effort; that the common likeness of the Methodist Churches was a reason for Union; that the success of Union in Canada and Ireland justified Union here; that the tendency of the age was towards co-operation; and that from the standpoint of the New Testament existing divisions could not be justified. On the other hand, some argued that, as the branches had cut themselves off from the parent stock, they must abide by the result of their own action; that though the spirit of Union was desirable, uniformity was not to be sought; that the time for the consummation of Union was not opportune on account of the financial difficulties then existing, and likely to be increased; that the rank and file of the adherents in the minor bodies would not be transferred to the United Church, a case in Queensland being cited as an example; that it would be calamitous to let the cherished word "Wesleyan" pass out of sight; and that many Wesleyans did not want Union with the minor bodies, as they preferred amalgamation with some other Church. Some of these objections were strenuously urged by men whose age, experience, and worth commanded respect. Some so-called arguments were frivolous; unworthy of the men who uttered and of the Conference compelled to listen to them. And the tactics adopted by extremists on both sides savoured of party warfare, and the methods happily not often practised in a Methodist Conference. However, "all's well that ends well," for immediately on the carrying of the Union vote one of the most pronounced and most highly honoured of the opponents of Organic Union rose in the Conference and said that now the vote was decided in the affirmative he would work loyally to give effect to it. In this spirit Union generally was accepted, and it is the proud boast that in New South Wales Organic Union has been achieved without the loss of a property, the secession of a Minister, or the resignation of a Church Officer.

Steps were now taken to secure the passing of a Bill to legalise Union. On Wednesday, the 6th March, 1901, a united Conference of the three Churches entering into the Union was held in the Centenary Hall. It was an historic gathering, exciting the widest interest, and the spirit manifested gave a happy augury for the future. The Rev. George Lane, who was voted to the chair, was supported by the Rev. J. W. Holden, President of the Primitive Methodist Conference, and the Rev. W. E. Briscoe, President of the United Free Methodist Assembly. The Revs. W. Halse Rogers and William Atkinson were appointed Secretaries, with the Revs. J. G. Morris Taylor, William Pearson, and J. W. Horbury as assistants. The Revs. Rainsford Bavin and Joseph Hopkins, with Messrs W. H. Jones and J. Bartlett having offered prayer, the Chairman welcomed the brethren before him. In the spirit in which the Wesleyan Conference had sent an invitation to that gathering the other Conferences had accepted it, Mr Lane said. They were met as Christian brethren and servants of God. They were aware that the early Methodist preachers were men with a great deal of human nature, which their successors had inherited; and the laymen were men of like passions. That was an interesting and history

making Conference, and the effects would be traceable for many years to come. They all traced their spiritual ancestry to John Wesley, and they were not ashamed of their name and origin. John Wesley had been placed in the pillory of persecution, but the revenges of time had made compensation. He who was pelted and insulted in the streets of England was now honoured by a monument in Westminster Abbey and in the literature of the world. The greatest writer testified to the immense debt the world owed to that "great, little man." Let them recall and feel the influence of some of his famous sayings: "A clean heart



THE HON. WILLIAM ROBSON, M.L.C.

and a converted world," "The world is my parish," "The friend of all and the enemy of none," and "The best of all is God is with us." In things that were non-essential they would claim and extend to one another liberty, in things essential they would maintain unity, and in all things charity. He prayed that God would endue them with wisdom, so that they might do their work in the fear of God, in the interests of their country, and for the prosperity of their Church. The Rev. J. W. Holden, on behalf of the Primitive Methodist Conference, reciprocated heartily the cordial welcome extended to them, and the Rev. E. W. Briscoe concurred. The Rev. W. Woolls Rutledge, who had

charge of the business, submitted the Plan of Union previously prepared by the Rev. James E. Carruthers and proposed by the Federal Council, which was considered, and, with a few slight amendments, unanimously passed. The resolutions necessary to provide the machinery for the interior working of affairs pending the consummation of Union were also dealt with, and it was arranged that a suitable devotional service to mark the consummation of Union be held in the Centenary Hall, January 1st, 1902. This proposal was supported by the Rev. George James, who had been labouring in the Colony 42 years, and the Rev. William Clarke, who, for 45 years, had been in New South Wales. The Revs. W. Woolls Rutledge and J. E. Carruthers received special acknowledgment for their valuable labours. At the public gathering above referred to a parchment copy of the Plan of Union was ready for the three Presidents to sign on behalf of the contracting parties.

How the public viewed the signing of this document may be gathered from a leading article in the *Sydney Morning Herald*. "The event which will be marked to day by the assembling of Methodists at Centenary Hall is of great Connexional interest, but it also has a considerable importance for the general community. The reunion of all branches of 'the people called Methodists' in the States of the Commonwealth is, as we show in our retrospect of the movement, not a new ideal. It is in complete harmony with the spirit of the age in kindred and other directions. . . . To the general community it cannot be otherwise than noteworthy and satisfactory to find the various bodies of Methodism engaged in a cordial co-operation. No other body, it is safe to say, even with the fullest recognition of the great awakening of the Church of England in the last half-century, has such a record in the evangelisation of the masses of England, Wales, and Ireland. For a century and a half it has gone with the English speech everywhere, and in the world which Wesley declared to be his parish it has brought forth fruit abundantly. It is easy to wish well to a body which has done so much for humanity as this world-embracing Connexion, once a band of derided and persecuted reformers working amongst the poorest, the rudest, and the least evangelised of all nominally Christian peoples of the eighteenth century. . . . For the present we have achieved the desirable end of uniting in essentials, in Church government, in organisation for the objects of a great Christian society, the whole body of Methodist adherents in Australia. The immediate result may be expected to be a great development of the resources and power of the Methodist Church, and that cannot but make for the public welfare. Next we have the important result of checking division and substituting combination. Of the ultimate consequences of such a policy, whether in moulding the progress of Church organisation in other countries and conducing to better relations among Christian societies, we cannot speak; but the prospect is fairer and more hopeful for every such demonstration of that unity which is an old Scriptural ideal for brethren." (January 1st, 1902.)

Steps were now taken to secure the passing of the Methodist Union Bill. The legal work was done by Messrs. Robson and Cowlshaw. Mr. W. E. V. Robson, B.A., is a son of the Hon. William Robson, who had been an ardent advocate of Union and a loyal friend to Methodism; and Mr. Reginald Cowlshaw is the descendant of a family prominently associated with the Wesleyan Church for very many years. They requested Mr. Arthur J. Kelynack, LL.B., son of the late Dr. Kelynack, to draft the Bill, which was submitted to the Legislative Council, Wednesday, 11th June, 1902, by the Hon. William Robson. Mr. Robson then presented a petition from the Rev. William Woolls Rutledge, the President, on behalf of the Conference, praying for leave to bring in a bill to confirm the Union. Mr. Robson produced copies of the *Government Gazette*,



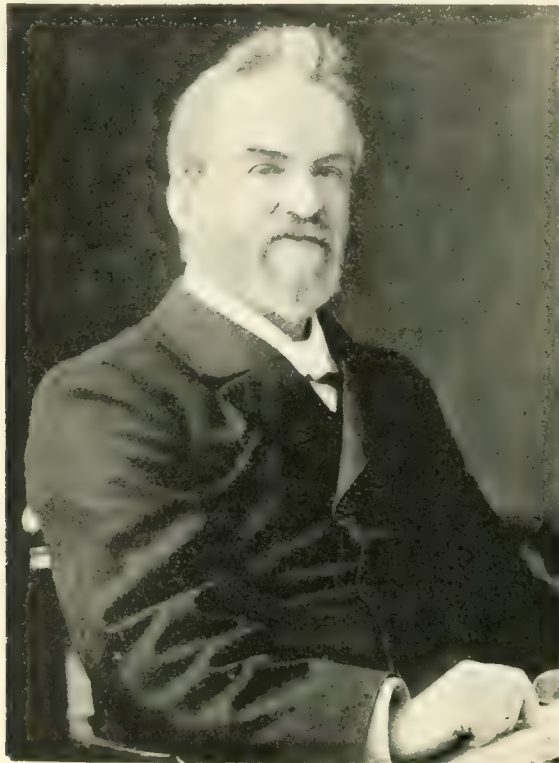
THE REV. E. W. BRISCOE.
United Methodist Free Church.

the *Sydney Morning Herald*, and *The Daily Telegraph* newspapers containing the requisite notices, and the petition was received. One week later (18th June) Mr. Robson moved for leave to bring in the Bill, and the question was put and passed. Having produced a certificate to the effect that the sum of £25 had been paid to the Consolidated Revenue the Bill was read a first time. The following is its title:—

“A Bill to confirm the Union in New South Wales of the Wesleyan Methodist Church in New South Wales, the Primitive Methodist Church in New South Wales, and the United Methodist Free Churches in New South Wales under the name of the Methodist Church of Australasia; to deal with the real

and personal property in New South Wales of the said uniting Churches; to give certain powers to the New South Wales Conference of the said the Methodist Church of Australasia; to amend the Wesleyan Methodist Church Property Trust Act, 1889, the Primitive Methodist Church Temporalities Act, 1879, and the Primitive Methodist Church Property Act, 1897; and for other purposes connected with, or incidental to, the above objects."

The following Wednesday Mr. Robson moved that the Bill be referred to a Select Committee to consist of the following members: Sir Arthur Renwick, Dr. Cullen, Mr. Vickery, Mr. Hepher, Mr. Kerr, Mr. Meeks, Mr. Hawken, and

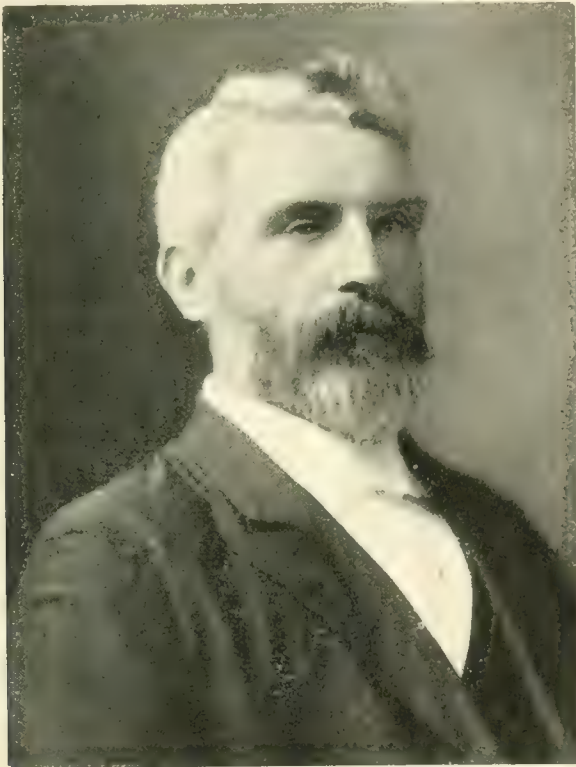


THE REV. J. W. HOLDEN.
Primitive Methodist.

himself. This Committee, with the exception of Dr. Cullen and Mr. Hepher, sat on the 2nd of July. The Revs. George Lane, W. Woolls Rutledge, John Penman, and E. W. Briscoe, with Mr. E. V. Robson, the solicitor for the Bill, gave evidence; and on the 9th July the evidence and a copy of the Bill were presented to the House and ordered to be printed. Passing through the Legislative Council it was sent down to the Assembly, where Mr. J. L. Fegan, a Methodist Local Preacher, piloted it through in a remarkably short time. The only semblance to opposition was an incoherent speech by Mr. Meagher, a

Romanist, who occupied some considerable time which he most successfully, and it is said of set purpose, wasted. The Bill became law according to Act of Parliament, and nothing further remained to legalise Organic Union.

The first Conference of United Methodism was held in the Town Hall on Tuesday, February 25th, 1902. The Rev. George Lane took the chair at 6.30, being supported by the Presidents and ex-Presidents of the uniting Churches, while the platform was crowded with Ministerial and lay representatives unable to find a seat in the Hall. The Choir gallery was occupied by a chorus of 250 voices under the conductorship of Mr. W. I. B. Mote, Musical Director of the



THE REV. JOHN PENMAN.
Primitive Methodist.

Central Mission. The Centenary Hall orchestra also assisted, while the Central Mission Organist, Mr. Arnold Mote, B.A., presided at the great organ. The Hall was crowded, not less than 4500 people being in attendance, and the interest was sustained for three hours. The proceedings commenced with the well known hymn "All hail the power of Jesu's Name," sung as only the Conference can sing it, to the time honoured tune, *Miles Lane*. The Rev. E. W. Briscoe read a portion of Scripture, the Rev. J. W. Holden prayed, and the Rev. W. Halse Rogers called the roll. The ballot for the election of the President and Secretary

was next taken, when the Rev. W. Woolls Rutledge was elected to the former office, and the Rev. W. Halse Rogers to the latter. Writing of the President, *The Methodist* (March 1st, 1902) said:—

“The honour of being the first President under the new order has fallen by a decisive vote to the Rev. W. Woolls Rutledge. There is a peculiar significance and appropriateness in this. Mr. Rutledge is a native of this State, a product of the Church that has now called him to its highest office, and has been honourably and usefully connected with it from his earliest childhood to



THE REV. W. HALSE ROGERS.
Secretary First Methodist Conference

the present time. Taught in its Sunday Schools, converted under its Ministry, nurtured in its Class Meeting, Australian Methodism can claim him in an unqualified sense both as one of its sons and one of its seals. From the beginning of the movement for Organic Union, the President of to day took an active part in it and soon became its recognised leader. Never daunted, never admitting defeat, he persevered with unflagging energy and with conspicuous ability in the prosecution of the movement, until the consummation has at length been reached. Mr Rutledge has given ample evidence of his great ability as a debater and organiser. In his Circuits he is known as an able

preacher and successful soul-winner. By the public generally he is recognised as an able, broad-minded, and public spirited citizen; and Methodism may rest assured that in his hands its interests will be in safe keeping, and that its reputation in public affairs will be well and amply maintained." And referring to the Secretary the same paper adds: "New and yet old, as Secretary of the Conference, the Rev. W. Halse Rogers well deserves the emphatic mark of respect and confidence accorded to him by his election as first Secretary of the Conference of United Methodism. Mr. Rogers has made a study of the business of his office, until he has not only become conversant with all its details, but a past master in all that goes to make a model Secretary. In the Conference, and during the year, he toils on with unflagging diligence and unwearied patience. He overlooks nothing, neglects nothing. The staff surrounding him on the Conference platform is an admirable one." The Revs William Atkinson, Joseph Woodhouse, W. Pearson and J. K. Turner were nominated Assistant Secretaries.

In his retiring address the Rev. George Lane said: "This may be rightly denominated a historic and unique occasion. It is not exactly history-making, but it is history celebrating. Not only has Methodist Union been consummated in New South Wales, but virtually over the whole of Australasia. By the Union it is expected that the Church will be able to present a bolder front to the enemies of Christ and His Church, to speak with stronger voice upon the great social and moral questions of the day, to work with its combined resources and agencies more aggressively and vigorously for the spread of the Gospel of Christ, and the evangelisation of this country, and the Islands of the Seas committed to our care. Unless such results shall follow this Union, it will fail to accomplish the good predicted of it by its advocates, and the just expectation of those who have entered into it. With our new relationship of Union, and our united forces of Ministers, preachers, teachers and other workers; of Churches, Schools and Funds, we have taken on an increased responsibility to God, and the people of this land. We have wider fields of Christian usefulness set before us, mightier powers of faith, prayer, testimony, and spiritual influence, less waste of men, money, time and machinery, in overlapping; large opportunities and greater aptitudes for the work of God in teaching, converting, training, and inspiring men and women in the Christian life and character and service. We shall have need of wisdom, patience and mutual forbearance in the arrangements and adjustments which will have to be made by this Conference in relation to Circuits and Ministers. The difficulties will be chiefly financial, and we may surely expect that under the Divine guidance, and with the exercise of ordinary prudence and Christian self-sacrifice, these difficulties may be overcome."

The President then read a telegram of fraternal greetings from the Rev Dr. Fitchett, President of the Victorian Conference, and the Rev. George Lane, as President of the General Conference, conveyed the congratulation of that body, and expressed the hope that united Methodism might be made a lasting

blessing to the community. Congratulations then followed from the representatives of other Churches. The Rev. Canon Pain, M.A., spoke on behalf of the Archbishop of Sydney, who was unavoidably absent. The Archbishop sent the following greeting: "I greet the United Conference in the name of our one Lord and Saviour. I welcome the fact that in the Union of the Methodist Churches, there is a testimony to an increasing desire for more effective co-operation in spiritual work, and for lessening the divisions which makes such co-operation difficult. Organic re-union between the various Christian Churches may be still a dream of the future, or even prove to be an impracticable ideal, but to throw down needless barriers, and to foster all possible fraternisation between different sections of the Church, it is an object to be constantly aimed at and prayed for. I greet the Conference cordially, and trust that the Union now consummated, may, under God's good providence, tend to the promotion of true godliness throughout the Commonwealth of Australia." The Rev. Dr. Cameron, M.A., Moderator of the Presbyterian Assembly, represented the Presbyterian Church, and the Revs. George Campbell and Dr. Fordyce, M.A., Congregationalists, Revs. F. Hibberd and Dr. Porter, Baptists, and Lieut. Col. Hoskins, Salvation Army, voiced the good wishes of the bodies to which they belonged. The Hon. William Robson and the Rev. E. Crozier responded to the greetings, and the President concluded a meeting which was "historic, enthusiastic and devout."

An extract from *The Methodist* will fittingly close this chapter. "An occasion, such as was witnessed on Tuesday evening, does not occur often in the history of a State or of a Church. It marked the opening of a new era in the history of one of the most progressive and aggressive of the religious forces of the State, and formally invested Methodism with an additional opportunity and responsibility as one of the leading Churches of the land. The full significance of the occasion has hardly yet been realized by many of our own people. But sympathetic onlookers of other denominations have not been slow to recognise the full measure of meaning involved in the new circumstances upon which our Church has entered. The speeches of the visiting delegates on Tuesday evening supplied abundant evidence of this, as well as of the broadly Christian and Catholic approval with which the Union of our forces is regarded by all our allies in the field of Christian service. It would, of course, be far too much to say that

'Humanity, with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate!'

But it is only affirming sober fact to assert that all who wish well to the best interests of the community are expecting not a little of added influence and usefulness from us because of the event of which Tuesday's proceedings were in one respect the consummation, and in another the commencement."



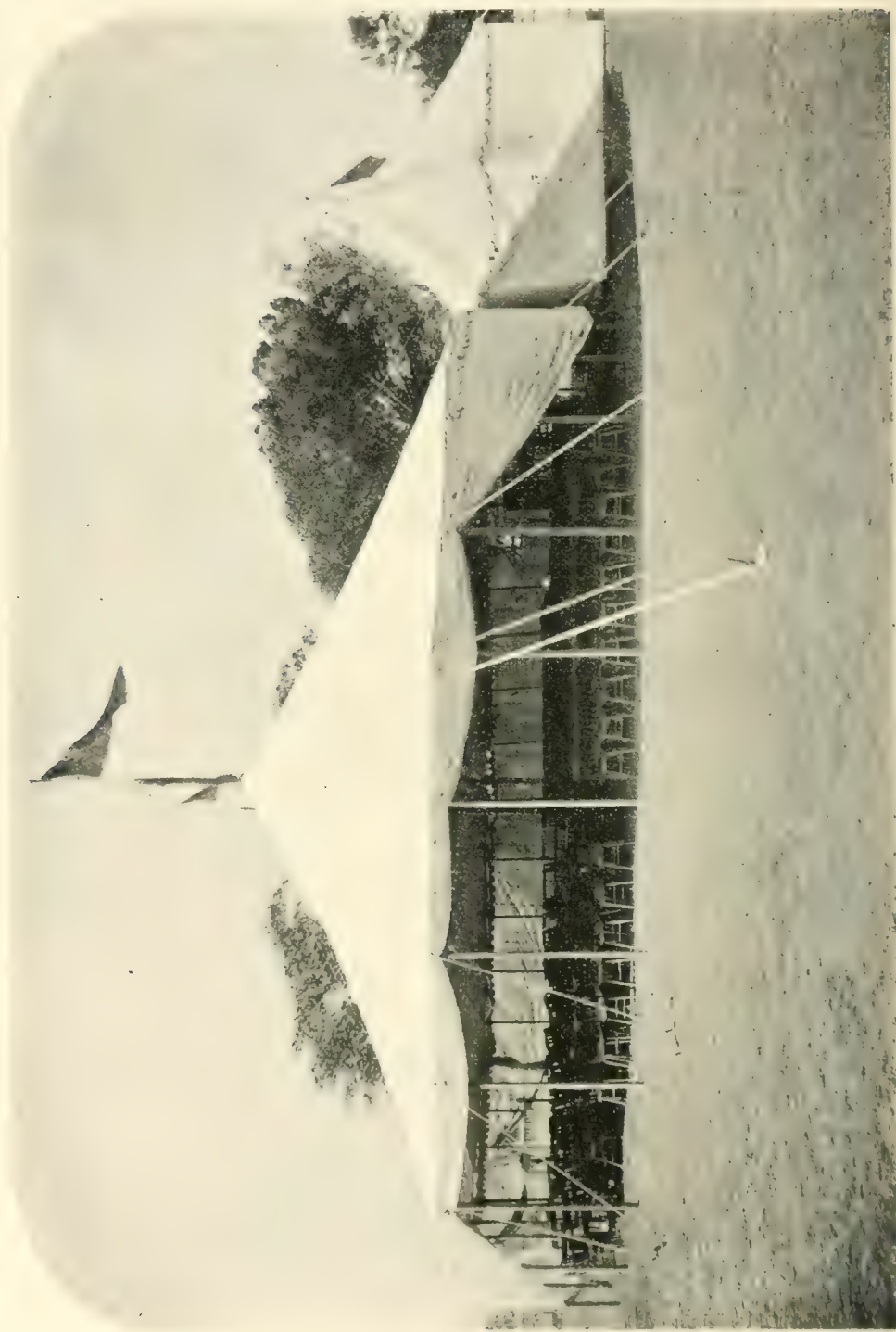
NEWINGTON COLLEGE SCHOOL HALL.



THE FIRST METHODIST GENERAL CONFERENCE, MELBOURNE, 1904.

THE TENT MISSION MOVEMENT.

Influences leading up to the Movement—The Simultaneous Mission—The Mission in the Illawarra District, Nowra, Berry, Kiama, Wollongong and Bulli—Remarkable Incidents and Permanent Results—Expressions of Gratitude—Extensive Developments and Additional Agents—Dungog Missions—The Tent at Bega—Protracted Missions at Waterloo and Balmain—The “Helping Hand Mission” at Balmain—Opening of a Unique Mission Hall.



TENT AND ENQUIRY ROOM.

CHAPTER XXIII.

THE TENT MISSION MOVEMENT,

OR,

THE GOSPEL UNDER CANVAS.

TO define precisely the influences leading up to the remarkable series of meetings constituting the Tent Mission Movement is not an easy task. But we may state in the first place that the Century Fund Movement in New South Wales, having for its object the raising of 50,000 guineas with which to develop and strengthen the work of the Methodist Church, was one factor; for it suggested to the Hon. Ebenezer Vickery, M.L.C., to whose liberality the Tent Mission movement was entirely due, the question: If the Methodist Church can set itself the task of raising 50,000 guineas why should it not aim at winning 50,000 souls for Christ? Another factor was the pressing needs of the people outside the Church's influence, and apparently beyond the reach of ordinary methods. "God brings the world's needs before us, and we avert our gaze. The dry bones are filling the valleys on every hand, and we refuse to see the ghastly slaughter sin is making; and so for want of more Ezeziels who are willing to cry, 'Oh, hear ye the word of the Lord,' there is no shaking among the children of men, nor is bone coming to His bone. There is no army of young converts crowding into the Churches filled with the Spirit of God." But God was revealing His will to one of His servants, who not only heard His voice, but with whom were the desire and the means with which to attempt something for the unsaved masses. The Simultaneous Mission held in Sydney in November, 1911, revealed clearly how this work could be done. It was seen that the Gospel could be taken to the country districts by means of a suitable travelling tent, and all necessary equipments down to the organ and enquiry room with an experienced Evangelist and Assistant to accompany the tent. If the Evangelist were forthcoming, Mr. Vickery resolved that the matter of expense should not block the way; and with a well thought out plan that finally embraced nearly the whole State, he decided that Tent Missions should be held in every town in New South Wales with a population of 400 souls. This was carried into effect with unflagging zeal and persistency. "I am free to admit," said the Rev. W. G. Taylor, "that although associated with Evangelistic work all my life I have never known a revival of religion like unto this. It has been compared by one to the remarkable Missions conducted over 30 years ago by 'California Taylor' Others

have suggested that the record in many places resembles the scenes witnessed under the Ministry of the earlier Methodist Preachers, while the feeling has been expressed by several that in some of its details we have been carried back to the Irish Revival of 1859. . . . The characteristics of this great work have been absolute consecration by the Evangelists and helpers coupled with a professed faith in the willingness of the Holy Ghost to save men. On the part of the crowds who have attended there has been from the start, a remarkable spirit of hearing . . . followed by an agony of prayer, culminating in a clear revelation of Jesus Christ as their personal Saviour." Of such work there should be permanent record; and this chapter is written to the glory of God, and for the encouragement of all labourers in the great vineyard of Christ.

It was determined to operate first in eighteen different centres on the South Coast, beginning at Nowra. The Rev. D. O'Donnell and Mr. Robertson were secured as Missioners, the Central Mission Committee temporarily surrendered Mr. Gilbert, the Seaman's Missionary as Choirmaster and open-air preacher, and Mr. S. E. Vickery undertook the management of the tent, the acetylene gas generator and apparatus, and kept the tent brilliantly lighted and cheerful, a task often presenting grave difficulties. Three tents were employed in the South Coast Mission, capable of seating 300, 600, and 1,000 respectively, each tent being furnished with platform, organ, acetylene gas apparatus, an enquiry room, hymn books, Marked Testaments, and suitable literature. The first tent was dedicated to the work of soul saving in the Domain, Sydney, by the Executive of the Evangelical Council on Boxing Day, 1901. The gathering was remarkable, for the power of the Holy Ghost came upon the people, and they received proof that God accepted the offering of the tent and answered the many prayers offered that day.

Next day the Tent was sent to Nowra, and the people, wrote Rev. H. Wheen, with a great deal of interest, watched the new tent being put into position. Its coming had been much talked about. Preparatory meetings in the Churches, little prayer meetings extemporised here and there, a carefully planned system of advertisement in the newspapers and by neat programmes, and bold blue posters had tended to make the Tent Mission a topic of conversation in every quarter before a single tent peg had been driven. And when the fair structure was at last set up in the most central position in the town, no further announcement was needed, as everyone knew that the Tent had come. The great Evangelistic enterprise that was destined to bring such wonderful blessings to the South Coast opened on Friday, January 3rd, 1902. The Tent was at first provided with seats for 460 persons, and it was nearly filled at the first meeting. A little later it was found necessary to get additional seating accommodation for 120 more, and even then there were at times large numbers who could not gain admission. The first Saturday night a deluge of rain fell exactly at the hour of meeting. But on Sunday evening a large congregation came through the wild storm. The weather moderated during Sunday night, and to the close delightful weather conditions prevailed. The early morning prayer meeting grew in interest and power from the start, until over 80 people gathered for

prayer. Another striking feature of this Mission was the large and enthusiastic open air meetings led by Ministers of the various Churches, assisted by the Salvation Army officers. Several Army bandsmen brought their instruments, and Evangelist Gilbert gave solos on his violin. Laymen of all the Churches found themselves exhorting sinners to repent, and many fine addresses were delivered in the open air.

The blessing vouchsafed night after night was truly wonderful. Old men and children, young men and maidens, busy tradesmen and anxious mothers, heard the Gospel, and found Jesus. Many came from distant country places, to return with the new song in their mouths. Young men in the stores and offices sought Christ, and then diligently set themselves to bring others to Him. A travelling company visiting the town during the progress of the Mission found it impossible to gather an audience. And the Mission was at high tide when the end came. It seemed impossible to close the Mission on the date previously arranged, and it was therefore decided, with the assistance of the Rev. W. G. Taylor, who opened at Berry for Mr. Robertson, to continue three days longer in the School of Arts. The closing meetings will be a landmark for many a year to come. Over two hundred people passed through the Enquiry Room at the Nowra Mission.

The town of Berry, situated 10 miles from Nowra, was the next place visited. A remarkable Sunday morning service was held in the tent, at which a large congregation gathered, the Churches being closed. The congregations throughout were excellent. The Enquiry Room was often taxed to accommodate the crowd of seekers. The cordial feeling amongst the Churches was most beautifully voiced at a united service in the Tent at 11 o'clock on Sunday morning, the 19th January. The Mission at Berry had also to be extended, the closing meeting being held in the School of Arts, which was crowded. Here 100 persons professed conversion.

The Kiama Mission, which followed that of Berry, was hampered by the Agricultural Show, and also by the fact that the Mission forces were divided. But notwithstanding these obstacles the power of the Lord was present to heal and many of God's children were greatly refreshed. The Missions at Jamberoo and Shellharbour were also much blessed, though it was observed that simultaneous Missions in country places where the villages are not more than six miles apart are not advisable. Ministers and Christians have their interest divided where they should be united, and they are not able to throw their full weight into the work. The Tent at Kiama was pitched in a central spot so that many passers-by heard the message. The nightly attendances averaged 250, which was good when the unfavourable conditions were considered. The Sunday congregations were very large. About seventy persons entered the Enquiry Tent, a large number of these being adherents of the Church of England.

On the last day of January the Tent was removed to Wollongong, where Ministers and friends hailed joyfully the prospect of the Mission, and entered most heartily and zealously into the preparations. They held meetings for prayer, made house to house visitations, and issued notices and invitations to

the meetings. A large Committee was formed with the Rev. C. A. White, M.A., as Organising Secretary for the district. After many weeks' preparation and prayer they now looked for the outpouring of the Spirit on the larger populations about to be visited. The "Cathedral Tent," as the first Tent was called, was erected in the centre of Wollongong, while another tent was set up amidst the population of Bulli. The attendance at the opening meetings at Wollongong was not large, but it speedily increased as the power of God deepened, and mightily the Enquiry Room had from twenty to forty of all ages and conditions pressing into the Kingdom of Heaven. The town was thoroughly stirred, and the gracious influence radiated throughout the district, raising expectations of good in the surrounding centres soon to be visited. An eye witness of the Wollongong Mission said the result was truly marvellous. "The service in the Town Hall was the greatest, most representative and solemn gathering that it was my privilege to attend, and a glorious testimony to the great spiritual effect of the Mission in Wollongong. A blessed work is being done at Mount Keira and Mount Kembla. I went up to the service at Mount Kembla. The tent was quite full, although many present seemed to stand at bay as it were, an intense emotion with an evident assent to the Preacher's burning words were imprinted on every face and feature. . . . The resolve to promote this South Coast Mission was Heaven-inspired. Its success to the present is so great, that I am not surprised it is to be extended elsewhere." Over three hundred and fifty persons passed through the Enquiry Room at Wollongong. All the neighbouring centres were visited either by Mr. O'Donnell's or Mr. Robertson's Tent. At Mount Kembla Heights, a village greatly deteriorated by the influences of a private gambling club situated outside the boundaries of the Mount Kembla Company's property, an evil influence had long been at work. The Company had not permitted a public house to get a footing within its boundaries. Because of the influence of this club, Mount Kembla was looked upon as unpromising soil for the Mission. Many distressed women said to the visitors: "I hope you will be able to shut up the drinking and gambling club." Earnest prayer was offered for the Divine blessing to fall on Mount Kembla. Although at first the outlook was not promising there was soon a movement among the 'dry bones.' The workers began to reap, and the local club lost some of its members. Similar reports of encouraging success came from Corrimal, Balgownie, Dapto, Albion Park, Unanderra, Port Kembla, and Clifton.

The Mission at Bulli was equally successful, the outpouring of the Spirit on the word preached in these places reminding one of the revival records in the days of Whitefield and Wesley. There were fifty persons at the morning prayer meeting, while at night the big tent was much too small, many having to stand. Scores were brought under conviction. The Mission closed with a tremendous crowd in and around the tent, and there were several conversions, chiefly among the men. Indeed, during the last days of the Mission, the converts were almost entirely men. The number passing through the Enquiry Room at Bulli was two hundred and ninety-two. The same story came from Balgownie, where the people could not be packed in the Tent, so great was the

crowd. "This is a wonderful work of God," wrote the Rev. D. O'Donnell. "The moral tone of the town is changed. I am told that now an oath is seldom heard at the Mount Keira mine. We had a great storm last night, but the Tent was full. God has wrought wonders at Balgownie. . . . Nearly two hundred have passed through the Enquiry Room, some of whom are said to have been the worst characters in the district." Corrimal and Belambi reported in similar strains: "This is a hard place, but God is working powerfully. Five Roman Catholics have been converted at one service."

From Corrimal the Tent was moved on to Helensburgh, being pitched there for Mr. O'Donnell to open on Easter Sunday, 30th March. Helensburgh was described as a very wicked place, with but few Christians to assist in the work. But on April 5th the Missioner writes: "We thank God for such showers of blessing. In the six nights we have totalled one hundred and thirty-six converts." And two nights after he sent a telegram to the effect: "Grand meetings last night; forty-two souls saved." The Mission should have concluded on April 6th, but the success was so marked that it was continued some time longer. The total number of converts was 234. This concluded the eighteen Missions on the South Coast, at all of which God was pleased to send showers of blessing. This remarkable series of meetings was closed by a Convention in the Wollongong Town Hall on April 7th, 8th, and 9th. Four sessions were held daily, and the Hall was filled to the doors on Tuesday and Wednesday evenings. The whole Convention was pitched in the highest key, and equalled the best of the famous Geelong gatherings in interest and spiritual power. Crowds of converts were present, and it is believed that many were led on to the best possible lines of Christian service.

To tabulate the results of Missions is not always wise, but we may add that 2,735 passed through the Enquiry Rooms during these 18 South Coast Missions. Of the permanent results we may not speak definitely. "That the parable of the sower will apply to the work of the Master as time passes," wrote the Rev. Charles White, "there can be but little doubt. But while this may be so it is to be hoped that 'good ground' has received much the greater part of the precious seed sown by the Mission, and that manifold rich results in the way of 'fruits of righteousness' will follow in time and Eternity. A young convert, however old in years, is no match in his own strength for the devil in a thousand and one ways in which he will present himself for temptation; in the strength of God, however, the feeblest and humblest believer in Christ will be more than conqueror over the evil one and all the devices of hell. Nothing is more true than the words of the children's well-known hymn, which say

'Satan trembles when he sees
The weakest saint upon his knees.'

The Mission has come and is almost over. And having finished the blessed work Divinely assigned to them, indirectly if not directly, the two Missioners will be leaving us soon. Christ will remain in our midst, however, as He did among His disciples on the Mount of Transfiguration after the departure of Moses and Elias. And with His loving presence, and heavenly influence, all will be well with those who love, trust, and obey Him. . . . The great

Illawarra Mission was clearly designed by our Heavenly Father not to take place in vain, nor will He suffer its spiritual results to come to naught. The movement was not the work of man, but of a Triune God to Whom be all praise, honour and glory now and for ever. Amen."

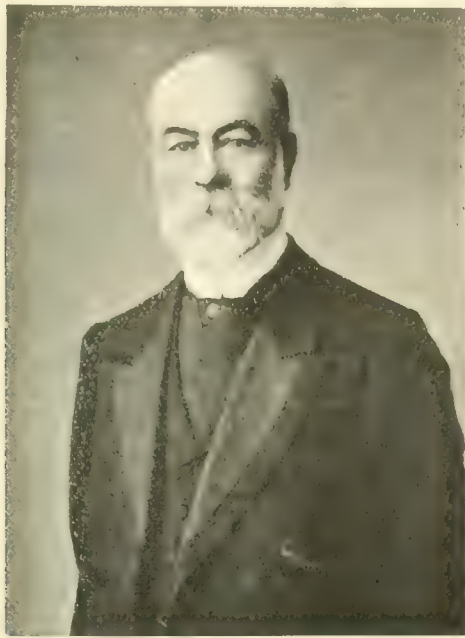
"Altogether," Mr. White continues, "the magnitude of the movement and its blessed results far surpass the most sanguine hopes entertained at the outset. The movement grew as it proceeded and attracted in its scope all sorts and conditions of men and women from the highest to the lowest ranks of society under the one banner of the Lord Jesus Christ. It appeared at first as if it were a cloud on the horizon, not larger than a man's hand, and speedily spread over the whole of the Illawarra firmament, until copious showers of the Holy Spirit descended upon thousands of thirsty souls throughout the community so richly favoured from on High. One of the many blessings characteristic of the Mission has been the whole-souled Christian sympathy, and personal co-operation, of the local Ministers in connection with this movement. Protestant Clergymen of all denominations, ministering in our midst, are found working hand in hand in a cordial manner with the two strange Missioners: while, however, the Church of England Clergymen at Nowra, Berry, Jamberoo, Kiama, and Dapto worked heart and soul with the Mission those at Wollongong and Bulli held aloof. They did not join the crew of the Mission Life Boat; but it may be taken for granted that they stood close upon the shore, watched her every movement among the billows of a Satan-tossed sea with keen interest, and hailed with delight every soul rescued by her from the surging surf of sinfulness, in which they were being engulfed into eternal ruin."

The Rev. D. O. Donnell asks: "What are the evidences 'to the man in the street' that this work is genuine? A very proper and pertinent question. I am a staunch believer in the doctrine of 'works meet for repentance.' Well here are some of them: First, payment of debts. Tradesmen report the settlement of accounts they had long since regarded as bad. Second, a pure language turned upon the people. Every man I have spoken to on this question tells me that the language ordinarily used in the coal-pits is inexpressibly awful. This is greatly changed. It is said that in the Mount Keira pit an oath has scarcely been heard since the Mission. One poor fellow getting hurt, forgot himself one day, but he fell upon his knees there and then, and asked God's forgiveness. Third, a fair day's work. The proprietor of one of the mines told me that the biggest day's output of coal they ever had, followed the Mission. Fourth, attendance at Church. All the Churches report greatly increased congregations and increase in the membership. This is true of the Anglican Church, some of whose Ministers are the only ones who have held aloof from the movement."

At the meeting of the Wollongong Executive Mission Committee resolutions were passed in which the members expressed their gratitude to God and rejoiced exceedingly in the manifest work of the Spirit through the district; it desired, so it said, to record its profound gratitude to Almighty God for the blessings vouchsafed to His servants. And the Methodist Church in Nowra

wrote: "The United Tent Mission just closed has filled us with gratitude to God. Never has the Shoalhaven district received so mighty a spiritual benefit. Such multitudes never before came together in this district to hear the Gospel. Our Quarterly Meeting places on record its devout thankfulness for this remarkable religious revival, and also expresses its deep gratitude to the donor of the funds by which the Mission was sustained. Over to connected with our Church professed to find Christ. 'To God be the glory.'"

A deluge of requests now poured in on Mr. Vickery for Missions in all parts of New South Wales; and so urgent were the requests and so blessed the results already achieved, it was felt that the work should be continued on



THE REV. D. O'DONNELL.

an extended scale, until every town in New South Wales was brought within the zone of its gracious influence. Letters also came from other States, Dr. Fitchett, President of the Victorian Conference, writing: "I am delighted to hear of the good work done in the Tent Mission at Goulburn. Your Tent Mission indeed has been a great blessing to New South Wales. But you are a good Methodist, and, like John Wesley, take the world as your parish. Your Tent Mission has now been at work in New South Wales for a long time; why should it not take a wider sphere? Victoria would be for it a new and rich field sure to yield a splendid harvest. I write now unofficially, and would like to know, whether, if our Conference invites you to extend your Mission to Victoria in connection with our Church, will you be disposed to favourably consider the invitation. Praying God to bless you abundantly." Mr. Vickery

was willing to "favourably consider" that or any other similar request, but to extend the Mission to other States was to place upon himself a burden of work to which he did not feel equal.

To overtake the work of Missioning 200 centres during 1902 and 1903 it became necessary to equip four additional Tents, and to obtain the services of other Evangelists. In addition to those already in the field the services therefore of the Rev. E. Shanks, Rev. W. Blackwell, M.A., Rev. D. C. Davidson, M.A., Rev. W. H. Scurr, and Mr. J. T. Leafe, of London, were secured, and a Tent, designated the Central Mission Tent, was placed in charge of Messrs. Gilbert, A. E. Walker, and J. Allison. In times of emergency through illness generous help was rendered by Rev. W. G. Taylor, Rev. H. B. Hammond, Mr. J. J. Virgo, and others. Thus at one time there were not less than seven tents in full swing, each being efficiently manned and properly equipped. But even then the supply was not equal to the demand. But if it were an impossible task to grant all requests how much more difficult it is to write a detailed or worthy account of this blessed and exceptional work. To do so would require volumes, and even then the wonderful story could not be fully told. Those familiar with the work would still exclaim: "The half has not been told." Indeed, there are many beautifully pathetic incidents which it is impossible to tell, and which, if set up in cold type would lose their charm. Some of the scenes witnessed at the Tent Mission services are too sacred to be held up to public gaze. Sufficient to know that the eye of God witnessed them, and that upon human witnesses they have stamped impressions which time will not efface. Here we can only name a few places at which Missions were conducted, reserving space in which to particularise three or four Missions, representative of many others.

The Central Mission Tent, under the charge of Messrs. Gilbert, Walker, and Allison, was removed to Dungog, where one of the most successful, and in many ways most remarkable of all the Tent Missions was conducted, the Missioners being assisted throughout by the Rev. R. Mowbray, Methodist Minister. The Missioners reported a grand opening meeting when the Tent was crowded, and there were sixty enquirers. Mr. Gilbert wrote: "The Dungog Mission will not be forgotten. Never in its history has there been anything like it in this place, and the most remarkable meeting was the last one. As our Tent had to be taken down to catch the boat Wednesday morning, the largest hall in Dungog was taken, being lit up with acetylene gas. The hall was full, at least half of the population of the place being there. We began the open air service at 7 o'clock, and the meeting inside at 7.45, when we continued praise and testimony until 8 o'clock. We commenced with a hymn, 'What a Friend we have in Jesus.' I had prepared an address, but I was led to speak first to Christians, then to the young converts and afterwards to the unconverted. When the invitation was given there was such a rush for the Enquiry Room as I have never seen before, and that without any pressing. I did not leave the platform; the people came up the steps over the platform to the room at the back. There were sights never to be forgotten. Members of families who had been at variance were hanging on each other's

necks. Some of the leading business men of the town, who lately had been at law, were locked in each other's arms kissing one another. One man who had been a victim to drink, and for whom everything that could be done had been done, rushed through the back of the Hall over the platform saying as he went: 'There is a dreadful row in hell to-night ever my taking this stand.' Old companions in sin were locked in each other's arms. Mothers and fathers embraced sons and daughters who had been wayward but had now come to Christ. One old man even said that if they stopped a fortnight longer the devil would take his departure from Dungog. When we were leaving in the buggy several young men came to bid us farewell. As they were weeping I offered prayer. We shall never forget the scene."

The Rev. R. Mowbray, the Organising Secretary, adds: "I have often heard people say they did not know how or where to praise God. This is precisely what I feel at the present time. I do not know how to begin to describe to you the blessed times we have had. God has been with us in a very wonderful manner. Old and young, male and female, have been made to feel the power of the Gospel. 'Bless the Lord, oh my soul, and all that is within me bless His Holy name.' Despite the rain and darkness, and it rained in torrents, the people came for miles. To my knowledge some came as far as twenty-four miles, and at times the tent was packed. The cry everywhere has been: 'We have never seen it in this wise before.' The last meeting was held in the Victoria Hall as the tent had been sent to the next place. Early in the morning one of the converts gave me 10s. to pay the rent of the Hall, and as the meeting was commencing someone else sent me another half sovereign for the same purpose, so that the rent of the Hall was secured twice over. It was glorious; forty seekers, nearly all adults. The local paper said: 'It is not our intention to enumerate the enormous conversions of the Missioners, but the good they have done promises to be felt in Dungog for many years to come, for the professors of faith who stood up that night were certainly moved to earnestness by an unseen power.' This is a splendid testimony from an unexpected source. In all there have been 212 professed conversions. A great number more are now in trouble on account of their sins. What hath the Lord wrought! The thank offering amounted to over £19, and when paying all local expenses we expect to have a large balance set down for the Door of Refuge. To God be the glory." Mr. Mowbray adds in another communication written after the second Mission in Dungog: "Personally I cannot tell how grateful I am for the Missioners' visits and work. This Circuit has indeed been blessed, and though, during the last visit, not so many Methodists were among the seekers, yet largely as a result of the Mission we have three Y.P.C.E. Societies, and probably will commence a fourth. We are making arrangements for building one new Church and rebuilding another. In all during the two visits to this Circuit no less than five hundred seekers must have passed through the Enquiry Room."

Referring again to the second Mission which took place in July, 1903, that is, after a lapse of nine months, Mr. Mowbray stated that he only knew of two converts who had not continued faithful; while at Bandon Grove there-

were whole families brought to Christ nine months ago who were still loyal Christians. Very successful meetings were held on this occasion at Dungog, Bandon Grove, and other places in the surrounding district. At the Methodist Quarterly Meeting one of the members told Mr. Gilbert that since the first revival the Circuit had paid its way, a thing which it had been unable to do for a long time previously. Numbers of letters were received from the converts, the most remarkable probably being that of a man who called himself an "old sinner." In thanking the Missioners for the salvation he had received as the result of their visit he said: "I never heard anything like it since I heard Dický Weaver, a converted collier in the Old Country."

The Mission at Bega may also be referred to as another illustration of the remarkable work of the Tent Missions. Great interest was taken before the Mission commenced. The Executive Committee prepared the way by printing 450 large posters, two thousand tickets of invitation, and four thousand hand-bills. The Churches concerned worked harmoniously from the first. The United prayer meeting was a time not soon to be forgotten, and the people seemed to realise that the blessings of the Mission were already upon them. Mr. Robertson was in charge of the Mission, being assisted by Mr. W. Arnold and Mr. James Graham. This enabled them to work Bega, and to Mission the outlying places.

The Tent arrived at Bega on Thursday, March 5th, and a band of willing helpers soon had it erected, and furnished in an excellent position. An open air service was conducted on Saturday evening, being led by Mr. Graham, who was well supported by an energetic band of workers. The first service in the Tent was the Sunday Morning Prayer Meeting, which was well attended. At 11 o'clock the united Service was held, followed in the afternoon by a children's service. In the evening the Tent was crowded, though the thermometer registered 108 degrees. The Spirit of God manifested His presence in great power, and several passed into the Enquiry Room. Throughout the week the meetings grew in intensity of feeling and power, and many remarkable conversions took place night after night, the whole district being moved. The Men's Meeting on the second Sunday afternoon was a time to be remembered. The purity pledge was signed by 160 men. The closing service was held on Monday, March 23rd, and was a time of great blessing. The tent was again crowded, and an opportunity being given for testimony, praise flowed like a stream of grace. The total number of enquirers passing through the Enquiry Room at Bega was two hundred and fifty-two.

Referring to this Mission Mr. Arnold wrote: "God has been pleased to own and bless in a marvellous way the Mission in this town. From the opening service the attendances have been enormous, and the deep interest displayed by the Church folk is God's reward for the faithfulness of those who for the past three months have been turning everybody and everything upside down. Up to date nearly two hundred souls have been led to the Saviour. In the great eternity there will be an exceedingly great army who will praise God for His goodness in sending the flapping canvas under which these souls yielded to Him." I gave an address to the young ladies at the Deaconess's High School



A TENT MISSION SERVICE.—MR. ROBERTSON AND MR. S. F. VICKERY IN CHARGE

on Thursday last. The Church of England Clergyman was present. The open air meetings which have been held every evening have proved a great blessing and a source of strength to the Mission. On Saturday next Mr. Graham and myself go to Bemboka to commence a six days' Mission; from there we go to Wolumla and then to Tanja. The Holy Ghost has manifested Himself in a wonderful way." Among the permanent results of the Mission in this district was a revived interest in Church work generally, and an extension of the sphere of operations.

On the North Coast the Lismore District reported a most wonderful work, in which the attendances were remarkable and the number of conversions most encouraging. Grafton and the surrounding district, including Maclean, and Brushgrove spoke of crowded attendances "inside and out," and of overflowing gatherings with most satisfactory results. West Maitland and Singleton had splendid meetings, the attendance at Singleton being phenomenal. Armidale, Tamworth, and all neighbouring centres were visited, while the towns in the Newcastle District told of wonderful scenes of saving grace. Orange, Bathurst, Dubbo, Lithgow, Mudgee, and nearly all the towns along the Western line sent similar reports; while the South-west, including Wagga, Albury, and other large centres, was visited. But the efforts were not restricted to these centres of population, for the most distant towns in the "back-blocks" came in for their share of blessing, thus being able to add their tribute of praise to the general tale of rejoicing and gratitude. Even such places as Gilgandra, Wilcannia, White Cliffs, Bourke, and Cobar were not overlooked, the success in some of these places being equally noted, though on a smaller scale than that of the larger centres.

It was thought advisable to hold extended Missions in the month of April in the Waterloo and Balmain West districts. The Ministers at these places being communicated with, called a meeting of Church workers to make arrangements for the furtherance of the project. At Waterloo, Mr. Virgo, who had been Organising Secretary of the Melbourne Simultaneous Mission, attended this first meeting and gave a full account of the conditions necessary to make the Mission a success. This Meeting was held on Monday, February 16th, in the Methodist Church, Botany Street. The Rev. E. Fox was elected Secretary to the Committee, and Mr. Pontifex was appointed Organiser. Several friends expressed their willingness to open their houses for cottage Meetings. A United Prayer Meeting was arranged for half-past eight on Sunday, 22nd, to which the Salvation Army officers and all interested in Church work were invited. The Botany Street Methodist Church was well filled, and everything was done to make the Mission a success. The first Sunday the Rev. D. C. Davidson, M.A., addressed about 300 men in the afternoon, while Mr. Robertson spoke to a large congregation the same evening. At the Sunday morning Prayer Meeting there was an attendance of upwards of 200 persons. Though the weather was unfavourable the attendance was good, a remark which applies throughout the whole Mission, extending over a month. The last Sunday evening the gathering numbered over 1,000 persons. "It would require," says an eye witness, "a volume instead of a page to set forth all the

wonderful incidents of the Mission, and eternity alone will reveal the splendid possessions won for the Redeemer's Kingdom. We believe our district will be all the better as the result of this sustained effort; and certainly the Churches should gain a large accession to the number of workers for Jesus. The hearts of many are filled with gratitude to the Missioners for their earnest efforts; and we believe all who desire the good of their fellow men will bless the Promoter of the Tent Mission, for such a movement was practically impossible without his aid. Certainly the blessing of those ready to perish will rest upon him; for many hearts and homes are filled with Christian joy." More than 700 people passed through the Enquiry Room.

Balmain was another district selected in which to hold an extended campaign. The locality chosen was known as "The Devil's Allotment." The Tent was pitched on the 29th July, and placed in charge of Messrs. Barrett Brothers, and Mr. J. T. Wynn of Bulli. The local Christian workers declared that the spot was just the place for such a work, as it was the rendezvous of gamblers and Sabbath breakers. God blessed the work from the start. The congregation, consisting largely of non Church goers, was drawn by the attractive and helpful music provided by the Barrett Brothers. This Mission differed entirely in its methods from those conducted elsewhere, such aids being brought in as hand bells, musical glasses, a male quartette, and the Sunbeam Choir. When two weeks expired, instead of closing the Mission, such were the possibilities apparent that it was decided to continue, to develop and consolidate the good work done, and to proceed for nine weeks more. Scores of young men, who had previously made the place notorious, were regular in their attendance, and by the wise conduct of those in charge their attention was won and kept. As the closing time drew near many lamented the fact that the tent could not permanently remain. Mr. Vickery then decided to erect a well-appointed Mission Hall in which to carry on the work, securing at the same time the services of the Barrett Brothers as Missioners. A suitable corner allotment was purchased and the building commenced. But as the Tent was required, according to agreement, for North Sydney, and the Hall was not complete, the work was continued in the Balmain College. One convincing proof of the extent and genuineness of the work was the sustained interest in the 7 o'clock Sunday morning Prayer Meeting, which was often attended by 70 or 80 people. Lantern Services, Saturday evening Children's Meetings, week day and afternoon services, the use of charts and blackboards, and several other novel features, were introduced into this work. Assistance was also rendered by the Rev. W. G. Taylor and Mr. J. J. Virgo. The local paper, referring to this work, said: "During the two months of the Tent Mission 420 persons passed through the Enquiry Room, and about twelve have since decided for Christ in the College, giving a total of 432. It is by far the most successful Mission ever known in the district, and residents say a greater work has been done than is apparent. Many of the converts, now regular attendants, had not been to religious service for years. Some of these have since joined neighbouring Churches. Even prize-fighters help to swell the number of enquirers. The police were always outside, and one of them

heard the message, which God blessed to his conversion." Many touching and beautiful incidents connected with this work could be given, if space permitted.

This unique Hall was opened in November, 1903, and was named the *Helping Hand Mission Hall*. It stands at the corner of Evans and Ewell Streets, Rozelle, and was finished in a manner that entitles it to rank as a most suitable building for the class of work contemplated. The basement was built of brick with suitable foundations, and was well lighted. The building has a staircase leading to the Upper Hall, and also a large entrance from Evans Street. The floor is of alkalite, and the room is intended to be used for social gatherings, Sunday School, Christian Endeavour, Young Men's, and other meetings. There is lavatory accommodation at the rear, and a copper, with gas fittings, trough and sink, and accommodation for the preparation of food for social gatherings. A portable partition divides the basement into two rooms. The partition is built in sections, which slide in grooves, and which may be utilised as tables for tea and other meetings when the building is occupied. The basement is lofty and commodious.

The main Hall has two entrances, one at the corner of Ewell and Evans Streets, and the other at the rear of the building in Ewell Street. "On entering the Hall in the day time," said the local paper, "one cannot but express pleasing surprise at seeing such a lofty and handsome place. The building covers the full area of land, and is built of red wood, lined with specially selected kauri, V-jointed, stained, and varnished. The height of the walls in the Hall is 18ft., and the gable roof another 15ft. The roof is of iron (with a vent ridge), lined inside with varnished kauri, and between the iron and kauri, felt is placed to prevent inconvenience from heat, etc. The principals and the beams are of oregon, stop champered and varnished, giving a Church-like appearance. There are thirteen large windows, fitted with Cathedral glass; and the colour thrown on the varnished walls and ceilings causes a pretty effect. Round the walls are moulded cedar dados and skirting. At the Evans Street end of the Hall a platform is erected two-thirds across the room. There is no reading desk or pulpit; simply a table and cabinet organ. Alongside the platform is a space curtained off to be used as vestry and enquiry room. On the back wall is placed a framed oil painting, 11ft. 6in. x 6ft., depicting the Ascension of Christ. At the other end is a gallery, continued half way round on each side, built in a light looking style, with open iron balustrading. The latest designs in gas fittings have been fixed. Chairs have been supplied, giving a more comfortable appearance than stiff-looking forms or pews. The main Hall will comfortably seat 500, and the gallery 150. The basement will seat 350. The outside walls are painted with Scriptural texts; and at the Evans Street frontage a picture is painted 13ft. x 9ft., symbolic of Peter calling upon the Lord, 'Save me, or I perish.' Above this picture is painted an open Bible, on which are the words, 'Thy word is truth,' and around it are texts of Scripture referring to the Word of God."

At the opening ceremony a large gathering assembled, when Mrs. G. J. Waterhouse initiated the proceedings by uncovering the Bible on the wall, afterwards unfurling the Mission Banner. Mrs. Waterhouse said: "In the name of God I unveil the symbol in the wall of our precious Bible, the Word of God, the Sword of the Spirit, which I trust will be faithfully wielded within this building as long as it shall last. In the name of our God we set up our banners, and I unfurl the Helping Hand Mission flag to float over the building in which the Bible will be proclaimed and taught as the only standard of faith and the only sure rule of life. I pray that the Word of God wielded here may prove a two-edged sword, leading to the salvation of many thousands of immortal souls." Miss Vickery being presented with a key unlocked the door by remarking: "Behold, I set before you an open door to the dedication of this Hall." At half-past three a service in the main Hall was held, when the place was filled. The Rev. W. G. Taylor commenced the service, the Rev. D. O'Donnell preached, Mr. C. Hosking sang, and the Rev. Dr. Lane closed the service with prayer. A Tea Meeting followed at 6 o'clock, succeeded by a Public Meeting, at which the Hon. E. Vickery, M.L.C., presided, being supported by the Revs. W. G. Taylor, P. Clipsham, H. C. Foreman, B.A., S. A. Harris, Dr. Brown, W. H. George, and others.

In his opening address, Mr. Vickery expressed his thanks to God for being permitted to build the Hall and having his life prolonged to see it opened. He considered it fitting to make one allusion to the circumstances which had led to the erection of the building. It was known to most present that during the past two years the United Tent Mission had been in progress throughout New South Wales, and its object had been to attract the attendance of the unsaved and those who were not reached by the ordinary Church organisations, with a view of proclaiming the Gospel direct to them. In every instance the service had led 10, 20, or 100 persons to forsake their sinful course of life. There had been some 200 Mission Tent services, their success being greatly dependent on the work done by the Ministers and Officers of the various denominations. He considered that the Churches had benefited, and their congregations were augmented. Balmain West was looked upon as a locality calling for special and prolonged effort. Accordingly, on the 26th April a large tent was erected in Thornton Street, and the Mission was opened by the Revs. D. O'Donnell and W. H. Scurr with their staff of Assistants, and continued for five weeks. Good work was done; but the Missioners were compelled to go elsewhere to fulfil other engagements. To reach the class desired, and on the advice of Mr. O'Donnell, the tent was moved to Evans Street. The work proceeded for nine weeks with encouraging results. It was found necessary to provide a permanent home for the work, with the hope of training the converts to a higher life, adding to their members, and by continuing Evangelical services to add to and strengthen the Churches. The College Hall was engaged and occupied three nights weekly, and on Sunday in continuation of the Mission work, pending the completion of the building they were in. The work that would be carried on by the Mission would include Evangelical services, meetings for workers and young men, Christian

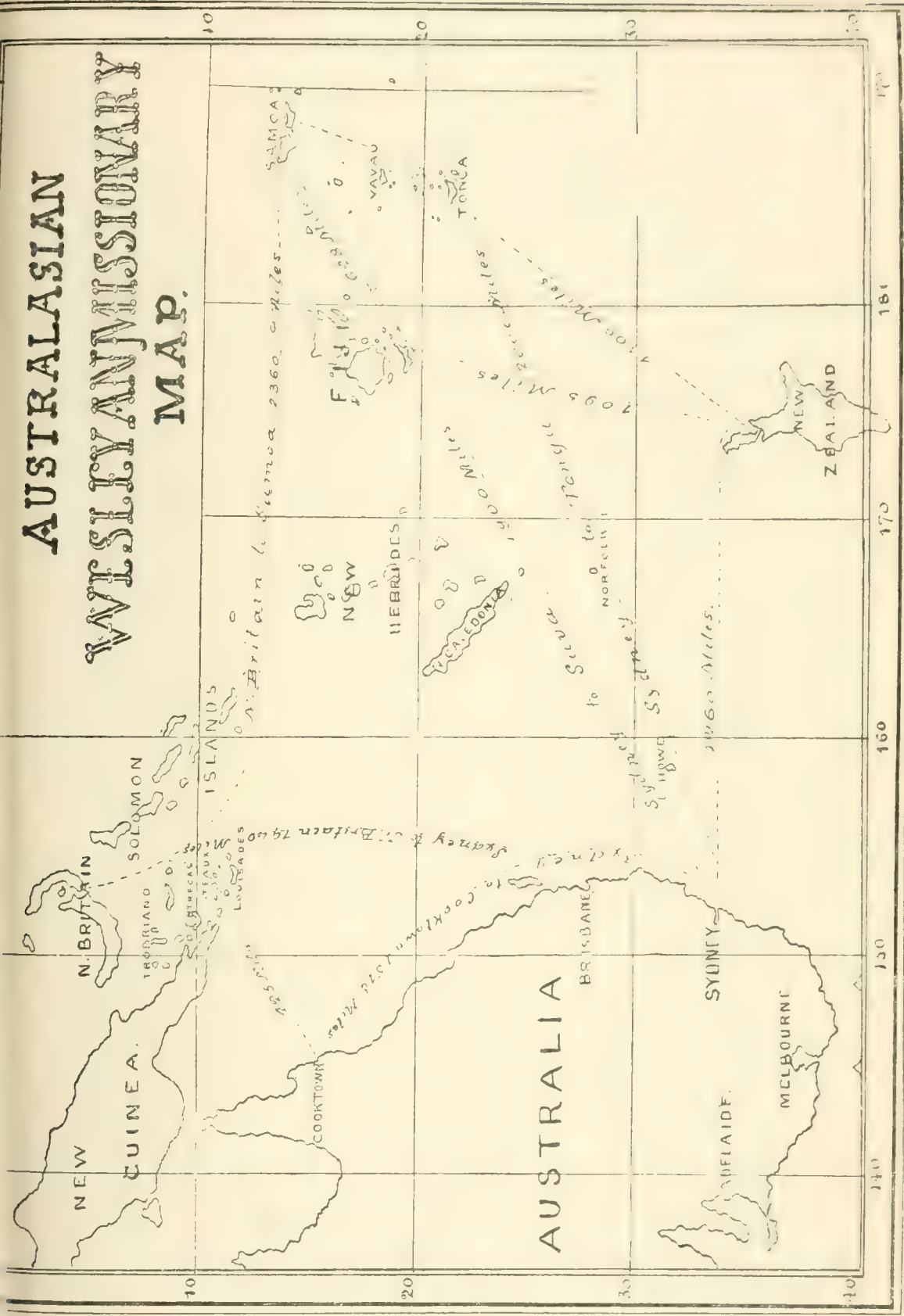
Endeavour meetings, a Sunday School for children not attending other Churches, and social meetings. The chairman said he hoped that the Hall would prove a busy hive for Christian workers engaged in defeating the devil and all his agencies, especially dancing saloons, drinking shops, gambling dens, and places of immorality.

The Barrett Brothers continue to carry on the work of the Helping Hand Mission and will do so till the end of the year 1904, when the entire control, management, and property will be vested in the committee of the Central Methodist Mission, free from debt. The report of the first half-year's work in connection with this Hall is of a most encouraging nature, its Missionary efforts being worthy of special mention. Already three native Missionaries are supported by means of weekly penny subscriptions.

THE END.

"God buries His workmen, but carries on His Work."

AUSTRALASIAN WESTERN MISSIONARY MAP.





APPENDICES.

FORM OF DISTRICT MINUTES.

APPENDIX A.

1. What Preachers are present?
2. What Preachers are to be admitted into full Connexion at the ensuing Conference?
3. What Preachers will remain on Trial at the ensuing Conference?
4. What Preachers have died since the last District Meeting?
5. Are there any objections to any of the Preachers in this District?
6. How are the Preachers stationed by the Conference this year?
7. How do we recommend the Preachers to be stationed at the ensuing Conference,—but upon which we are not to act until the next District Meeting?
8. What is the number of members in our Society?
9. What is the religious state of our Societies?
(The answer to this is, "See the appended Reports from each Station.")
10. What is the number and State of the Sunday and other Schools in this District, connected with the Missions?
(The answer is, "See the appended Reports; the following is the General Schedule." Then insert the Name of each School and the number of Scholars, Boys and Girls.)
11. What Mission Property in Chapels and Dwelling-houses is there at the several Stations in this District?
12. What Chapels have been built during the past year?
13. What Chapels are building, or proposed to be built, in the year?
14. What are the Receipts and Expenditure of the Respective Circuits in this District?
15. Have all the financial regulations of the Committee, now read, been observed in all the Circuits of this District?
16. Have the general and special Instructions of the Committee to each Missionary, now read, been observed?
17. Has the Chairman of the District received any instructions, advices, or observations from the Committee, to be laid before the Brethren?
18. Are earnest attempts being made in every place where the Brethren preach, to form Classes?
19. Are the regular contributions made in the Classes, and at the renewal of the Tickets, for the support of the work, as far as practicable?
20. Are the Societies regularly met after the Public Services?

21. Are the Rules of the Society read once a quarter in the Societies, and given to every member?

22. Is sufficient time allotted in the arrangement of the Quarterly visitation of the Classes for the Preacher to acquaint himself with the state of each member, and to give suitable advice to each?

23. How often do each of the Brethren preach in the week on each Station?
(Insert a Schedule of Weekly Labour.)

24. Are the Brethren making diligent progress in the respective languages of the people among whom they are sent to minister?

25. Are all the means possible used to visit the Towns, Settlements, or Plantations, within the reach of every Station?

26. What Towns, Villages, or Plantations in the neighbourhood of each Station are not yet visited, and give the reasons why they are not, and whether the said reasons are satisfactory to the Brethren of the District?

27. Do the Brethren pay sufficient attention to the pastoral visitation, calling regularly upon every family within their reach, and giving them spiritual advice?

28. What is done, in each Station, by the Preachers, in catechising the Children of our Friends, and those of the Schools?

29. Are the Registers of Baptisms and Marriages kept in each Station, and are the Entries carefully made?

30. Can any measures be adopted for the promotion of the work of God in this District?

31. Are there any new Stations to be recommended to the attention of the Committee?

32. When and where shall our next District Meeting be held?

The following questions we recommend to be put every year by the Chairman, to every young man in his District who is on trial; but they are not to be inserted in the District Minutes. It is enough to say that the questions were put to the young men on trial, and satisfactorily answered; or, if otherwise, to state the case.

Questions to be proposed at every District Meeting to the Brethren on trial:—

1. Have you now faith in Christ, and are you going on to Perfection?

2. Have you observed the Instructions of the Committee?

(It is the Duty of the Chairman to put this Question also to every Preacher in the District, and to ask it with respect to the absent.)

3. Have you attended regularly to private prayer, and to the devotional reading of the Scriptures, and books of a spiritual and experimental kind, in order to keep up devout and lively religious feelings in your own heart?

3. Have you Superintended the Schools in your Circuit, and catechised the children of the Schools, and those of our friends and hearers, as you have had opportunity?

5. Have you carefully visited the sick under your charge, and others to whom you have been invited?

6. Have you visited the people at their houses, inquiring into their religious state, and administering wholesome counsel?

7. Have you endeavoured to make your conversation useful and edifying?
8. Have you observed and enforced our discipline?
9. Have you had fruit of your ministry during the year, and are you endeavouring to state the leading truths of Christian doctrine and experience in your discourses, and so to apply them with affection and earnestness and prayer, as to do all in your power to obtain success in your work?
10. Answer the following Questions in such terms as you would use in stating the Doctrines they contain to an enquirer under religious impressions or in your Sermons:—

What is Evangelical Repentance?

What is Justification?

What is Justifying Faith?

What is the Witness of the Spirit?

What is Christian Perfection?

What is the difference between Justification and Sanctification?

What is the difference between Sanctification and Entire Sanctification.

Let all these points be proved in order by appropriate passages of Holy Writ.

(The Brethren will see the propriety of conducting this part of their District Meeting with peculiar deliberation and solemnity, as in the immediate presence of God; and they may enlarge these doctrinal Questions as they see fit;—our object has been to lead the Candidates to a right understanding, and an appropriate expression of our leading Doctrinal peculiarities as a Body.)

11. Do you resolve, by the help of God, to apply yourself to all the duties, with respect to which inquiry has been made, with great diligence?

APPENDIX B.

MINISTERS PRESENT AT THE FIRST METHODIST CONFERENCE, 1902.

Rev. GEORGE LANE,	Rev. Paul Clipsham	Rev. Fredk. W. A. Roberts
<i>Retiring President.</i>	„ Charles J. McCoy	„ Reginald B. Bowes
„ Walter J. Davis	„ Richard East	„ Benjamin Dinning
„ William Clarke	„ W. Halse Rogers	„ Joseph Woodhouse
„ James W. Dowson	„ W. Woolls Rutledge	„ James Colwell
„ George Martin	„ William Wall	„ Alfred S. J. Harding
„ Richard Caldwell	„ William H. Williams	„ James H. Lewin
„ George Brown, D.D.	„ James W. Winspear	„ G. Charles Percival
„ Frank Firth	„ Harry Allen	„ T. Frederick Potts
„ James A. Nolan	„ John W. Collier	„ John K. Turner
„ John Clifton	„ J. G. Morris Taylor	„ Francis J. Branch
„ Henry W. T. Pincombe	„ Gustavus Thompson	„ Patrick J. Stephen
„ Richard Sellors, D.D.	„ Joseph Beale	„ William G. Willard
„ William E. Bourne	„ Benjamin Danks	„ Andrew Holliday, B.A.
„ William H. George	„ Frank Duesbury	„ W. Henry Howard
„ Charles Stead	„ Ebenezer Fox	„ Charles E. Williams
„ John Gardiner	„ Daniel A. Gilsenan	„ John W. Harrison
„ John S. Austin	„ Edward King	„ John Thomas
„ Matthew H. Parkinson	„ Samuel H. Macdade	„ George T. Baker
„ Adin Parsons	„ Granville O. Cocks	„ William F. Oakes

Rev. Joseph Spence	Rev. Francis J. Curwood	Rev. Colin Bleazard
„ Rainsford Bavin	„ Frank E. Fletcher, M.A.	„ A. Theo. Huggart, B.A.
„ Kirton A. Corner	„ Henry Jones	„ William J. Chambers
„ Joseph Hopkins	„ Frederick C. Boyer	„ Ernest J. Piper
„ John Robson	„ John Hulme	„ Walter J. Walker
„ Alfred S. Swift	„ Benjamin Lane	„ Harold Wheen
„ Henry Wiles	„ Henry Pennington	„ M. Scott Fletcher, M.A.
„ Robert Johnston	„ Richard H. Rickard	„ John Scharkie
„ Matthew Maddern	„ William Slade	„ Alexander Stephen
„ John A. Waddell	„ William Stewart	„ Joseph Walker
„ William Weston	„ Joseph Tarn	„ George Williams
„ James E. Carruthers	„ Joseph Bryant	„ Henry E. Andrews
„ Charles Jones	„ Frederick Colwell	„ George H. Hewitt
„ James G. Middleton	„ Thomas B. Holmes	„ James S. Thomas
„ Robert Allen	„ Robert M. Laverty	„ George W. Furner
„ John W. Moore	„ William McCallum	„ Francis W. Hynes
„ John F. Orr	„ Charles J. Prescott, M.A.	„ C. McClelland Barker
„ Edward J. Rodd	„ John Calvert	„ L. H. Kelynack, B.A.
„ William G. Taylor	„ Ernest E. Crosby, B.A.	„ W. T. S. Wright
„ William H. Beale	„ William Pearson	„ John Bathgate
„ James Woolnough	„ Thomas Parker	„ Arthur H. Johnstone
„ Benjamin J. Meek		

I.—Representatives of Circuits,

SYDNEY DISTRICT.

Circuit.	Representative.
Sydney, York-street	Mr. P. N. Slade
(Central Mission) ...	Dr. W. C. McClelland
„ Hay-st. and Pyrmont ...	Mr. D. W. McCoy
„ Wesley Church	„ A. Page
„ Bourke-street	„ E. Lane
„ William-street	„ Robert D. Sippe
„ Cleveland-street	„ Henry Bush
Balmain, Darling-street	„ Thomas McCoy
„ Montague-street	„ William J. Laws, jun.
„ West End	„ William Druce
St. Leonards ...	„ A. B. Pursell
Mosman ...	„ F. Cleveland
Willoughby and Gordon	„ T. W. M. Richards
Manly ...	„ Robert Mitchell
Randwick	„ Howard Fleming, J.P.
Waverley	„ Benjamin H. Chapman
Paddington	„ Edward E. Baylis
Mount Lachlan	„ Alfred H. Everingham
Glebe ...	„ James Terrey
Newtown	„ Benjamin Corbett
Stammore	„ George Smith
Lewisham	„ Joseph Medcalf
	„ William Crispin
	„ John Salmon
	„ Henry Tasker
	„ W. B. Wragge, J.P.
	„ George Crawshaw
	„ James C. Marr
	„ Peter P. Fletcher

Circuit.	Representative.
Ashfield	{ Mr. Charles Stratford
Burwood	.. Charles Clarke
Rockdale	.. E. A. Barendsen
Kogarah	.. John Graham
	.. Hugh Patrick, J.P.

PARRAMATTA DISTRICT.

Parramatta	..	Mr. J. D. Jenner
Ryde	..	.. William Midson
Liverpool and Granville	..	.. James R. Anderson
Homebush	..	.. Thomas Johns
Windsor	..	.. Arthur Price
Hawkesbury	..	.. Joseph Walker
Penrith	..	{ .. Arthur W. Judges, J.P.
	..	.. Fredk. H. L. Mashman
Camden	..	.. Walter C. Furner, J.P.
Katoomba and Mt. Victoria	..	—

ILLAWARRA DISTRICT.

Wollongong	..	{ Mr. W. J. Wiseman, J.P.
Kiama	..	.. F. O. Wiseman
Berry	..	.. Thomas A. Noble
Shoalhaven	..	.. George Thompson, J.P.
Milton	..	.. William Corfield
Moruya	..	.. Robert Pearman
Bega	..	.. Thomas Emmott
Cobargo and Tilba	..	.. Albert French
Robertson	..	.. Frederick G. Roberts
	..	.. Eli Schofield

BATHURST DISTRICT.

Bathurst	..	{ Mr. Glyndwr Whalan
Blayney	..	.. Christopher Armstrong
Cowra	..	.. Arthur Hewish
Grenfell	..	.. James S. Poignand
Orange	..	.. James R. Lowry
Spring Hill	..	.. Benjamin Tredrea
Molong	..	{ .. Arthur Moad
Mudgee	..	.. George B. May
Rylstone	..	.. Joseph J. Morris
Oberon and Rockley	..	.. W. Kellett, J.P.
Sunny Corner	..	.. W. J. Gallagher, J.P.
Lithgow	..	.. G. F. Pickering, J.P.
Dubbo	..	.. Frank Cook
Wellington	..	.. Samuel Hodge Gannon
Cobar	..	.. E. G. Adams
Parkes	..	.. James Campbell
Forbes	..	.. Philip Oakden, J.P.
Bourke	..	.. Owen J. Howard
Coonamble	..	.. Lorenzo R. H. G. Lane
Wilcannia	..	.. Arthur Senior
Narromine	..	.. David Shield
	..	.. John Atkinson
	..	.. David Simon

MAITLAND DISTRICT.

	Circuit.	Representative.
West Maitland	..	Mr. E. Fountain
Branxton Frank E. Heywood, J.P.
East Maitland... Charles Cummins
Morpeth William Moxey
Newcastle	{ .. Isaac Winn
		{ .. John L. Fegan, M.L.A.
Wallsend and Waratah Alexander Ross, J.P.
Singleton E. Sweeney
Muswellbrook... William C. Shilling
Murrurundi David G. Teys
Dungog and Stroud Edward Piper, J.P.
Manning River	{ .. Elijah Basham, J.P.
		{ .. Samuel T. Lean

ARMIDALE DISTRICT.

Armidale	... ..	{ Mr. William Scribner
		{ .. Josiah Harris
Tenterfield	... ..	.. L. Rolph
Glen Innes	... ..	.. W. H. Crapp
Inverell...	... ..	.. Alfred J. Mason
Tamworth	... ..	.. W. H. Pryor
Manilla...	... ..	.. Daniel E. Veness, J.P.
Moree	... ..	.. D. M. Hickey
Gunnedah	... ..	.. George H. Weakley
Narrabri	... ..	.. Sydney Brown

GRAFTON DISTRICT.

Grafton...	... ..	Mr. David Doust
Brushgrove and Ulmarra	... ..	.. Joseph Northcott, J.P.
Kempsey	... ..	.. John Lane
Gladstone	... ..	.. Charles J. Rogers
Bellinger River	... ..	.. Robert Griffith
Port Macquarie	... ..	.. Richard Woodlands
Maclean	... ..	.. Cornelius Gorman
Lismore	... ..	{ .. A. G. M. Swanson
		{ .. John T. Hutchinson
Casino	... ..	.. Stanley P. Dart
Ballina	... ..	.. Joseph Staines
Goulburn (Goldsmith-st.)	... ..	.. William S. Foxall
Crookwell	... ..	.. T. H. Gibson
Yass	... ..	.. Wallis A. McCauley J.P.
Gunning	... ..	.. John Gale, J.P.
Queanbeyan	... ..	.. J. K. Kilby
Young	... ..	.. Alfred Bembrick
Bowral	... ..	.. Alfred Stephens

RIVERINA DISTRICT.

Wagga Wagga	... ..	Mr. John G. Fletcher
Junee	... ..	.. James R. Higman
Coolamon	... ..	.. Samuel Holloway
Adelong	... ..	.. Richard White
Cootamundra	... ..	.. C. Ryals
Wyalong	... ..	.. ———

Circuit.	Representative.
Deniliquin	Mr
Hay	„ George Sides, J.P.
Narrandera	„ No Election
Corowa...	„ C. Emerton
Wentworth	„
Albury ...	„ William Palmer

REPRESENTATIVES OF INSTITUTIONS, DEPARTMENTS, AND FUNDS.

Fund, etc.	Representative.
Board of Missions	The Hon. W. Robson, M.L.C.
Church Sustentation and Extension Society	Mr. T. H. England, B.A.
Epworth Printing and Publishing House ...	„ T. P. Reeve
Ladies' College, Burwood ...	„ W. Lawson Dash, J.P.
Newington College, Stanmore	„ Robert W. J. Harley
Century Commemoration Fund	„ W. E. V. Robson, B.A.
Children's Fund	„ R. J. Lukey, J.P.
Loan Funds ...	„ R. S. Callaghan
Pro. Theolog. Institution	„ Frederic Over
Removal Expenses Fund ...	„ W. H. McClelland J.P.
Supernumerary Ministers and Ministers	„ Joseph Vickery
Widows' Fund ...	„ William G. Bean, J.P.

APPENDIX C.

Newington College University Successes.

UNIVERSITY SCHOLARSHIPS.

General Proficiency, given up to the year 1892

1871. George Hurst.
1872. George Hurst.
1877. J. A. Fletcher
1889. F. V. Pratt (equal with another).
1891. D. S. Edwards.
1892. E. C. Hall (equal with another).

Lacey Scholarship
(Chemistry and Physics).

1888. Harry Wolstenholme.
1889. A. S. Vallack.
1896. W. G. Woolnough.
1897. George Harker.

Barker Scholarship No. 2
(Mathematics).

1885. Harold Hunt (equal with another).
1896. R. W. Hawken.
1899. Wm. Smith, *pross acc.*

Deas-Thompson Scholarship
(Physics).

1884. J. Ramsay.
1886. G. H. Abbott.

Cooper Scholarship No. 1
(Classics).

1891. W. A. Parker.
1899. R. N. Robson.
1903. P. H. Rogers (equal with another).

Cooper Scholarship No. 2
(Classics).

1887. Hy. Wolstenholme.
1889. W. A. Parker.
1890. A. C. Gill.
1892. E. C. Hall.
1897. R. N. Robson.
1900. L. H. Allen

Cooper Scholarship No. 3
(Classics).

1890. W. A. Parker.
1893. E. C. Hall.
1898. R. N. Robson.
1901. L. H. Allen, *pross acc.*

Reverick Scholarship
(Medicine).

1878. J. A. Fletcher (equal with another).
1886. A. Henry *pross acc.*
1888. G. H. Abbott.
1889. F. J. T. Sawkins.
1890. A. S. Vallack.
1894. E. C. Hall (equal with another).
1899. St. J. W. Dansey.

Wigram-Allen Scholarship
(Law).

1895. T. R. Bayin, B.A.
 1903. David Wilson, M.A. (equal with another).

Barman-Cameron Scholarship
(General Proficiency at Matriculation Examination).

1887. Hy. Wolstenholme.
 1891. A. C. Gill (equal with another).

Caird Scholarship.
(Chemistry).

1898. George Harker, B.Sc.

Science Scholarship of Her Majesty's Commissioners for the Exhibition of 1851.

1901. George Harker, B.Sc.

George and Matilda Harris Scholarship
(Law).

1901. R. N. Robson, B.A.

George Allen Scholarship
(Mathematics).

1886. Harold Hunt, *prox acc.*
 1897. R. W. Hawken (equal with another).

Freemasons' Scholarship
(General Proficiency at Matriculation Examination).

1887. Hy. Wolstenholme.

James King, of Irrawang, Travelling Scholarship.

1903. L. H. Allen, B.A.

Horner Exhibition
(Mathematics).

1896. R. W. Hawken.
 1899. Wm. Smith, *prox acc.*

Struth Exhibition
(Medicine).

1887. Cecil Purser, B.A.

UNIVERSITY PRIZES.

English Essay

- (Wentworth Medal, Graduate's Medal).
 1893. F. V. Pratt, B.A., *prox acc.*
 1895. F. V. Pratt, B.A.

English Essay

- (Wentworth Medal, Undergraduate's Medal).
 1900. W. L. Curnow.

Nicholson Medal
(Latin Verse).

1889. Hy. Wolstenholme (equal with another).
 1903. L. H. Allen.

Belmore Medal
(Geology and Practical Chemistry).

1885. A. E. Perkins.

John West Medal

(Greatest Proficiency in Senior Public Examination).

1886. H. Wolstenholme.
 1891. E. C. Hall (equal with another).
 1896. R. N. Robson, *prox acc.* with 2 others.

Smith Prize

(Experimental Physics).

1872. George Hurst (equal with another).
 1887. H. Wolstenholme.
 1896. W. R. Beaver, George Harker (equal).

Slade Prize

(Chemistry).

1890. A. C. Gill.
 1894. E. W. Warren (Class Exam.).

Graham Prize Medal

(Greatest Proficiency at Senior Public Exam.).

1891. E. C. Hall (equal with another).
 1896. R. N. Robson *prox acc.*, with 2 others.

Slade Prize.

(Physics).

1893. R. F. Arnott (equal with another).
 1895. W. G. Woolnough.

Collie Prize

(Botany).

1893. E. C. Hall.

UNIVERSITY PRIZES.

M.A. Examination

(Logic, Mental, Moral, and Political Philosophy).

1903. M. Scott Fletcher, Gold Medal

B.A. Examination

(Classics).

1893. W. A. Parker, Gold Medal.

1900. R. N. Robson, Gold Medal.

1903. L. H. Allen, Gold Medal.

B.A. Examination

(Logic and Mental Philosophy).

1892. F. V. Pratt, Gold Medal.

University Prize for Physiography.

1891. T. Blatchford.

1896. George Harker.

B.A. Examination

(Mathematics).

1888. Harold Hunt.

L.L.B. Examination.

1896. T. R. Bavin, B.A., Gold Medal.

UNIVERSITY PRIZES AT PUBLIC EXAMINATIONS.

Senior.

1886. Hy. Wolstenholme.

1891. E. C. Hall (equal with 3 others).

1894. Prize withdrawn after 1894.

Junior.

1872. J. A. Fletcher.

1889. H. H. Henchman, *prox acc.* 4 others

1891. R. N. Robson.

1899. P. H. Rogers (equal with 2 others).

PART PRIZES AND SCHOLARSHIPS.

Gilchrist Scholarship

(Arts).

1874. George Hurst, B.A.

Professor Scott's Prize

(Classics).

1887. F. J. T. Sawkins.

Professor Wilson's Prize

(Medicine).

1890. F. J. T. Sawkins.

Renwick Medal

(Medicine).

1886. A. E. Perkins, M.A.

Dr. M'Leod's Prize

(Medicine).

1886. H. V. C. Hinder.

1888. G. H. Abbott, B.A.

1889. Frank Tidswell (equal with another).

PRIVATE ANNUAL PRIZES.

Pathology

(By Dr. W. Camac Wilkinson).

1889. G. H. Abbott, B.A.

1894. J. C. Halliday.

Materia Medica and Therapeutics

(By Dr. Thomas Dixon).

1889. G. H. Abbott, B.A.

1890. F. J. T. Sawkins.

1900. St. J. W. Dansey.

English

(By Professor MacCullum for English Essays in 1st and 2nd years, and Proficiency in English in the 3rd year).

First Year—

1898. D. Wilson (equal with another).

1900. L. H. Allen.

Second Year—

1890. F. V. Pratt.

1899. D. Wilson.

1901. L. H. Allen.

Third Year—

1889. W. L. Curnow.

1891. F. V. Pratt (equal with another).

1903. L. H. Allen.

Biology

(By Professor Haswell, for Proficiency in Zoology).

1887. G. H. Abbott, B.A.

1888. F. J. T. Sawkins (equal with another).

1895. W. G. Woolnough.

1898. R. E. Woolnough, *prox acc.**Geology*

(By Professor David, for second and third year Students).

Second Year—

1895. W. A. Shortland.

1896. W. G. Woolnough.

Third Year—

1897. W. G. Woolnough.

1900. A. J. Peterson (equal with another.)

Surgery

(By Dr. MacCormick).

1893. J. C. Halliday.

Logic and Mental Philosophy

(By Professor Anderson).

Second Year -

1893. F. V. Pratt (equal with another).

Philosophy

(By Professor Anderson).

1894. F. V. Pratt, B.A.

History

(By Professor Wood).

1899. R. N. Robson (equal with another).

1903. P. H. Rogers.

FROM THE CONFERENCE MINUTES OF 1902.

I. — WESLEYAN METHODIST CHURCH.

Dioceses	Churches.		Other Religious Places.		School Buildings.		Colleges.	Parsonages.	Ministers.	Home Missionaries.	Class Leaders.	Church Members.			Dinner Members.	Communicants other than Members.	Young People's Societies other than C. F.	No. of Societies.	F. Schools visited for Religious Instruction.	Attendance or Adherents (including Children).
	No. of Churches.	No. of Sittings.	No. they will accommodate.	No.	No.	Members (including those in C. F. Society).						On Trial for Membership.	Deaths during the Year.							
Sydney	67	20046	3	3800	33	2	26	47	160	18	3454	149	31	265	450	7	195	39	29085	
Paramatta	51	7193	35	2810	14	1	6	13	72	24	1026	44	9	19	46	2	55	13	5850	
Blawarra	35	4430	52	3690	4	10	10	2	31	13	798	25	15	37	183	1	20	32	14580	
Bathurst	86	11230	140	7910	12	19	21	2	94	46	1836	86	16	37	183	1	15	13	9655	
Maitland	61	8602	47	2755	7	11	11	71	37	1290	29	10	8	104	104	1	15	19	7622	
Armistide	38	4848	105	5155	5	8	10	2	32	12	844	24	8	8	81	3	105	14	7660	
Grafton	44	5180	92	5575	6	10	10	57	17	906	135	5	12	15	84	2	105	26	5610	
Goulburn	45	5660	28	1125	6	9	9	1	51	18	785	44	12	42	49	14	105	26	6031	
Riverina	33	4270	77	3560	3	8	13	3	37	13	730	28	8	38	1064	14	300	193	9487	
Totals	460	71459	579	32860	84	2	101	144	13	665	261	11759	564	114	386	1064	14	300	193	9487

2. PRIMITIVE METHODIST CHURCH.

Sydney	14	2600	6	1	10	33	12	553	10	32	20	1	26	6	2606	2606	2606	2606	2606	2606	2606	2606
Paramatta	7	830	1	1	4	5	3	127	4	1	20	1	59	142	142	142	142	142	142	142	142	142
Blawarra	5	900				17	6	123							818	818	818	818	818	818	818	818
Bathurst	4	250				4	1	78							422	422	422	422	422	422	422	422
Maitland	26	4680				4	5	2	43	19	572	29	7	2	30	2	95	3	3357	3357	3357	3357
Grafton	5	150				1	1	4	3	86	6	3			20			2	632	632	632	632
Goulburn	8	1020				3	2	2	18	1	198	14	1									
In Wesleyan Circuits																						
Totals	69	10730	7	350	14	10	27	2	124	51	1737	53	25	34	100	4	180	11	8512	8512	8512	8512

3. UNITED METHODIST FREE CHURCHES.

Sydney	3	600	1	100						1	6	3	138	2				1	22				
Maitland	7	870							1	2	9	134	1										
Totals	10	1470	1	100					1	3	15	272	3										
Grand Totals	539	83659	587	33310	98	2	112	199	15	714	326	13768	626	143	437	1184	19	592	264	99969*	99969*	99969*	99969*

* This total is much below that of the Government Statist in the Census returns. There the number is 132,000, and the difference is explained in some measure by the omission of the returns from Broken Hill, which, though situated in New South Wales, is joined to the South Australian Conference, owing to its geographical position.

APPENDIX D

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOUR.

DISTRICT RETURNS SEPTEMBER 30TH, 1901.

Districts.	Church Members.										Sunday Schools.		Day Schools.		Attendances at Public Worship.			
	Other Preaching Places.	Missionaries.	Lay Missionaries.	Native Ministers.	Catechists.	Teachers.	Local Preachers.	Class Leaders.	English Members.	Native Members.	Native Members on Trial.	Deaths during the Year.	Communicants other than Members.	Schools.		Teachers.	Schools.	Teachers.
Samoa	50	13	2	4	30	69	179	331	1744	58	177	12	9676	1485	62	1485	62	1485
Fiji	815	391	10	1	4	76	67	1020	2833	5579	21	35244	7611	1208	28491	1411	2598	23301
New Britain	88	24	4	4	6	93	124	130	1938	581	13	901	99	149	3097	103	105	3063
British New Guinea	37	94	1	3	2	30	43	62	462	371	13	700	34	58	1782	36	62	2311
Totals	990	522	20	4	7	86	110	1212	3179	6102	46	39388	9145	1441	34855	1612	2765	30190
																		124686

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOUR.

DISTRICT RETURNS SEPTEMBER 30TH, 1901.

Districts.	MEMBERS OF THE SOCIETY.				MEMBERS OF THE CHURCH.				JUNIOR SOCIETIES.					
	Active.	Associate.	Honorary.	Total.	Societies.	Members.	Societies.	Members.	Entered in C.E. Class.	Entered in other Class.	Total.	No. of Societies.	No. of Active Members.	On Trial
Wesleyan M. Church -														
Sydney	44	1162	242	213	1617	1	93	497	520	1017	30	394	198	792
Paramatta	15	292	79	24	305	4	1	67	93	170				93
Illawarra	15	154	90	9	253	5	13	24	90	114	4			144
Bathurst	24	402	147	45	594	3	21	220	152	372	5			168
Matland	14	241	82	20	343	2	44	32	114	146	4	9	67	168
Armidale	10	165	61	21	247		59	55	95	150				35
Grafton	12	166	57	28	251		12	56	97	153	3			48
Goulburn	11	169	68	13	250	3	54	18	84	107	2	38	10	61
Riverina	10	166	30	4	200	1	25	78	25	123	3	22	10	61
Totals	155	2827	856	377	4060	14	126	1047	1270	2352	51	663	285	1341
Prim. Methodist Church	18	315	76	34	425			107	162	294		2	89	19
U.M. Free Churches	5	72	32		104						3			86
Grand Total.	178	3214	964	411	4587	14	126	1047	1270	2352	51	663	285	1341

Grand Total.

An Memoriam.

MINISTERS WHO HAVE LABOURED IN NEW SOUTH WALES, AND IN THE MISSION FIELDS
(From the New South Wales Minutes, 1902.)

Name of Minister	Birthplace.	Date of Birth.	The Ministry.	Date of Death.	Place of Burial.
George Eiskine	Ireland	1782	1809	April 20th, 1834	Sydney, New South Wales
John Spence		1814	1835	February 10th, 1810	Sydney, New South Wales
Joseph Orton	Hull, Yorkshire, England	1795	1826	April 30th, 1842	Buried at Sea, off Cape Horn
William Cross	Gloucestershire	1797	1827	October 15th, 1842	Somosomo, Fiji
David McGill, M.A.			1833		England
John McKenny	Coleraine, Ireland	1790	1813	October 31st, 1847	Sydney, New South Wales
John Hunt	Hykeham Moor, Lincoln, England	1812	1838	October 4th, 1848	Viwa, Fiji
William Longbottom	Bingley, Yorkshire, England	1799	1827	July 29th, 1849	Adelaide, South Australia
Samuel Leigh	Milton, Staffordshire, England	1785	1812	May 2nd, 1852	Reading, England
Benjamin Carosso	Gloucester, Cornwall, England	1789	1814	October 2nd, 1854	England
David Hazlewood	Fakenham, Norfolk, England	1819	1844	October 30th, 1855	West Maitland, N.S. Wales
Benjamin Hurst	Barbidge, Leicestershire, England	1811	1835	January 5th, 1857	Goulburn, New South Wales
John Crawford	Newry, Ireland	1828	1855	January 20th, 1858	Ovalau, Fiji
Walter Leary	Rathfern, Cornwall, England	1793	1817	March 30th, 1859	Parmanatta, New South Wales
John Polglase	Cornwall, England	1823	1851	March 9th, 1860	Viwa, Fiji
William Hossell	Catterton, Yorkshire, England	1822	1843	May 14th, 1862	Kingswood, near Bristol, Eng
Frederick Lewis	Wales	1816	1834	March 12th, 1863	London, England
Jonathan James	Newcastle-on-Tyne, England	1809	1835	May 6th, 1864	Nelson, New Zealand
John Allen Manton	Biggleswade, Bedfordshire, Eng.	1807	1830	September 9th, 1864	Parramatta, New South Wales
Nathaniel Turner	Wednesbury, England	1793	1821	December 6th, 1864	Brisbane, Queensland
Francis Tuckfield	Cornwall, England	1808	1837	October 21st, 1865	Portland Victoria
Daniel James Draper	Wickham, Hampshire, England	1810	1834	January 11th, 1866	Drowned in the Bay of Biscay
William Horton	Louth, Lincolnshire, England	1800	1820	June 18th, 1867	London, England
Thomas Baker	Playden, Sussex, England	1822	1859	July 21st, 1867	Navuso, Fiji
Thomas Angwin	Mitham, Cornwall, England	1833	1854	August 1st, 1867	Mudgee, New South Wales
Joseph Fillingham	York, England	1829	1850	February 25th, 1869	Grafton, New South Wales
Richard Amos	Birmingham, England	1821	1853	November 17th, 1870	Rookwood, Sydney, N.S. Wales
Joseph Morris	Billerica, Essex, England	1823	1845	January 16th, 1872	England
John Smithies	Sheffield, Yorkshire, England	1802	1828	June 17th, 1872	Barrington, Tasmania
Stephen Rahone	Tipton, Staffordshire, England	1811	1833	July 21st, 1872	Sydney, New South Wales
Robert Lamb	Manchester, England	1842	1867	March 20th, 1873	Ballarat, Victoria
Peter Turner	Manchester, England	1802	1829	November 2nd, 1873	Windsor, New South Wales

Name of Minister.	Birthplace.	Date of Birth.	Date of Entry into Ministry.	Date of Death.	Place of Burial.
George Horatio Holmes	Winchcombe, Gloucestershire, Eng.	1839	1867	August 1st, 1874	Reading, Sydney, N. S. Wales
William Fidler	Trinidad, West Indies	1834	1866	October 7th, 1874	Rockwood, Sydney, N. S. Wales
Thomas B. Rootes	Cunden, New South Wales	1836	1868	April 10th, 1877	Singleton, N. S. Wales
William Schofield	Dudley Hill, Bradford, Yorks., Eng.	1833	1867	June 9th, 1878	Waverley, Sydney, N. S. Wales
William Simpson	Leighton, Staffordshire, Eng.	1808	1830	July 20th, 1878	Chertsey, Chertsey Islands
John Egglestone	Newark, Nottinghamshire, Eng.	1813	1834	January 22nd, 1879	Albionville, Victoria
Charles Good	Hembridge Farm, Somerset, Eng.	1812	1835	February 18th, 1879	Rockwood, Sydney, N. S. Wales
William Lightbody	Armagh, Ireland	1818	1841	March 13th, 1879	Parthol, Victoria
William Wilson	Tyrone, Ireland	1830	1860	January 4th, 1881	Macrae, New South Wales
Joseph Waterhouse	Yorkshire, England	1828	1849	April 29th, 1881	Leith, N. S. Wales
William Fletcher, B. A.	Granada, West Indies	1829	1856	June 20th, 1881	Rockwood, Sydney, N. S. Wales
Benjamin Chapman	Reddington, Yorkshire, England	1819	1845	September 10th, 1881	Rockwood, Sydney, N. S. Wales
Jabez B. Portrey	England	1831	1871	1882	
Henry Honey Gault	Doverport, England	1811	1835	November 5th, 1882	Rockwood, Sydney, N. S. Wales
Robert E. Bellhouse	Stockport, Chester, England	1849	1874	April 19th, 1884	Chertsey, New South Wales
W. H. B. Sylvester	Ireland	1830	1881	September, 1884	Macrae, New South Wales
Edward Dunstan	Mount Pleasant, Ballarat, Victoria	1836	1860	October 25th, 1884	
William C. Thompson	Corrwall, England	1836	1879	November, 1884	Parthol, Victoria
William Rosewater	Barlidge, Gloucestershire, England	1849	1881	July 28th, 1885	Rockwood, Sydney, N. S. Wales
George Harst	Lairist, Corrwall, England	1826	1839	June 30th, 1885	Parthol, Victoria
Thomas Adams	Manchester, England	1820	1845	October 24th, 1885	Rockwood, Sydney, N. S. Wales
James Watkin	Sheffield, Yorkshire, England	1805	1830	May 14th, 1886	Rockwood, Sydney, N. S. Wales
John Walkden Brown	York, England	1838	1867	February 7th, 1887	Rockwood, Sydney, N. S. Wales
Richard Birdsall Lyth	Hilbilstow, Lancashire, Eng.	1810	1836	April, 1887	Leith, N. S. Wales
William Butters	Birmingham, England	1810	1833	October 10th, 1887	Leith, N. S. Wales
Charles Olden	Tongatabu, Friendly Island	1841	1862	May 2nd, 1888	Rockwood, Sydney, N. S. Wales
William Thomas Radnor	Feversby, Yorkshire, England	1801	1861	August 15th, 1888	Rockwood, Sydney, N. S. Wales
William Birmingham Bayne	Sunderford, Durham, England	1829	1858	March 8th, 1889	Rockwood, Sydney, N. S. Wales
William G. R. Stephenson	St. Vincent, West Indies	1823	1847	June 20th, 1890	Rockwood, Sydney, N. S. Wales
Joseph Horner Fletcher	County Down, Ireland	1831	1854	June 30th, 1890	Rockwood, Sydney, N. S. Wales
Hans Muel	London, England	1820	1844	November 4th, 1890	Rockwood, Sydney, N. S. Wales
Robert W. Vanderkiste	Wyburnville, Cheshire, England	1817	1841	December 7th, 1890	Rockwood, Sydney, N. S. Wales
William Lowe	London, England	1821	1845	January 18th, 1891	Rockwood, Sydney, N. S. Wales
Jabez Bunting Waterhouse	Dublin, Ireland	1800	1885	January 25th, 1891	Kempsey, New South Wales
Thomas Abraham Hanton	Dalton in Furness, Lancas., Eng.	1805	1891	March 23rd, 1891	West Maitland, N. S. Wales
Thomas Danson		1865			

Name of Minister	Birthplace	Date of Entry into Ministry	Date of Death	Place of Burial
Thomas Williams ...	Lincolnshire, England	1839	July 4th, 1891 ...	Victoria
George Pickering ...	Liverpool, England	1812	September 22nd, 1891	Rookwood, Sydney, N.S. Wales
John Bowes ..	Enniskillen, Ireland	1816	October 11th, 1891 ...	Rookwood, Sydney, N.S. Wales
William Kelnack, D.D. ...	Penzance, Cornwall, England	1831	November 1st, 1891 ..	Rookwood, Sydney, N.S. Wales
James Calvert	Pickering, Yorkshire, England	1813	March 8th, 1892	Torquay, Devonshire, England
William Moore	Parramatta, New South Wales	1821	September 12th, 1893	Rookwood, Sydney, N.S. Wales
William Sparling ...	Great Holland, Essex, England	1841	March 13th, 1894	Rookwood, Sydney, N.S. Wales
Gustavus Richard Glasson	Bathurst, New South Wales	1839	July 11th, 1894	Liverpool, New South Wales
William Kingdom ...	Plymouth, England	...	September 28th, 1894	Rookwood, Sydney, N.S. Wales
William R. Carmichael	Kapunda, South Australia	1839	April 10th, 1895	Kadavu, Fiji
Richard Watson Orton	Sydney, New South Wales	1833	September 20th, 1895..	Rookwood, Sydney, N.S. Wales
James Alfred Bowring	Preston, Lancashire, England	1855	December 24th, 1895 ...	Lithgow, New South Wales
Robert Dyson	Victoria, Australia ...	1850	December 14th, 1897 ...	Sutherland, Nr. Sydney, N.S. W.
Joshua Parker Chaprian ...	Somersetshire, England ...	1856	January 1st, 1898	Tamworth, New South Wales
Joseph Gram	Ireland	1821	April 21st, 1898	Rookwood, Sydney, N.S. Wales
Warren Henry	England	1844	December 10th, 1898 ...	America
Thomas Ridley M-Michael	County Cavan, Ireland	1815	January 14th, 1899 ...	Parramatta, New South Wales
James Somerville ...	Lettermoy, Co. Fermanagh, Irel'd	1815	January 22nd, 1899 ...	Rookwood, Sydney, N.S. Wales
Charles Wiley Graham	Sevenoaks, Kent, England	1850	May 22nd, 1899	Paikes, New South Wales
Arthur John Webb	Kennington, Kent, England	1817	July 30th, 1899	Rookwood, Sydney, N.S. Wales
William Hill	Bishop, Auckland ...	1832	December 6th, 1899 ...	Chatswood, N. Sydney, N.S. W.
Samuel Wilkinson ...	Glasgow, Scotland ...	1814	December 26th, 1899 ...	Rookwood, Sydney, N.S. Wales
William Weir Lindsay	Richmond, New South Wales	1845	February 4th, 1900 ...	Navulooa, Fiji
William Charles Hughes	...	1845	August 21st, 1900 ...	Rookwood, Sydney, N.S. Wales
Charles E. Butler	...	1837	January 1st, 1902	Colorado Springs, U.S. America

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